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Ductor Historicus :
OR, A SHORT
SYSTEM
O.F
Universal History,
AND
An Introduction to the Study of it.

The Second Edition, very much Augmented and Improv'd.

VOL. First, in Three Books.

CONTAINING

BOOK I. A CHRONOLOGY of all the most Celebrated Persons and Actions from the Creation to this Time. To which is premised an Explication of Terms, and other Przognita.

BOOK II. AN INTRODUCTION to History. Wherein an Account is given of the Writings of the Ancient Historians, *Greek and Roman*, with the Judgment of the Best Criticks upon them. Together with an Ample Collection of *English* Historians.

BOOK III. A COMPENDIOUS HISTORY of all the Ancient Monarchies and States from the Creation to the Birth of Christ. Extracted from the most Celebrated Authors Ancient and Modern, Coins, Inscriptions, Manuscripts, &c.

By **THO. HEARNE**, M.A. of St. Edm. Hall, Oxon.

LONDON: Printed for *Tim. Child*, at the *White-Hart* at the West-end of *St. Paul's Church-Yard*, 1705.

UNIVERSAL HISTORY
OR
SYSTEM



The Second Edition, with Amendments.

VOL. I. Part I. in Three Parts.

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Celebrated Authors Ancient and Modern, Greek, Latin,
Hebrew, and Syriac.

By THOMAS HEARN, M.A. of St. John's College, Oxford.

LONDON: Printed for T. Cadell, at the Union-Street,
at the West-end of St. Paul's Church-Yard, 1749.

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TO
William Bickford Esq.

Honoured SIR,

THE Natural Love you have for History, which is deservedly Esteem'd one of the most useful and delightful Parts of Learning, and your wonderful Readiness to assist and favour those who have in some measure a true Relish of it, have made me presume to prefix your Name to the following Work; which contains not only an Introduction to this Study, but also a compendious, and (if I may be allow'd to say it) a full Relation of all the most considerable Events which have happen'd from the Beginning of the World to the Fatal Period of the Roman Empire. In which, forasmuch as several of the Ancient Authors, making use of different Calculations, are oftentimes very confused and inconsistent, I have compared them one with another, and endeavour'd to reduce them

DEDICATION.

into such Order, as may give the greatest Light to History; and that chiefly by the help of the **MARMORA OXONIENSIA**, (Publish'd and Illustrated by your Worthy Unkle the present Dean of Norwich) and other Monuments of the same Kind: Upon which Account, I hope this small Present will meet with a more favourable Reception from you. If I find this Attempt proves any way serviceable to you, and other Ingenious Lovers of this Study, I shall have the utmost of my Desires, and be encourag'd to proceed to the remaining Part of the History, which I shall pursue with all the Faithfulness and Accuracy that I am capable of; and that more especially, that I may approve my self to be in some degree worthy to be esteem'd,

SIR



Your most Humble Servant,

Thomas Hearne.

THE PREFACE.

THE Learned and Thoughtful Part of Mankind do in nothing more agree than in this one Maxim, *That Moral Philosophy and History are the two Parts of Knowledge which in a more eminent Degree respect the Common Good and Convenience of Mankind.* The former giving us the Precepts, and the latter shewing us the Practice of those Great and Noble Actions, that not only perpetuate our Names here, but carry us, indeed, to an Immortal State of Blessedness hereafter: For it cannot be doubted that the Wise Legislators, the Ingenious Inventors of Arts, the Heroick Conquerors of Tyrants, and those Great Masters of Virtue the Philosophers, as well as the Saints and Martyrs, are rewarded by Heaven, for the Benefits they bestowed on Mankind in their respective Stations.

Is it not therefore a Subject most worthy of our Employment, to make our selves acquainted with the Actions whereby these Men merited so much? Can any thing, next the Precepts of our most Holy Religion, better Form our Minds for

P R E F A C E.

Great and Noble Performances, than the Study of this Science? I mean History, which I will not stick to equal with Philosophy, and say it contributes as much to the good Conduct of Human Life. But having spoken copiously enough of the Excellency and Usefulness of the Study of History in the Body of the following Treatise, I shall forbear enlarging on it here, and rather choose to give some Reasons for the Publication of this Work, which treating chiefly on what has been often already written, may by severe Criticks be call'd Impertinent. To these we must answer : That

Altho' it be true, that no new History can be written of the Primitive Ages of the World, yet it must be granted, that 'tis possible to Methodize that History, to adjust the Proportion of it to the general Leisure and Memory of Men, better than has been done; to Correct former Errors, and Expunge Impertinence and Falshood. This in general is our Intention; namely, to contract the History of the World into so small a Compass, as to be read by Men that cannot afford to employ their whole Time on this Study; but at the same time to retain all the useful and certain Part of History, and by Accuracy to make it acceptable, not only to young Students, but even (as a Memorandum at least) to Men of Learning. How far this is perform'd, we must leave to the World to judge: And shall only say, that we are much more Copious than *Petavius*, *Alstedius*, *Sleidan*, *Cluverius*, *Bellarmino*, *Prideaux*, *Le Clerk*, *Cellarius*, or any of the other Manuals, as well as more Correct than *Bergomensis*, *Helvicus*, *Carion*, *Bunting*, *Simson*, *Boxhornius*, *Chevreau*, &c. having drawn our Matter from

P R E F A C E.

from the Original Authors, and incerted many Things from Authentick Manuscripts, Inscripti-
ons and Coins, no where Extant, but in that in-
comparable Library the *Bodleian* at *Oxon*, which
has been ranfack'd for the Historical Matters here
set down, by the very Industrious and Learned
Mr. *Hearne*, an Assistant Keeper of it.

And in regard, that in Initiating young Students,
nothing is more to be respected than Method.
We cannot doubt but the following Treatise will
be well receiv'd on Account of the regular Method
it is digested into, whereby the Reader is led by
so easie Steps into. 1. The *Ars Historica*, or *Præ-
cognita* to the Study of History: And 2dly.
The History of the Affairs of every Nation: that
it is hardly possible he should either Fail to be
Benefitted, or Avoid being Pleas'd with the Study.

Sir *Walter Raleigh*, *Petavius*, Dr. *Howell*, and
most others that have written on this Subject,
have chosen to tell the Story of the whole World
together: that is to say, a short Period of one or
two Nations in one Chapter, and the same Peri-
od of other Nations in the next Chapter, &c.
which, 'tis true, is a good Method for the more
Thoughtful and Studious: But a Beginner is apt
to forget where he is, if the Transitions be made
too quick. Wherefore we have chosen in this
Work to set down the History of each Nation
apart, leaving the Reader to make Transitions
at Pleasure, which he may do, by his own
Judgment, to much better Edification than ano-
ther can for him. And this may the rather be
done here, in regard, that in our Chronology
he will see all Cotemporary History at a View;
And withal, we have made Chronology so con-
stantly

P R E F A C E.

stantly attend our History, by putting the Year in the Margin to every Action, that by the help of that, he cannot fail of readily finding what any other Nation he turns to, was doing at the time of that he is now upon.

To conclude, we hope our Work will bear Examination, and be found as free from Faults as the Disputes among Historians and Chronologers, and the common Errors of Printers (notwithstanding an Author's Care) will admit. And I Trust, that those Learned Gentlemen, who have the Care of directing the Studies of others, will allow this a proper Book to be put into their Hands.

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Advertisement concerning this Second Edition.

THE First Edition of this Book found so favourable a Reception, that in a few Years it was become scarce, and the Bookseller found it necessary to Re-print it. When he had once come to that Resolution, he was willing to inform himself, wherein the former Edition had been Deficient, that so it might be made as complete as a Work of this Nature could well be. The only Objection he had against this was, That the Purchasers of the former Edition might possibly be disgusted, when they saw so many Additions in a new one. But then he considered that the Numbers of those who want such a Discourse, being considerably greater than that of those who might already think themselves supplied, their Convenience ought in the first place to be regarded. And besides the Charge of the former Edition was so inconsiderable, and the Additions in this are so great, that there is Reason to hope no Man will think himself aggrieved; For here is added

I. An Enlargement of the Definitions, which Occur in the beginning of the Work: They were too short before, which in Things of this Nature is a very great Fault. *Plainness* and *Fulness* are first sought after in all Definitions, and Words are very ill spared when either of them are wanting. The great Epocha's are here also better ascertained and described by proper Characteristics, and the Prefaces at the Heads of the Epocha's are turned into Chronological Descriptions; And the

P R E F A C E.

Time of the Birth of Jesus Christ is more clearly stated than it had been before.

II. The Characters of the Historians herein mentioned are more accurately drawn, many elaborate Censures of the greatest Criticks being added ; The several Authors are ranged according to the Times upon which they wrote, which is the true Order in which they are to be Read, and a large Collection of the Writers of our *English* History is added. This we are sure the *English* Reader will be pleased with ; for our *French* Author had placed his Historians injudiciously, and out of too supercilious a Neglect of other Nations had put down very few Censures, but what were written by his own Country-men, which Partiality is here avoided.

III. The Chronology is continued down to this very Year, which we were glad of, that we might conclude our Account with that remarkable Victory which our Nation has obtained over its ancient and powerful Enemy this Summer. Nothing can be more Glorious for an *English* Chronologer than to close his Work with such a Period. He looks upon it as a good Omen that his Book will Sell : For he cannot but think that his Reader will be pleased with an Account of Time, in which his Country must of course have so great a share, that ends so very much to its Advantage.

Many other Alterations are made throughout the two First Books ; and the Third does at first sight appear to be very much enlarged. But what Improvements are made there, the Author of them, Mr. *Hearne* has acquainted the World in the following Postscript.

Mr. *Hearne's*

Mr. *H E A R N E*'s
PRÆMONITION
TO THE
R E A D E R.

THE Bookseller designing a new Edition of the First Vol. of *Ductor Historicus*, desired that I would revise the Third Book of it. Tho' I was then engag'd in other Business, yet I promised I would find time to satisfy him in his Request; and accordingly 'twas not long e'er I carefully set about the Work, which I have so far improved, that 'twill in a great measure appear a new Thing. I have compared the whole with the Original Authors, which I have all along quoted, Corrected divers Errors, left out several whole Paragraphs, and substituted others in their room; made large Additions where the History seem'd deficient, purged it of what I thought superfluous, and according to the Method observed in the Second Vol. subjoyned an Account of the Foundation of Cities, &c. from the Beginning of the World to the Birth of *Christ*.

The

The *Chronology* is altogether the same with that in the former Edition, unless it be in the Sacred History, where in placing the Years before *Christ* (except only in the XXII Ancestors of our Saviour) I have followed the Bishop of *Worcester's* Bible: whence it comes to pass that the Reader will find some Inconsistencies; because the Bishop follows that Opinion, which makes the Birth of our Saviour fall in *A. M.* 4004; and accordingly my Numbers, joyn'd together, should always make up this Sum. But here I leave the Reader at Liberty, and he may take which Account he pleaseth. For whereas I always make use of that Opinion which will have our Saviour born *A. M.* 3950, 'tis but deducting the Year of the World, in the Margin, from this Number, and he will have the exact Year before *Christ*, according to this *Hypothesis*. And again, if from 4004 he deduct the Years before *Christ*, he will have the exact Year of the World, according to the Bishop's Reckoning. This I thought fit to premise, that the Reader should not suspect my Diligence, and that he might be certified, that this was done designedly.

✓
Bodleian Library,
October 28th.
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A SHORT

Thoughts to an omnipotent Being for the Author, and
makes a conclusion that all the vast variety of existence
works in such a manner as to reflect on the Author of
it, and as we see that, could not possibly have existed
from Eternity. But as we ought not to doubt our Res-
der's Belief of this, to which is in our Providence, the
Divine, to confirm him in it. The purpose of
these Papers being to give an Idea of what has hap-
pen'd, remain'd, and is to be expected.

A
SHORT
SYSTEM
OF
Universal History.

Volume I.

BOOK I.

CHRONOLOGY.

CHAP. I.

Of the Terms of Expression used in Chronology.

IN the Beginning God created the Heavens and the Earth, (says the divine Spirit by the Hand of Moses.) A Truth so plain and perfectly consistent with humane Reason, that altho' God had not been pleas'd to reveal it to us, our own Contemplations upon the admirable Wisdom, Beauty and Perfection of every part of Nature, would necessarily carry our own
B Thoughts

Thoughts to an omnipotent Being for the Artificer, and make us confess that all the vast variety of exquisite Works in such curious Perfection and admirable Harmony as we see 'em, could not possibly have existed from Eternity. But as we ought not to doubt our Reader's Belief of this, so neither is it our Province, but the Divine's, to confirm him in it. The purpose of these Papers being to give an Idea of what has happen'd remarkable among Mankind since Time began.

The knowledge of the Actions of our Ancestors has been at all times so much the desire of Mankind, and so useful to us in the Conduct of our Lives, that it is not to be wonder'd the best and wisest Men have always esteem'd it commendable to cultivate this part of Learning, and by careful enquiry after Truth, to separate it from the loads of Falshood, with which (in ignorant Times) Tradition and over Credulity had cover'd it. And as nothing contributes more to this than the knowledge of the certain time when the several Actions happen'd, the enquiry into that has always been reckon'd a necessary Concomitant to the study of History. This is what we call *Chronology* or the *Doctrin of Times*, an Art of excellent use in forming historical Knowledge in our Minds, and not unnecessary to all sorts of Science.

For the better and more intelligibly expressing themselves, the Learned have in this as in all other Arts agreed upon certain Terms or Words, the Definition whereof is first of all to be consider'd.

DEFI.

DEFINITIONS.

HISTORY is a Narration of the more Remarkable Actions and Events in general Order, illustrated with the Reasons of Actions, the Characters of Great Men; and occasionally, with the Descriptions of Places, Customs, Governments, Armies, Order of Battle, Encampments, Methods of Fortifying and Attacking, &c. together sometimes with the Writer's Judgment upon Actions and Persons.

CHRONOLOGY is the Regulation of Times, shewing by notable Signs or Tokens, Notes or Characters, the exact Time when every Action happen'd. Whence it has its Name from *χρῶν* *Tempus*, and *λογος* *Ratio*.

TIME is the measure of Motion. Of Motion, that of the Heavenly Bodies, being Regular and Constant has been the Rule for Computation of Time to Mankind. Of the Heavenly Bodies the **SUN** and **MOON** being most conspicuous to us, the Motion of them has always govern'd our Calculations.

A **YEAR** is the time the Luminaries take up in their Revolution round the Heavens, thro' the Twelve Signs of the Zodiack; wherefore the Year might be reckon'd various according to the Motions of all the seven Planets, but as I said before, the *Sun* and *Moon* being only observ'd in Calculations, the Years have been always reckon'd by the Revolutions of these two Planets.

The Years have been computed in two Manners, call'd the *Solar* and *Lunar*.

The **SOLAR** Year is again consider'd in double Sense, viz. Natural or Astronomical, and Artificial or Civil. The *Natural Year* is the exact time of the Sun's Revolution, that is, 365 Days, 5 Hours and 49 Minutes. The *Artificial* or *Civil* Year now used, was invented by the Emperor *Julius Caesar*, or rather by *Sosigenes*, the Astronomer employ'd by him. The *Roman* Year appointed first by *Romulus*, consisted but of

ten Months, to which two Months were added by *Numa Pompilius*, and the Year lengthened to 355 Days, agreeable to twelve Lunar Months, and to make it Correspond with the Solar Revolution, he order'd 22 Days to be added as an Intercalary Month after *February* every second Year. But this not fully agreeing with the Solar, and the Priests to whom the Intercalation was left, not doing it so regularly as they ought, had confounded the Times of Celebrating the Festivals; to Correct which *Julius Caesar* as I have said, undertook to Reform the Calendar. He added 10 Days to *Numa's* Year, and quite threw out the Intercalary Month, this brought it to Correspond with the Sun's Revolution, except the odd Hours and Minutes; to supply which, he ordained that every fourth Year a Day should be added in *February*; that is, the sixth of the Calends of *March*, should be twice reckon'd. Whence that Year was called the *Bissextile*: and by us Leap-Year, because one Day of the Week is leap'd over in the Observation of the Festivals, by reason of the additional Day in that Year.

But in allowing six Hours every Year, he over-reckon'd eleven Minutes, for as we have said the Natural Year consists of but 5 Hours and 49 Minutes above 365 Days, which eleven Minutes being so often repeated, is now come to eleven Days. This occasion'd a new Reformation of the Calendar, viz.

In the Year 1582. Pope *Gregory XIII.* observing that the Vernal Equinox was brought back from the 20th to the 10th of *March*, he cast out ten Days at once in the Computation, calling (that Year) the first of *October* the eleventh, and so on. And to keep it in Order for the future, ordained, That at the end of every Century, the *Bissextile* or Intercalary Day should be omitted, except the fourth Century, when it is to be retained, because the eleven Minutes that the *Julian* Year exceeds the Natural Year does not amount to a Day in less than 131 Years. This is what we call the *NEW-STILE*, which is follow'd in all Popish Countries, but because the Reformation was then Commenced, those Countries that had thrown off the

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the Pope's Authority did not accept it, on which account we in *England* still adhere to the **OLD-STYLE**.

The **LUNAR YEAR** Corresponds with the Moon's Revolution only. The Moon takes up 29 Days, 12 Hours, 44 Minutes, and 3 Seconds, in passing thro' the twelve Signs. Twelve of these Revolutions called Months make a Lunar Year, consisting of 354 Days, 8 Hours, 48 Minutes, and 38 Seconds, that is 11 Days less than the Solar Year. This Year is now observ'd by the *Turks* and *Arabs*.

The **LUNAR CYCLE**, called also the **GOLDEN NUMBER** is a Period of nineteen Years, at the End of which the Lunations return to be the same; that is to say, the new and full Moons happen on the same Days of the Month in the Solar Year. This was invented by *Meton* the *Athenian* for this Reason, *viz.* The *Athenians* used the Lunar Computation, but finding it necessary to have a regard to the Solar System, that Philosopher projected, That in this nineteen Years space seven Lunar Months should be added, that is to say, one Month in each of these Years, namely, The 3d, 5th, 8th, 11th, 14th, 16th and 19th, which makes it almost but not quite even. As for Example, the Lunar Year being as we have said, 354 d. 8 h. 48 m. 38'. nineteen of 'em make 6732 d. 23 h. 24 m. 5'. to which add seven Lunar Months, that is 206 d. 17 h. 8 m. 22'. make 6939 d. 16 h. 32 m. 27'. But nineteen Solar Years of 365 d. 5 h. 49 m. as abovesaid make 6939 d. 18 h. Whereby you see there is a difference of near an Hour and half, which in sixteen of these nineteen Year Periods amounts to a Day. We shall have occasion to remind the Reader of these by and by. The *Lunar Cycle* obtained the name of *Golden Number* either from the excellency of its Use, or because it was mark'd in Golden Letters on their Calendar.

The **EPACT** is the number of Days of the Moon's Age on the last Day of *December*. Both these are useful in directing us to the time of the Celebration of *Easter*. For the Council of *Nice*, in the Year 312, having fixed the time of *Easter* to be the first Sunday

after the first Full Moon, that happens next after the 21st of *March*, which was then the Vernal Equinox, these Numbers direct us to the Moon's Age.

By the Golden Number the Epact is readily found, for the Solar exceeding the Lunar 11 Days, the first Year of the Golden Number the Moon will be 11 Days Old at the last Day of *December*, wherefore every Year after 11 Days being to be added, multiply the Golden Number by Eleven, and throw out the Thirtys, because so many Days make a Month, and the remainder is the Epact. By the Help of the Golden Number a Rule may be made for the finding *Easter* for ever, as we see ready Calculated in our Common-Prayer-Books. And before I leave this Subject, I cannot forbear adding a Word or two for Instruction to the Vulgar, in the use of the Calendar before our Common-Prayer, where in the first Column of every Month are set down the Golden Numbers in such an Order as to shew us the Moon's Age for ever, for the Golden Number for the Year being known the Day of each Month that you find that Number set against is the Day of the New Moon, excepting only that by reason of the Hour and half's difference in the whole Period as abovemention'd, five Days must be allow'd and gone back. As for Example, this Year 1704. the Golden Number is fourteen. I demand on what Day is it New Moon in *September*, looking in the Calendar I find 14 before the 23 Day, from whence going back five Days answer the 18th Day.

The SOLAR CYCLE is a Period of 28 Years, in which time the Letter that marks the *Sunday* in the Calendar returns to be the same, for by reason of two different Letters being made use of on the Leap-Years, the whole seven Lettres used to mark the seven Days of the Week, must revolve four times before it comes to the first Order.

OLYMPIAD is a space of four Years, used by the *Grecians* in Computations. Its Name is deriv'd from the Games in Honour of *Jupiter*, celebrated at *Olympia*, in *Peloponnesus*.

Its Institution is variously talk'd of, being by some attributed to *Jupiter*, by others to the *Dactyls*; *Pisus*, *Pelops*

Book I. CHRONOLOGY.

87

Pelops and *Iphitus*, are also mention'd in History for the Founders. But to our purpose, the first Celebration of them, or at least the first time it became a computation of Time, was the 776th Year before Christ A. M. 3174. *Uzziah* or *Azariah* being King of *Judah*, and during the *Interregnum* before the Reign of *Zachariah* Son of *Jeroboam* II. King of *Israel*, 407th Year after the Destruction of *Troy*, and 14 Years before the Building of *Rome*. It is usually said they were celebrated every fifth Year, which has led some into a Belief, that an *Olympiad* was a term of Five Years, whereas by all Chronologers 'tis made but four. The most accurately Learned Mr. *Potter* in his *Greek Antiquis*. Solves it thus, viz. The Games were celebrated every Fiftieth Lunar Month; which being the second Month after the expiration of the Four Lunar Years, may be called the Fifth Year. But if the Intercalation abovemention'd be considered, an *Olympiad* will answer pretty exactly to Four Solar Years. Accordingly 'tis so accounted, and having been used by the Learned *Grecians*, is a Computation that must be regarded.

L U S T R U M was a Term among the *Romans* of Five Years, it had relation to the Payment of Taxations and Subsidies to the State, and is not much used in History.

The *Roman* *INDICTION* was of the same kind, it consisted of three *Lustra* or fifteen Years. Its Invention and Use is not well known, for Authors disagree about it. But being still used in the Pontifical Briefs, the remembrance of it is kept up.

An *A G E* or *C E N T U R Y* is the space of One Hundred Years, or One Hundred Solar Revolutions.

E P O C H A is a fixed Point, or a certain and remarkable Time in History, generally accompany'd with, or at least depending upon, some great and signal Event, made use of in Chronology to begin to compute Years from.

Æ R A is the same with *Epocha*, signifying among the *Latins*, as that did among the *Greeks*, a fixed Point among Historians, whence to begin to reckon the Years. It is a common conjecture that the Word grew up corruptly out of these four Letters, *A. E. R. A.*

i. e. *Annus erat regni Augusti*: while others derive it with less probability from the Word, *Ær*, because the Years were mark'd with Copper Strudds.

A **SYNCHRONISM** is a View of all Contemporary History.

Anachronism, is a civil Expression of an error or Falshood in Chronology, thus Virgil by making *Dido* and *Aeneas* Co-temporaries, whereas they lived at Three Hundred Years distance, we must in respect to the Man not lay the rude charge of Falshood upon him, but say he committed an Anachronism.

The **JULIAN PERIOD**, a Term often used by Chronologers, is a supputation of 7980 Years, invented by *Julius Scaliger*, and composed of the full numbers of the *Solar* and *Lunar* Cycles and the Indiction, that is, 28, 19 and 15. multiplied by one another. It is a suppositious Number, and has no relation to the Year of the World, for it begins 764 Years before the vulgar *Æra* of the Creation; neither has it any Affinity to the Year of Christ or any other Epochæ, and yet is an ingenious Method of ascertaining the Year of any Epochæ, and applying it to all others: For if you take the number of the *Julian* Period of any Year, and divide it by 28, the quotient tells you how often the Solar Cycles have been repeated since the beginning of the Period, and the remainder shews the Solar Cycle for that Year; or if there be no remainder, then the Cycle is 28. In like manner, divide the same number by 19, and the remainder, as before, shews you the Golden number for that Year. Again, divide the same by 15, and the remainder shews the Indiction. These three Periods revolving in different numbers of Years as we have shewn above, can never happen to be the same again, and so are a certain Indication of the very Year it is apply'd too. Thus for Example, the *Julian* Period for this Year 1704. is 6417, which divided dy 28, leaves 5; by 19, leaves 14; by 15, leaves 12. Now compute the Solar Cycle, Golden Number and Indiction, from the Beginning of the World to this Time; and you will find 'em never to be V. XIV. XII, but this very Year.

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The *Julian* Period being expired as in process of Time, it will be, must be, begun again; as on the other hand to apply it to any Computation that preceeds its Commencement; you must suppose it have been once run over already, that is to say, to adapt it to a Supputation that exceeds the common *Æra* of the World above 764 Years; you must begin at 7980 the last of this Period, and run backward so many Years as you want. This is spoken because altho' the *Julian* Period, as it was intended, does in general extend to the farthest of the various Opinions of the World's Age at the Birth of Christ, yet some few have exceeded it, as we shall have occasion to shew by and by.

There are other Periods, such as, the *Victorian* or *Paschal*, composed of the Solar and Lunar Cycle multiplied together: The *Hipparchan*, *Calippan* and *Constantinopolitan*. But these being not of so general use, we shall omit, and refer the curious to *Strauchius's Breviar. Chronologic.*

But notwithstanding the seeming Excellency and so common use of the *Julian* Period, it has not any innate peculiarity; for the Computation of the Years before and after the Birth of Christ, will answer all purposes as well. For if we know the Solar and Lunar Cycles, and the Indiction at the first Year of that *Æra*, by adding those to the number of the given Year, the Division by 28, 19 and 15, as before in the *Julian* Period gives us the Cycles and Indiction for that Year. Now these Characters at the first Year of the vulgar Christian *Æra*, by universal Consent are allowed to have been thus, viz. The Solar Cycle IX. The Lunar Cycle or Golden Number I. And the *Roman* Indiction III. Take therefore the present Year 1704 and add 9, and then divide it by 28, the remainder is 5, the present Solar Cycle. Again, add 1 to 1704, and divide it by 19, the remainder will be 14. which is the Golden Number this Year: And by adding 3 and dividing by 15, the remainder 12 shews the Indiction. And for the Years before the Birth of Christ, you must subtract the same Numbers. This use may be made of this Knowledge, viz. The Solar Cycle be-

being known, by the following Table we may discover the Day of the Week whereon the Year commences, and the Sunday Letters that Year: Also the Bissextile Years are shewn by having two Dominical Letters, whereof the first is used only till the 25th of February.

And as we have said already, by the Golden number the Moon's Age and the moveable Feasts are discover'd. And in short we are enabled to make an Annual Kalendar for ever.

But as we have said already, by the Golden number the Moon's Age and the moveable Feasts are discover'd. And in short we are enabled to make an Annual Kalendar for ever.

The

common use of the Golden Period is not any more peculiar; for the Computation of the Years before and after the Birth of Christ will answer all purposes as well. For if we know the Solar and Lunar Cycle, and the Indiction in the first Year of that Cycle, by adding 19 to the number of the given Year, the Division by 28, 19 and 15, will give in the same Period gives us the Cyclical Indiction for that Year. Now these Cyclical Indictions are allowed vulgar Christian Aera, by universal Consent are allowed to have been used since the Solar Cycle IX. The Lunar Cycle or Golden Number. And the Roman Indiction III. These Indictions the ancient Year 1752 and add 9, and then divide it by 28, the remainder is 7, the present Solar Cycle. Again add 19 to 1752 and divide it by 19, the remainder will be 14, which is the Golden Number. And by adding 15 and dividing by 15, the remainder is 10, which is the present Lunar Cycle. And for the Year before the Birth of Christ, you must subtract the same Numbers. Thus we may be made of this Knowledge, viz. The Solar Cycle

The Table of the Solar Cycles.

When the Solar Cycle is	The First Day of January is	Dominical Letter.
I	Monday.	GF
II	Wednesday.	E
III	Thursday.	D
IV	Friday.	C
V	Saturday.	BA
VI	Monday.	G
VII	Tuesday.	F
VIII	Wednesday.	E
IX	Thursday.	DC
X	Saturday.	B
XI	Sunday.	A
XII	Monday.	G
XIII	Tuesday.	FE
XIV	Thursday.	D
XV	Friday.	C
XVI	Saturday.	B
XVII	Sunday.	AG
XVIII	Tuesday.	F
XIX	Wednesday.	E
XX	Thursday.	D
XXI	Friday.	CB
XXII	Sunday.	A
XXIII	Monday.	G
XXIV	Tuesday.	F
XXV	Wednesday.	ED
XXVI	Friday.	C
XXVII	Saturday.	B
XXVIII	Sunday.	A

The

The Cycles among the Jews were the Sabbatical and Jubilean Years, appointed by God himself, *Levit. 25.* in these Words, *v. 4.* *In the seventh Year shall be a Sabbath of Rest unto the Land, a Sabbath for the Lord: Thou shalt neither Sow thy Field nor Prune thy Vineyard, &c.* And *v. 8, 9, 10.* *And thou shalt number seven Sabbaths of Years, &c.* Then shalt thou cause the Trumpet of the Jubilee to sound on the tenth Day of the seventh Month; in the Day of Atonement shall ye make the Trumpet sound throughout all the Land. And ye shall bellow the fiftieth Year, and proclaim Liberty throughout all the Land unto all the Inhabitants thereof--- A Jubilee shall that fiftieth Year be unto you: Ye shall not Sow, neither Reap that which groweth, &c. The time of Commencement of the Sabbatick Year is in the 2d Verse, directed to be when they were come into the promis'd Land. Wherefore the time of the Division of the Land of Canaan is reasonably suppos'd to be the time of the Commencement of the Cycle. [Now this is judg'd to be the 45th or 46th Year after the Departure out of *Aegypt*, the Proof of which appears by the Words of *Caleb*, one of the Spies sent in the first Year of the Pilgrimage in the Wilderness, to gain Knowledge of the Land of Canaan; who, *Josh. 14. 7, 10.* in making his Claim for an Inheritance declares his Age to have been at that time 40 Years, and now 85 Years,] accordingly it was observ'd ever since. And altho' it may be objected, that in the *Babylonish* Captivity, the Observation was probably interrupted, and thence forgot; it is the Opinion of Learned Men that the Computation was always carefully kept, and even the Celebration in some degree, observ'd in the Captivity.

Calvisius in his *Isag. Chron.* has given us an Account of the mention in History of several Sabbatick Years which will serve for Characters of those Years. Concerning the Year of Jubilee the Learned differ, for if the fiftieth Year be reckon'd to make a double Sabbatick Year for the Jubilee, the Land must then lie Untilled for two Years together, which is conceiv'd to be too long a time for 'em to make previous Provision for; and therefore are willing to believe rather,

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that the Jubilee Year was the same with the seventh Sabbatick Year. The Jubilees are very little mention'd in History, and therefore the Argument is the less Determinable.

The *Roman Pontifical Jubilee*, as now practis'd, possibly had its Rise from the *Jewish*; it was Instituted by Pope *Boniface VIII.* to be Celebrated every Hundredth Year, the Year 1300. to Commence. *Clement VI.* reduced it to the 50th Year, which was Celebrated *A. D.* 1350. *Urban VI.* brought it to the 33d Year, appointing that 1390. and every 33d Year after should be Jubilee. Lastly, *Paul II.* reduc'd it to the 25th Year, accordingly 1475. was the Jubilee Year at *Rome*, and every 25th Year since.

The Jewish Year.

Before I quit this Subject, it will not be amiss to speak of the Year as reckon'd by the *Jews*. *Maimonides* declares 'em to have been Solar, but it consisting but of twelve Months, which were alternately of 29 and 30 Days to comply with the Moons, there must necessarily have been an Intercalation observ'd. Accordingly every third Year a Month was added by reckoning the Month *Adar* twice, and also to conform it to the Solar Revolution, a Day or two were added, or taken off in the Months *Adar*, *Marchesvan* and *Cisleu*; so that there were six kinds of Years among the *Jews*, which according to *Strauchius* were thus, The *Common Years* consisting of, 1. The abounding, of 355 Days. 2. The ordinary, of 354 Days. 3. The defective, of 353 Days. And the *Embolismean*, or Intercalated Years. 4. The abounding, of 385 Days. 5. The ordinary, of 384 Days. And 6. The defective, of 383 Days.

Their Common or Civil Year Commenced at the Autumnal Equinox; but the Ecclesiastical-Year was computed from the Vernal Equinox: The former computing from the Creation, and the latter from the Passover as appointed by God, *Exod.* 12. 2.

Their

Their MONTHS were thus, viz.

The Autumnal Quarter consisted of,

I. Tisri, containing 30 Days. II. Marchesvan, 29 Days. III. Casleu, 30 Days.

The Winter Quarter.

IV. Tebeth, of 29 Days. V. Schebbat, of 30 Days. VI. Adar, of 29 Days.

The Spring Quarter.

VII. Nisan, or Abib, consisted of 30 Days. VIII. Fiar, of 29 Days. IX. Sivan, of 30 Days.

The Summer Quarter.

X. Tamuz, contain'd 29 Days. XI. Ab, 30 Days. XII. Elul, 29 Days.

Of these, Nisan, which answer'd to part of March and April with us is the Paschal Month; the 14th and 15th Days of that Month being the time of the Slaughtering of the first Born of *Ægypt*, and the *Israelites* Departure thence.

And thus much for Definitions.

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CHAP. II.

The Grounds of Chronology.

ALtho' Chronologers do very much disagree in their Opinions, yet there is an Art and certain Rules for the placing in order, the Succession of Times and *Epocha's*; and this Marshalling of Events which we observe in their Books, is always grounded upon some Reason or other. They have all the same Guides; but because every Man follows them after his own way, it is not to be wondered if the Minds of Men being so different in their Nature, seldom agree upon the same Subject.

The certainty of *Chronology* depends upon three Principles.

The *First* is the Testimony of Writers or Authors.

The *Second* is grounded upon Astronomical Observations, and particularly upon the Eclipses of the Sun and Moon.

The *Third* is taken out of certain *Epocha's* constant and evident in History.

§. 1. *The Testimony of Authors.*

THE Testimony of Authors is so universally received among all civiliz'd Nations, that it would be a Breach of good Manners, to question the Certainty of some Facts which are mention'd in History.

How would that Man be look'd upon in the World, that should dare to maintain, That *Xerxes* never came into Greece; That *Rome* was not taken by the Gauls; and, That *Julius Caesar* was not stabb'd in the Senate-house? *Altho' I have not seen Rome with my own Eyes, says St. Augustin, and never was at Constantinople; yet, upon the Credit of those that speak of it, I hold it for as great*

great a Certainty, that there is such a City as Constanti-
nople, as that there is such a City as Rome. Lib. 13.
de Civ. Dei. Cap. 3.

However there are Rules which a Man must take
along with him, to avoid the danger of embracing Er-
rors instead of Truth : and 'twere against Reason to be-
lieve upon Trust and without Examination, what we
are told to have happen'd a great many Ages before.
These four set down by Monsieur de Launoy are so
reasonable in themselves, that I shall recommend 'em
to the Reader in the Author's own Words, viz.

Rule I. In Matters belonging to History and Tradition,
those Authors are chiefly to be credited who wrote of
Things transacted in their own Time ; provided they are
not contradicted by a Cotemporary Author, of known In-
tegrity and Ability.

II. Next to Cotemporary Authors, those Writers who
lived nearest the Age wherein the Things were transact-
ed, are rather to be depended on than those who are more
remote from it.

III. Histories that look Apocryphal or doubtful, and are
written by a new or obscure Author, ought to weigh no-
thing, (especially if they clash with Reason) against the
constant Tradition of the Ancients.

IV. We must suspect the Truth of a History related by
modern Authors, especially when they disagree among
themselves, and with the Ancients, about several Cir-
cumstances.

To these four Rules we must add one more of S. Au-
gustine's, viz. As for Prophane Authors (says he) when
they relate Things contrary to the History contain'd in the
Bible, we must not believe them ; for our own Reason will
tell us, That the Divine Spirit (which is conspicuous in
that Book by the true Predictions of Things long before they
came to pass) is certainly to be credited in the relation of
Matters of Fact, preferable to all Mankind. De Civit.
Dei Lib. 18.

Nothing ought to weigh more with Christians than
the Authority of the Holy Scripture ; those Bounds
which the Spirit of God has set, ought never to be
remov'd

remov'd by Men; and therefore it is Matter of just Indignation to see some Men of Learning, who profess the true Religion, set the Historical Fables (for I will venture to call 'em so) of the *Chaldeans*, *Egyptians* and *Chineses*, in competition with the Chronology of the Bible; a Fault so much the more inexcusable, on account of the notorious uncertainty of their Accounts; for every Body that has studied History, knows that the *Chaldeans* or *Babylonians* assign'd their Monarchy Myriads of Years, and boasted of their Astronomical Observations for an extravagant number of Ages; and their Histories are so full of Lies, that *Aristotle* reckon'd among the Tellers of Fables, those that wrote of the *Assyrians*. Polit. v. 10.

Nor are the *Egyptian* Accounts of Time more to be credited; for by reason of an Emulation between them and the *Chaldeans* for Antiquity, they have had recourse to extravagant Fables, and tell us, That the Gods and Demy Gods reigned in *Egypt* 34201 Years, before that Empire fell into the Hands of Men; and the Accounts they give since that Time are altogether uncertain and imperfect; for notwithstanding the Care that they are said to have taken in preserving their History, Science, &c. by inscribing it on Pillars, and maintaining Colleges of Priests for its Propagation, yet their History is so imperfect, that even in the Days of *Herodotus* they could give no certain Account of the building of the Pyramids, or the Time of their great Monarch *Sesostris*; and *Plato* has declared in his *Timeus*, That the *Egyptian* Priests, whom the Greeks so often consulted, so know the Origin of the World, were miserably ignorant of Antiquity.

The *Chinese* Chronology is still less to be regarded; for not only are their Histories dated many Ages before the Creation, and full of incredible Stories and Extravagances; as for Instance, 'tis related that a certain *Hauzu*, who liv'd in the Time of *Confucius*, lay four-score Years in his Mothers Womb; but also their own Chronologers differ in their Accounts, for *Su-ma-quam* a famous Annalist of *China*, who lived about the Year, 1066. of the *Vulgar Æra*, does not make their Empire so ancient as the rest of the Historians of that Nation

by 250 Years; for whereas they make it begin at *Falci-Su-ma-quan* maintains that *Hoam-ti* was their first King.

Wherefore though the Science of the *Chaldeans* and *Egyptians* has been so famous in the World, and the Wisdom of the *Chinese* be so much talk'd of now adays, their Chronology at least ought not to bear any great Authority among us; and much less ought the Sacred History of the Bible to be sacrificed to it.

Tho' the Chronology of the *Septuagint* Bible be by some prefer'd before the *Vulgar*, yet 'tis utterly irreconcilable with the Antiquities of the *Chaldeans* and *Egyptians*; the former only carrying the Times higher by 1500 Years than the *Vulgar* Account, whereas the latter pretend the World to be Forty thousand Years older. And whatever esteem the Chronology of the *Septuagint* may have among some Men, yet 'tis certain the Church of *England* does not prefer it to that of the *Hebrew* Bible, which it looks upon to be more Authentick, and accordingly follows it in the Sacred Chronology.

But however we ought not to be too anxious or Supercilious in Point of Chronology; because it is impossible to make it hang together so well as to put it beyond Dispute. The Records of Antiquity, as well Sacred as Prophane, leave us too much in the dark to pretend to it. There will still be insuperable Difficulties, and we shall meet with a thousand Instances, wherein it will be impossible for us to know whether we be in the Right or no. And that for these Reasons.

1. The vast difference there is in Chronology, between the *Hebrew* Text of the Bible and the *Greek* Version, attributed to the *Septuagint*. The *Greek* Bible reckoning almost 1400 Years more than the *Hebrew* between the Creation and the Birth of *Abraham*, viz.

By

Book I. CHRONOLOGT. 19

	By the Heb.	By the Septuag.
From the Creation to Seth.	130	230
From thence to Enoch.	105	205
To Cainan.	90	190
To Mabaleel.	70	170
To Jared.	65	165
To Enoch.	162	162
To Methuselah.	65	165
To Lamech.	187	187
To Noah.	182	188
To the Deluge.	600	600
	1656	2262
From the Deluge to Arphaxad.	2	2
To Cainan.	0	135
To Salab.	35	130
To Eber.	30	130
To Phaleg.	34	134
To Ragau.	30	130
To Setug.	32	132
To Nachor.	39	130
To Thara.	29	79
To Abraham.	70	170
	1948	3334

Various are the Opinions in the Dispute about the Authority of these Two, some (among which Bishop Walton and Isaac Vossius) declare positively for the Septuagint, and affirm the Hebrew Text is Corrupted by Transcribing. Josephus in his History agrees almost with the LXX. and St. Luke in his Pedigree of our Saviour, Chap. 3. v. 36. agreeable to the LXX. interposes Cainan between Salab and Arphaxad, whom the Hebrew wholly omits. 'Tis true some alledge, That this Cainan is not found in some ancient Copies of St. Luke's Gospel, but our English Version however hath retained it.

There want not Opinions that the original LXX Version is not extant. Bishop Bramhal speaks as if the original Copy was always kept close in the Alexandrian Library, and never transcrib'd, but burnt with the

Library; after which a new one was clandestinely substituted. *Bellarmino* says, *The Copy we have is much Corrupted.* Besides we cannot be assur'd whether the Version were made from the original *Hebrew*, or from the *Samaritan Copy* only. 'Tis true the *Septuagint* was in general use in the Apostolick Age, and made use of by the Primitive Fathers, but as the differences we speak of are not essential in points of Faith, the Apostles and Fathers whose Business was to establish that, might fairly enough neglect these indifferent Disputes, and make use of that Version of the Bible which was in most use, and best understood by the Persons they spoke to. So that upon the whole, its Antiquity and Universality, which are part of *Vossius's* Arguments for it, are no such infallible Notes as to put it in preference to the *Hebrew*; especially since that in our Days the Story of the miraculous Concurrence of the Seventy Two *Jews*, tho' shut up in different Cells when they made the Translation, is pretty plainly made out to have been an Invention of *Aristeas*, and *Josephus* to have taken it from him. In short our Church adheres to the *Hebrew*, which is Authority enough for our Concurrence.

2. It is very difficult to compute the Chronology of the Bible exactly, by reason that in the Succession of the Judges of the People of God, and the Kings of *Juda* and *Israel*, the Scripture makes no difference between a growing and a compleat Year; whereas it is not to be imagin'd that a Patriarch, a Judge, or a King, did live just 900, 100, or 60 Years, without any odd Months and Days. Wherefore, as *Theophilus* of *Antioch* wisely observes, it is impossible exactly to determine the Times of the Patriarchs and Kings. [*Ad Autol. Lib. 3.*] Therefore Chronologers are obliged to suppose a great Improbability, viz. That the Years of the Pedigrees of the Bible are always fully expired and compleat. Now if these Years be but just begun, and a Man reckons them for whole and compleat ones, he will stretch out and lengthen the Times; but on the contrary, if the Holy Writers have omitted the odd Months and Days of growing Years, 'tis most certain that we shall shorten and contract the Times, if we keep precisely to the com-

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computation of the Bible. Therefore, in Matters of Chronology, we must of necessity be satisfied with Conjectures and Probabilities upon a thousand Occasions: We must persuade our selves once for all, that we cannot have the Antiquity of the World, but within a few Years more or less; and ought to look upon all the Projects of restoring the Antiquity of Times to a nice Exactness and Precision, as foolish and chimerical.

3. The different Names which the *Assyrians, Egyptians, Persians* and *Grecians*, have given to the same Prince, have not a little contributed to confound the antient Chronology. *Three or four Princes have born the Name of Assuerus* (says the Bishop of Meaux, in his Discourse upon History) *altho' they had others besides. If a Man was not told that Nabucodonosor, Nabucodrosor and Nabocolasser, are but the same Name, or the Name of the same Man, he could hardly believe it. Sargon is the same with Sennacherib; Ozias with Azarias; and Zedechias with Mathanias; Joachos was also called Sellum; Asaraddon, which is indifferently pronounced, Esar-haddon, or Asor-haddan, is called Alenaphar by the Cutheans; and, through an unaccountable Diversity, Sardanapulus is called Tonos Comoleros by the Greeks. Cyaxares called also Darius the Mede, and Darius Hystaspes, is called in Scripture Ahasuerus.* Those different Names of the same Person, differently pronounced by several Nations according to the various Idioms of their Speech, must needs cause a great Confusion and Disorder in Things and Persons. This Confusion is so great in the Succession of the Kings of *Assyria*, that it is impossible for a Man ever to be truly satisfied about it.

4. The Origine of all Nations in the World is very obscure. At the first settlement of any People in a Land, their Minds are taken up with other things than writing History, and therefore all the first Writers were undoubtedly forc'd to receive their Informations from Tradition; *Moses* alone having been assisted by the Divine Spirit. Add to this that the first Writers of all other History but the Holy Scripture, are lost. If *Ctesias, Megasthenes, Berosus, &c.* were still extant;

or if even *Diodorus Siculus's* first Books of his *Bibliotheca Historica*, (wherein these and many others were abstracted) were not lost: Perhaps the Chronology of the first times might be fix'd beyond Dispute. If *Herodotus* wrote the History of the *Assyrians* according to his Promise, it never was transmitted to us.

The *Greeks* have writ very late, and those that did, understood not the *Hebrew Language*, nor knew nothing of *Jewish* Antiquities: Neither were the *Latin* Historians better acquainted with either. Both *Greeks* and *Latins* are more valuable for the Politeness of their Style, and manly Characters and Reflections, than for the exactness of their Chronology. And in short there are no Materials extant for compiling the Chronology of the first Ages, but the Holy Scripture.

5. The *Æras* and Years being different in almost every Nation, has occasion'd a great disorder in Chronology. The *Grecians* computed from the Beginning of the Olympiads. The *Romans* from the Building of their City. The Commencement of the *Assyrian* Monarchy, which was the *Æra* of their History, is much disputed. The *Nabonassarean* Epocha made use of by the *Egyptians*, is of dubious commencement. Some Nations have used no Epocha at all; and even the Christians did not begin to compute from the Birth of Christ, till 532 Years after it.

The different beginning of the Year, both by several Nations, and in the different Epocha's, must necessarily make a Confusion in the accounts of Time. The Creation is suppos'd to have been at the Autumnal Equinox, accordingly the *Jewish* Year before the Law, began at that season. But at the Institution of the Passover, God commanded *Nisan* to be reckon'd the first Month. The Olympian Games were celebrated at the Full Moon after the Somer Solstice, so the Olympian Years begin at that Season. 'Twas Five or Six Hundred Years before the *Romans* began to use their *Æra*, and therefore there is not only some difference about the Time of the Year of the City's Foundation, but also one whole Year between *Cato's* and *Varro's* Computation. The Feast of the *Palila* celebrated the

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the 21st of April, is by some reckoned the beginning of the *Roman Year*, but the general Account complies with *Julius's Kalendar*, and reckon the first of *January* the New Year's Day. The *Nabonnassarean Year* is reckon'd to have commenced the 26th Day of *February*. It is also to be noted that the *Nabonnassarean Year* consisted constantly of 365 Days, and so lost one Day of other *Solar Years* every fourth Year.

And this affords a new reason for the difference of Computations, viz. The different lengths of Years in several Nations according to their different Methods of intercalating the Months and Days, to make the Lunar and Solar Cycles agree. The *Arabians* began their Year at the Sun's entrance into *Leo*. The *Turks* now adays begin theirs at the Vernal Equinox. The *Roman Catholick Christians* begin their Year with the first of *January*. And we in *England* begin ours at the Feast of the Annunciation of the Virgin *Mary*, *March 25th*.

To these Reasons for the uncertainty of Chronology, we might add, that the Poets, like as we have been told of Mapmakers in former Days, to fill up the void unknown Spaces, have taken the Liberty to make People and Stories out of their own Brains, and set 'em down, perhaps at first intended as a pretty Tale only, but in time they crope into the Body of History, and have given occasion to that distinction of *Varro's*, Fabulous Age and Historical Times.

For these Reasons, this first Guide in Chronology, viz. *Testimony of Authors*, must be acknowledg'd no infallible one, the holy Scripture only excepted. By the help of which we may make a certain concatenation of the Succession of Times, for 3500 Years, after which *Herodorus* and other Credible Authors will carry us forward.

§. 2. Eclipses, and Aspects of the Planets.

FROM what I have said about the uncertainty of Chronology, some perhaps will be apt to think, That the Doctrine of Times does not deserve our Application, and that we must take out of History as much as we can, without troubling our selves with a nice Marshal-

ling of the Events according to the Order and Succession of Ages, since, after all, this Order is very doubtful and uncertain. I know very well that there are those who will give their *Scepticism* a free Scope upon this Matter; and if their Opinion could prevail, ancient History would be in little or no Esteem. But it is not fit to depend upon the Judgment of those who never studied Things but superficially, and whose Merit wholly consists in a pragmatistical, peremptory way of delivering their Opinions: For if there be doubtful and obscure Things in Chronology, there are also those that are undeniably certain and evident.

There are two Books in the World, both Divine ones, from whence *Chronology* draws its Certainty. The first is the Book of the *Scripture*, where we find the Years of the Patriarchs, Judges, Kings and Princes, of the People of God, whereby we are able to determine within a small Matter the Antiquity of the World, and link almost together the whole Succession of Times, except some few Breaks and Interruptions, which proceed from the Silence of the *Scripture*, and which we shall mark in the following Article. But where the *Scripture* fails us, *Prophane History* comes in to our Help, so that we can precisely tell how long that Silence has lasted.

The other Book (which is our second sure Ground for Chronology) is that of *Nature*; this, as well as the first, is the Book of God.

1. This Book, by furnishing us with the Motions and Aspects of the Sun and Moon, and other Planets, and above all the Eclipses, which are so rightly called the *publick, celestial and infallible Characters of Times*, gives certain and demonstrable Arguments to Chronologers, of the Times wherein a vast number of the most signal Events of History did happen. For an Eclipse either of the Sun or Moon is such a characteristical and identical Mark of a Year, that it is easy to distinguish it among an infinite number of others, which makes Eclipses to be look'd upon as the most assured Grounds of Chronology. Certainly nothing can so well characterize the Year of a Battle, the Foundation of a City, or the Death of a Prince, as an Eclipse

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lipsis that happens the same Day, or some Days before or after: Since by means of Astronomical Tables it is found, that an Eclipse seen upon such or such a Day, ought necessarily to have happened in such and such a Year. This Method is grounded upon Mathematical Demonstration; which is as much as if I had said, That it is so certain and evident that Human Reason can never resist it.

By this it appears that in Point of Chronology a Man cannot be an exact Critick, if he be ignorant of the use of Astronomical Tables for the Calculation of Eclipses.

Setting aside that this Computation of Eclipses is one of the greatest and most wonderful Effects of the Reach of Human Understanding. and that there is an extraordinary Satisfaction in foretelling an Eclipse, together with its Greatness and Duration, fifty, nay even a thousand Years before it happens, methinks the great use they are of in *History* and *Chronology* is sufficient to recommend *Astronomy* to us; by whose help we arrive at the Pleasure of calculating them to a very nice Precision. And therefore we must conclude that none but the dull and ignorant Despises of all good Literature, can entertain an Indifference for so fine and important a Knowledge.

Now since the Certainty which Eclipses give to History is infallible, we must account our selves happy for the care Historians have taken to mention so great a number of them. 'Tis true their Diligence, as to this Matter, is chiefly owing to the foolish Error of the ancient Heathens, who look'd upon these Phenomena as Presages of the Death of some great Person, or of the Fall of an Empire. However, when Historians have mark'd the Days wherein Eclipses did happen, they have left at the same time assured Signs and Characters to know the Years of the Events which fell out about the same Time.

This is the Reason why the Eclipses mentioned by Historians, have been so carefully collected by skilful Chronologers.

Calvisius makes his *Chronology* depend upon 127 Eclipses of the Moon, and 144 of the Sun, which he assures us he has calculated himself.

Thus

Thus by an Eclipse of the Sun, mentioned by *Justin*, [Lib. 22. Cap. 6.] which happen'd when *Agathocles*, the Tyrant of *Sicily*, was crossing the Sea, to go over into *Africa* against the *Carthaginians*, it is found by an Astronomical Calculation, That this was in the Year of this World, 3634. and 316 Years before the Vulgar Chr. Era, on the Fifteenth of August.

2. The great Conjunction of the two superior Planets, *Saturn* and *Jupiter*, whereby these two Stars, having run through all the four Trigons, meet again, according to *Kepler*, at the end of 800 Years, in the same degree of the *Zodiack*, would be also one of the most excellent Methods to distinguish and characterize the Times, if Historians had taken notice of those rare and unfrequent Aspects.

Archbishop *Usher* tells us, That in the Year of the World, 3998. two Years before the Birth of our Saviour, there was a great Conjunction of those Planets, such as never happens but once in 800 Years.

There have been but Eight of these great Conjunctions since the Creation of the World, as one may see by Astronomical Calculations. The last of them happen'd in the beginning of the last Century, in the Month of December, 1603.

3. All the Aspects of the Planets, which happen but seldom, might serve also for natural Characters to mark the Times.

4. But among those natural Characters, some are called Civil or Artificial, because invented by Men: Such as the Solar and Lunar Cycles, the Roman Indictions, Easter, the Leap-Year: Among the Jews, the Jubilees, and Sabbatical Years; and among the Heathens, the Combats and publick Games, such as the Olympick, which were always celebrated in a determined Time. Of all these we have already spoken.

§. 3. Epochs.

THE third Foundation of Chronology is drawn from certain constant Epochs, agreed upon by all Historians and Chronologers: These serve to Characterize succeeding Years, and give us a true know-

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ledge of Times. Nor must it be objected, that in regard there are critical Disputes concerning the exact Year and Month of some of them, that therefore they are of no Authority: For considering the distance of Time, and the difference in Computations, they are admirably Exact, as appears by the nice and critical Examinations they have undergone in this Learned Age.

Of Epocha's there are, first Sacred, and secondly Civil.

The most eminent sacred Epocha's are,

1. The Creation.
2. The Flood, in the Year of the World 1656.
3. The Vocation of *Abraham* 1921. Yeats before Christ.
4. The *Jews* Deliverance, and *Exodus* out of *Aegypt* 430 Years after *Abraham's* Entrance into *Canaan*, *Ante Chr.* 1491.
5. The Foundation of the Temple by *Solomon* 430 Years after the *Exodus*, *1 King. 6. 1. An. Ante Chr.* 1012.
6. Liberty granted to the *Jews* by *Cyrus*, and the Foundation of the second Temple laid, *An. Ante Chr.* 536.
7. The second Temple finish'd in the sixth Year of *Darius Hystaspes*, call'd in Scripture *Abasuerus*, *b. c. Ante Chr.* 515.
8. The Birth of Our Blessed Saviour **J E S U S C H R I T.**
9. The Destruction of the Temple of *Jerusalem*, and the Dispersion of the *Jews*, according to the vulgar *Æra*, *An. Christi*, 70.
10. The Martyrdom of *St. Peter* and *St. Paul* at *Rome*, 67.
11. The *Æra* of *Dioclesian*, or the Martyrs, 302.
12. Peace given to the Church by *Constantine* the Great, 312
13. The first General Council held at *Nice*, 325.

Most

Most noted civil Epocha's are,

1. The taking of Troy. Of this we shall speak hereafter.
2. The first Olympiad, the time of this we have already mention'd, p. 9.
3. The Building of Rome. Of this we shall speak hereafter.
4. The *Æra* of the *Seleucides*. from whence the *Macedonians* began to reckon their Years, is also called the *Græcian Years*, and used by the *Jews* during the time of their Subjection to the *Macedonians*. Began from *Seleucus Nicanor*, one of *Alexander's* Captains, King of *Syria*, *A. M.* 3637.
5. The first *Julian Year*, or the Year wherein *Julius Cæsar* reform'd the Calendar, *Ante Chr.* 45.
6. The Building of *Constantinople* finish'd, *A. Chr.* 330.
7. The *Hegyra*, or Flight of *Mahomet* from *Mecca*, upon account of the Punishment intended against him by the Magistrates for Preaching his false Doctrin there, *July* 16. *A. C.* 622. * The *Turks* made this an Epocha by Command of Sultan *Omar III.* occasion'd by a Suit concerning a Payment, oblig'd to be made on such a Day of the Month, but the Day being past in that Year, the Debtor alledg'd it was not till the next that he was to Pay it. Wherefore the Emperor instituted this *Æra* for ascertaining the Year thereafter.

Altho' these be the Epocha's that are most in use, yet in regard there are many others mention'd in History; we shall transcribe from *Strauchius's Breviar. Chronolog.* the List of Epocha's premis'd to his Book, all which are critically examin'd and prov'd in that excellent Treatise. We rather chuse to do this, for the sake of giving the Reader a Canon or Rule whereby to Examine the Chronology in our following Work.

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THE Creation of the World.	763	9		
The Jewish Epocha of the World.	952	8		
Noah's Flood.	2419	10	1656	
Affyrian Monarchy commenced.	2537		1774	
The Nativity of Abraham, sup- posing him Born in the 70th Year of his Fathe.	2711		1948	
The Vocation of Abraham.	2786		2023	
Abraham's Death.	2886		2123	
Beginning of the Kingdom of Sicyonia.	2664		1900	
Beginning of the Kingdom of Argos.	2856		2093	
Beginning of the Kingdom of Athens.	3157		2394	
The Israelites Departure out of Egypt.	3216	3	2453	3
The Israelites entring into Palestine.	3261	9	2498	9
Their Tilling it.	3262	9	2499	9
Destruction of Troy.	3529	5	2766	
Beginning of David's Reign.	3653		2889	
First Foundation of the Temple.	3696		2933	
Its Encenia, or Opening of it.	3703		2904	
The Defection of the Ten Tribes under Zeroboam.	3733		2969	
Arbaces the First, King of the Medes.	3838		3075	
The beginning of the Olympiads.	3937	6	3174	6
The Building of Rome, according to Varro.	3960	3	3197	3
The Building of Rome, according to Cato.	3961	3	3198	3
The Epocha of Nabonnassar, used by the Egyptians.	3966	2	3202	2

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The Destruction of <i>Samaria</i> .	3990	3226
The beginning of <i>Nebuchadono-</i> <i>so's</i> Reign.	4105	3341
The <i>LXX.</i> Years of <i>Babylonish</i> Captivity.	4113	3349
The Destruction of the first Temple.	4123	3360
The beginning of <i>Cyrus's</i> Reign in <i>Persia</i> .	4154	3390
————— in <i>Babylon</i> .	4175	3411
The Expulsion of the <i>Tarquin's</i> at <i>Rome</i> .	4205 2	3441 2
The Battle at <i>Marathon</i> .	4222 7	3458 7
The beginning of the <i>Peloponnes.</i> War.	4282 3	3518 3
———— The beginning of <i>Daniel's</i> 70 Weeks.	4291	3527
———— <i>Xerxes</i> Expedition into <i>Greece</i> .	4233 8	3469
The Death of <i>Alexander</i> the Great.	4390 3	3626
The Epocha of the <i>Seleucida</i> .	4401 3	3637
The <i>Julian</i> Epocha, or the Re- form. of the Calend.	4668	3904
Beginning of <i>Herod's</i> Reign.	4673	3910
<i>Jerusalem</i> taken by <i>Pompey</i> .	4676	3913
The true Year of the Birth of Christ.	4711	3948
The vulgar <i>Æra</i> .	4713	3950
The Passion of Christ.	4745	3982
		<i>Ann. Chr.</i>
The Destruction of the second Temple, and <i>Jerusalem</i> .	4782 7	69 7
The beginning of the <i>Dioclesian</i> <i>Æra</i> , or the <i>Æra</i> of the Mar- tyrs.	4996 8	283 8
<i>Dioclesian</i> Persecution.	5015	302
<i>Constantine</i> conquer'd <i>Maxenti-</i> <i>us</i> , and began to Reign at <i>Rome</i> .	5024	311
The <i>Niceen</i> Council.	5037	324

C H A P. III.

Of the difference among Chronologers concerning the Year of the World wherein Our Saviour was Born. And of the vulgar Christian Era.

THose anxious People the Criticks have tormented themselves and the World exceedingly, upon the Question, *At what Year of the World was the Messiah our Saviour Jesus Christ Born in the Flesh.* A Question indeed so far as it concern'd the Conviction of the *Jews*, that He was the Messiah, of vast Importance, but when it was made appear that *Daniel's* seventy Weeks expir'd at the Passion of our Saviour, that all the Characters given by the Prophets of the *Messiah* were fulfill'd in Christ, to what purpose Men should stretch and rear the Chronology of the Bible to make it suit with their Fancies, I confess I cannot conceive; except to shew their own Learning, a vanity some Men will stick to, tho' Religion it self must be sacrific'd. Criticism, 'tis true, is the Fortress of Learning, both to keep out Corruptions, and to recover the Ground that Ignorance shall seize: But it can never be allowable for Men to stretch and screw an Author into every Form their Fancies require, much less too where that Author is Divinely assisted. The Chronology of the Bible is much more accurate than any other History in the World, and therefore there is the less room for Dispute about it; and yet there are above Threescore several Opinions about the *Time that Lapsed between the Creation and the Birth of Christ*; and the difference between the first and the last is no less than 3277 Years; 'tis true, the *Sepruagint* Translation (whereof we have spoken) has given occasion to part of that Difference, but the Opinions that contract the Chronology of the *Hebrew Bible*

Bible are as numerous as those that lengthen it, so that will not Excuse 'em all. Every one gave his Reason for his Opinion, but those are as Tedious as they are Impertinent; and we shall not trouble our selves to look into any but this one, *viz.*

At what time was *Abram* Born? This is a Question much agitated of late, the Text says, *Gen. 11. 26. That Terah lived seventy Years, and begat Abram, Nahor and Haran, and v. 32. The Days of Terah were two hundred and five Years, and Terah died in Haran.* Now in the next Chapter which naturally seems to imply that it was after *Terah's* Death, *Moses* tells us of *Abram's* Departure from *Haran* in his Journey to *Canaan*, and *v. 4.* tells us *Abram* was seventy and five Years old when he departed from *Haran*. But if he were Born in the 70th Year of his Father's Age, he must either have departed before his Father's Death, or else be 135 Years old when he went from *Haran*; But since the Text says expressly he was 75 Years old, and *St. Stephen* declares, *Acts 7. 4.* that his Father was Dead when he removed from *Charran*, or *Haran*, our modern Criticks have been willing to believe that he was Born in the 130th Year of his Father's Age; and solve the other Text by saying that altho' he was first named, yet it does not thence follow that he was the Eldest Son, for *Aaron* was Elder, tho' *Moses* is always first named, and *Japhet* the Elder, altho' *Shem* be first named, and so in other Instances in Scripture, Priority is given for the Dignity of the Person, rather than for his Age; wherefore his two Brethren may have been Born many Years before. To support which Argument, they go further, and remark, That *Lot*, who was *Abram's* Brother's Son was in all probability near as Old as He when they went into *Canaan*, nay, some are of Opinion, that *Sarah*, *Abram's* Wife (who was but ten Years younger than he) was the same with *Ischah*, the Daughter of *Haran*. These are the Arguments commonly given for this Opinion, which has been followed by Archbishop *Usher*, and several other great Men, particularly the Right Reverend Author of the new Chronology affix'd to our Bibles; and therefore we should intirely Concur in it, if this Objection did not

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not lie in our way ; namely, if He was Born at the 130th Year of his Fathers's Age, how comes it to pass that *Abraham* should be so astonish'd at a Promise of a Son to himself at the Age of an hundred Years, as we find him, *Gen.* 17. 17. and again, *Sarah* of him as well as of her self, *Gen.* 18. 12. This, I say, puts the Matter again into its old Place, at least makes us fear to remove it, and therefore in the following Chronology and History shall rather follow the old Computation, which reckons 3950. Years between the Creation and the vulgar *Æra* of the Birth of Christ. But because as I have said, the new Chronology to our Bible makes it 4004. Years, in the sacred History we shall Comply with that ; which once for all we desire our Reader to take Notice of.

Divers Authors disagreeing about the Year of the coming of the Messiah.

<i>Rabbi Naason,</i>	3707.
<i>Rabbi Abraham, Rabbi Levi, Rabbi Gerson,</i>	3754.
<i>The Chronicle of the Hebrews,</i>	3760.
<i>Some Talmudists,</i>	3784.
<i>Benedictus Arias,</i>	3849.
<i>James Gordon,</i>	3880.
<i>David Paræus,</i>	3928.
<i>Paulus Apha,</i>	3937.
<i>S. Jerom,</i>	3941.
<i>John Carion,</i>	3944.
<i>Calvisius, Helvicus, Alstedius,</i>	3947.
<i>Origanus, Argolus,</i>	3949.
<i>Scaliger, Ubbo Emmius,</i>	3950.
<i>Cornelius a Lapide,</i>	3951.
<i>Beda, Hermannus Herwart,</i>	3952.
<i>Landsperg,</i>	3958.
<i>John Picus Count of Mirandola,</i>	3959.
<i>Luther, Scultetus, Johannes Lucidus,</i>	3960.
<i>Beroaldus,</i>	3961.
<i>Sixtus of Siena, Abbat Urspergiensis, Chrysreus,</i>	3962.
<i>Tostatus, Melancthon, Funcius,</i>	3963.
<i>Gerardus Mercator, Opmeir,</i>	3966.
<i>Butting, Sautphurdus,</i>	3967.
D	<i>Bulin-</i>

<i>Bulingerus,</i>	3969.
<i>Nigrinus, Pantaleon,</i>	3979.
<i>Brenzheim, Bucholzer,</i>	3971.
<i>Theophilus of Antioch,</i>	3974.
<i>Bibliander,</i>	3979.
<i>Dionysius Petavius,</i>	3984.
<i>Archbishop Usher, Tirinus, Capellus,</i>	
<i>Thomas Lydyat,</i>	4000.
<i>William Langius,</i>	4049.
<i>Tornelli, Salianus, Spondanus,</i>	4052.
<i>Labbe, Muller,</i>	4053.
<i>Rabbi Moses,</i>	4058.
<i>Joseph Son to Mattathias,</i>	4103.
<i>Laurence Codoman,</i>	4142.
<i>Riccioli, according to the Hebrew and the</i>	
<i>Vulgar Bible,</i>	4184.
<i>Odiaton, or Edwican, an Astronomer,</i>	4320.
<i>Cassiodorus,</i>	4697.
<i>Origines,</i>	4830.
<i>Adon of Vienna,</i>	4832.
<i>Methrondorus,</i>	5000.
<i>S. Epiphanius Bishop of Salamina,</i>	5029.
<i>Paulus Orosius,</i>	5049.
<i>Philo Judeus, Sigibertus,</i>	5195.
<i>Isidorus of Sevil,</i>	5196.
<i>Philip of Bergama,</i>	5198.
<i>Eusebius of Cesarea,</i>	5200.
<i>John Nauclerus,</i>	5201.
<i>Rabanus,</i>	5296.
<i>Albumazar an Astronomer,</i>	5328.
<i>Isidorus of Pelusium,</i>	5336.
<i>Petrus de Alliaco,</i>	5344.
<i>S. Augustin,</i>	5353.
<i>Theophanes,</i>	5500.
<i>Cedrenus,</i>	5506.
<i>Isaac Vossius,</i>	5599.
<i>Suidas,</i>	5600.
<i>S. Clement of Alexandria,</i>	5624.
<i>Riccioli, according to the Septuagint,</i>	5634.
<i>Nicephorus of Constantinople,</i>	5700.
<i>Lactantius,</i>	5801.
<i>Philastrius,</i>	5801.
	Father

Father Pezon, 5868, or 5872.
Onuphrius Panvinus, 6316.
Alphonfus, King of Spain, 6984.

Of all these various Opinions, we shall regard but these two, namely, That of Archbishop *Usher*, which makes 4000 Years the space betwixt the Creation and the Birth of Christ, and that of *Scaliger*, which makes 3950 Years the same Period.

These two differ but very little, except in that one Article about the Birth of *Abraham*, wherein the former following the new Opinion (whereof we have already spoken) and the latter the old, there must be allow'd on that account only, Sixty Years, so the other difference between them is but Ten Years. Wherefore this following Proof of 4000 Years will justify both.

1. This space of Time is sufficient to explain and answer the Successions of the Patriarchs, Judges and Kings; in a Word, all the History of the People of God, which is the main thing to be considered in the choice of this *Epocha*. Now some very Learned Men have already made it out, how those 4000. Years did exactly comprehend all the Series of Sacred History, according to the *Hebrew* and the *Vulgar Bible*; and besides that they fill up the Vacancies which the Silence of the Scripture has left towards the end of the Fourth Millenary, the extent of which we cannot perfectly know without the Help of Prophane History, or the *Jewish History* of *Josephus*.

The PROOF.

Years of the World.

GENESIS contains the History of 2369. Years. from the Creation of the World to *Joseph's* death, 2369.

Note, This is supposing *Abraham's* Birth to have happen'd in the 130th Year of *Terah*, and so his Vocation in the 205th, that is, A. M. 2083.

EXODUS comprehends the History of 145 Years, reaching from the Death of *Joseph* to the Year, 2514. two Years before the going out of *Egypt*.

LEVITICUS takes in the Transactions of one Month and a half.

2514. 1 m. 1/2

The Book of NUMBERS contains the History of 38 Years and a half; that is, from the second Month

Years of the World.

after the coming out of *Agypt*, down to the Death of *Moses*, or thereabouts. 2552, 7 m. 4.

'Tis thought that *JOB* liv'd about this Time, and that *Moses* wrote his History.

DEUTERONOMY contains the History of one Month and a half. 2552, 9 m.

Therefore the *Pentateuch*, or five Books of *MOSES*, contain the History of 2552. Years, and about nine Months. 2552, 9 m.

The Book of *JOSHUAH* contains the History of 17 Years, because it begins at the 41st Year after the coming out of *Agypt*, and ends with the Death of *Joshuah*. 2570.

The Book of *JUDGES* comprehends the History of 317 Years; it begins at the Death of *Joshuah*, and ends at that of *Sampson*. 2887.

The History of *RUTH* happen'd under one of the Judges.

The First Book of *SAMUEL* contains the History of 101 Years; because it begins with the first Year of the Administration of *Heli* towards the Year, 2848, and ends with the Death of *Saul*, in the Year, 2949. However this Book does but add 60 Years to the History of the Book of *Judges*, because the forty Years of *Heli's* Government, of which the first Chapters of the First Book of *Samuel* give the Particulars, are included in *Sampson's* Time, and therefore contained in the 317 Years of the Book of *Judges*. 2949.

The Second Book of *SAMUEL* contains the History of *David's* Reign, of about 40 Years. 2989.

The First Book of *KINGS* contains the History of *Solomon's* Reign, and some Kings of *Israel*, in all about 126 Years. 3115.

The Second Book of *KINGS* comprehends the History of 308 Years; during which we see the Wars and Misfortunes of 16 Kings of *Juda*, and 12 Kings of *Israel*, and the Downfal of those two Kingdoms. But because the first Chapters of this Second Book, concerning *Ahaziah* and *Jehosaphat*, run back towards the Year of the World, 3108. by that reason the 308 Years reach no farther than the Year of the World. 3338.

The

Book I. CHRONOLOGY. 37

Tears of the World.

The History of TOBIAH happens about this time.

The First Book of CHRONICLES is an Abridgment of the History of the World, from Adam to the return from the Captivity. Afterwards the Author, resuming the History of David in particular, pursues it at large, till the time that Solomon was crown'd King, towards the Year of the World. 2990.

The Second Book of CHRONICLES contains the Sacred History from the Year of the World, 2990. down to the Year, 3468. at which time ended the 70 Years of the Captivity: So that these two Books do but add 52 Years to the History of the People of God. 3468.

The Book of EZRA contains the History of 81 Years, beginning at the end of the Captivity of Babylon, and reaching to the 20th Year of Artaxerxes Longimanus and the Year of the World. 3550.

The Book of NEHEMIAH contains the History of 31 Years, as far as the beginning of the Reign of Darius Nothus, in the Year of the World. 3581.

From the Year, 3581. where ends the Book of Nehemiah, the Scripture gives us no Account of what has happened during 250 Years. This Silence and Vacancy cannot be supply'd otherwise than by the Help of Profane History, which about this time being clear and full of Light, we may easily perceive, that there are 250 Years from the end of the Book of Nehemiah, down to the Maccabees, or the Reign of Antiochus Epiphanes.

This Silence of 250 Years lasts to the Year of the World. 3830.

The Two Books of MACCABEES contain the History of 40 Years, and so they lead us as far as the Year of the World. 3870.

The Holy Scripture fails us again in this Place, where we find a Silence of 120 Years, which continues till the Birth of our Saviour in the Year of the World, 4000.

This 120 Years Silence may be supply'd by the History of the Jews, which Josephus has probably extracted from the Journals of the High Priests.

'Tis plain, by this Chronology of the Historical Books of the Bible, that the space of 4000 Years, which

which we interpose betwixt the Creation of the World and the Birth of our Saviour, is sufficient to correct and explain the Successions of the Patriarchs, Judges and Kings, and all the History of the People of God.

2. The space of 4000 suffices also to set in order and connect all that Prophane History tells us, apparently true, about the Antiquities of the Chaldeans, Egyptians and Chinese; as I shall shew anon, when I come to speak of each Monarchy in particular.

3. The eminently learned Archbishop Usher, after a long and laborious Study, acknowledges, That this space of 4000, is the most agreeable to the History of the Bible; which he demonstrates in his excellent *Annales Veteris & Novi Testamenti*.

The Bishop of Meaux has followed it, in his learned Lessons upon History, to the Dauphin of France. People do not agree (says he) upon the precise individual Year wherein our Saviour came into the World; but all agree, That his true Birth was some Years before our Vulgar Era, which however we shall follow with the rest, for Conveniency-sake. Without disputing any more about the Year of our Saviour's Birth, it is enough for us to know that it happen'd about the 4000th Year of the World. Some place it a little higher; others a little lower; and others in this very Year; a Diversity which proceeds as much from the uncertainty of the Years of the World, as that of the Birth of our Saviour. [Discourse upon Universal History.]

4. This Number of 4000 Years is also easy to retain; for all round even Numbers leave a clear Image, and make a distinct and deep Impression in our Mind; which is very necessary in Chronology, where Memory has so much to do, that we can never use too many Helps to support it. Now this Epocha has all the Advantages that can be desired: For if from the 4000th Year, where we place the Birth of our Saviour, we run back 1000 Years higher, we meet precisely with the Dedication of the Temple of Solomon, in the Year of the World, 3000. If we go on still a thousand Years (wanting eight) higher, we will find the Birth of Abraham in the Year, 2008. Finally, about the Year of the World, 2500, the Law is given to

Moses:

Moses. And all those bright and remarkable Points of Sacred History are express'd by round even Numbers, which extremely ease and help the Memory.

5. There was in the first Ages of the Church an ancient Tradition, That the World was to last but 6000 Years; which popular Opinion is said to be originally derived from *Eliah's* House. But however, 'tis certain that this Tradition was grounded upon Rules of Consensus and Agreeableness: The chief of which was, That God had made the World in Six Days, and rested the Seventh. To this they added, That according to the Words of the 89th Psalm, v. 4. *A thousand Years before the Lord are like one Day*; and therefore that there were 6000 Years appointed for the Labours of this Life, after which time the Saints would enjoy a Sabbath with God; that is, rest for ever with him. They allowed 2000 Years before the Law, 2000 Years under the Law, at the end of which the *Messiah* was to come, and whose Reign was to last 2000 Years more. Finally they said, That if the World did not endure all that Time, 'twould be because the Sins of Men should grow to such a height, that God could no longer bear with them.

Thus the 6000 Years of the World are the Six Days of the Week before God; and the eternal Sabbath of the Saints, in the Repose of Glory, will be the Seventh. *Sex millibus annorum stabit mundus. Duobus millibus inane: Duobus millibus Lex: Duobus millibus Messias. Isti sunt sex dies Hebdomadae coram Deo. Septimus dies Sabbathum aeternum est. Mille anni ante oculos tuos tanquam dies.* Psal. 89. This ancient Tradition of the Jews, which the first Fathers of the Church have willingly received, places, with us, the coming of the *Messiah* in the Year of the World, 4000.

6. Those that are taken with the subtle Speculations of the *Rabbi's*, will find something that will please them in this *Epocha* of 4000 Years. Among the *Virtuoso's* of the *Cabala*, one of the most mysterious ways of Interpreting the Scripture is that which they call *Sephiroth*, which is properly an Explication of the Holy Text by the Elements or Letters, whereof every Word is composed. Now as all the *Hebrew* Letters, as well as the

Greek, are Numeral, all the Secret lies in considering the value of each Letter, and finding out a mysterious Number in one or more Words; and it cannot be denied, but by this Method the *Rabbi's* have sometimes hit upon very ingenious and subtil Explications. We speak this, without laying any Stress upon abundance of minute and frivolous Inquiries, wherewith all their Books swarm.

Of all the Words upon which those Doctors have exercised their Brains in this sort of Analysis, there's none wherein they discover so many Mysteries as in this, *בראשית* *Bereschith*, which begins the Book of *Genesis*, and serves for the Title according to the Custom of the *Hebrews*. 'Twould be impertinent in this place, to relate all the Witticisms scattered up and down in the Books of the *Cabalists*, about this Word: I shall only mention a curious one, which has a particular relation to the Subject I treat of.

This Word *Bereschith*, which signifies, *In Principio, In the Beginning*, not only contains the Promise God made of giving his Son (since one may as well read *Barschit; Dabo filium; I shall give the Son;*) but it expresses also the Year of the World wherein the Eternal Father was to give his Son for the Salvation of Men. This is the Method they use to find out that Year.

1. They take out of this Word all the Letters whose value exceeds 100. Thus *ר* is 200. *ש* 300. *ת* 400.

2. In the Name of every Letter of the Word *בראשית*, they take again the Letters worth more than 100. Thus in the Letter *ב*, which they call *בית Beth*, is found the Letter *ת*, that stands for 400.

In *ר*, called *Resch*, there is an *ר* worth 200. and the *ש* worth 300.

In *א*, called *Aleph*, there is *א* worth 800.

In *ש*, which they call *Schin*, there's a *ש* worth 300, and the *ך* worth 700.

Finally, in *ת*, called *Tau*, there is a *ת* worth 400.

Now all these Numbers put together, make up just 4000, which is the Year of the World of the coming of the *Messiah*,

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Altho' this be an After-divination of a Thing already past, yet we must own that there is in it a great deal of Sagacity, and that the happy and precise Agreeableness which is found betwixt the Number 4000, contain'd in this Word מן־שנה, and that of the Year of the World wherein we place the Birth of the *Messiah*, is not altogether to be slighted.

Perhaps the Testimony of Mr. *Whiston*, at present Geometry Professor at *Cambridge*, may add to the Credit of this supputation of 4000 Years. That Gentleman in his late Chronology of the Old and New Testament, proves the Years between the Creation and the Birth of Christ to be thus, viz.

From the Autumnal Equinox next after the Creation to that at the end of the Deluge.	} Years M.	1656
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Thence to the Deparrure of <i>Abraham</i> out of <i>Haran</i> , supposing him born in the 130th Year of his Father	} 426 6
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Thence to the <i>Israelites Exodus</i> out of <i>Agypt</i>	} 430
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Thence to the Foundation of <i>Solomon's Temple</i> .	} 479 1
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Thence to its Destruction.	} 424 3
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Thence to the Beginning of the Christi- an <i>Æra</i> .	} 587 4
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The Particulars of this are amply set forth in that Work, to which we refer the Reader.

§. 2. Of the *Vulgar Christian Æra*.

In the first Ages of Christianity, the Christians had no particular Epocha to themselves, but used that of the Building of the City, or the Years of the *Cæsars* in common with the *Romans*; the first they did make use of, was the *Æra* of *Dioclesian*, whose terrible Persecution made such an Impression on their Minds, that the Time it happen'd was long after in remembrance. But it was not till the Year 532 that the Birth of our Lord became

became to be an *Æra*, being introduced by *Dionysius* *furdiand Exiguus*, a Learned Monk born in *Syrrh*, and an intimate Friend of *Cassiodorus*, who wrote an *Encomium* upon him.

But his Computation was not exact, for in this Age it is found to have begun too late; at first it was not discover'd to be above two Years too short; but at last it is found out to want four Years, insomuch that this Year which we write 1704 ought to be 1708.

The Evangelists have given us but Three Characters whereby to discover the Time of the Birth of *Christ*. viz.

I. *Mathew* 2. 1. That he was born in the Days of *Herod the King*.

II. *Luke* 2. 2. That *Cyrenius* was Governor of *Syria* when the Taxation was made.

III. *Luke* 3. 1, 23. That in the 15th of *Tiberius* he was Baptiz'd being about 30 Years old.

Now of these three the second does no good, for by *Tacitus* and *Josephus* it appears that *Cyrenius* was not Governor, nor his Taxation levied till 9 or 10 Years after. But in regard that *Justin Martyr* in his *Apology* appeals to the Tax-Rolls, and that *Julian* and *Porphyry* were no Strangers to this Alligation of *St. Luke*, and yet do not contradict it, it may well enough be allowed that either the Tax was not now levied, but the Roll only taken in order to it; and so *St. Luke* who wrote after the Time that the Tax was levied, might refer to the time of making the Roll in order to the levying of that Tax; or else that *Cyrenius* might possibly have been constituted Governor *Pro ista vice* to levy a Tax that was then made.

The Fifteenth Year of *Tiberius* began *August* 19. in the 1st Year of the 102 Olympiad. A. M. 3978. from which deducting 30 Years brings us up to A. M. 3948. which is two Years before the *Vulgar Æra* begins.

But in regard that upon exact scrutiny it is found that *Herod the King* was dead above a Year before, we are forc'd to go back still farther, insomuch that no less than four Years must be allow'd for the Error.

But

But upon the whole altho' this matter be thus, it is no very great evil; especially when we at last know the Truth, it is but calling it the vulgar Christian Era, and remember that Christ was born four Years Before it began, and all is well again. For the Error has been too long follow'd to be corrected, by making all Dates to be alter'd; that would be too much trouble to Mankind and so the matter must always rest as it is.

CHAP. IV.

The Usefulness of Chronological Tables to Beginners: Different Divisions of the Times, in order to help the Memory.

THE Usefulness of Geographical Maps is now so well known, that 'tis needless to give oneself the trouble to demonstrate, how difficult it would be to learn that Science without them: And it must be confels'd, that since the Art of making Maps and Globes hath been so well known, that Study, tho' formerly a very crabbed and difficult one, is become a meer Diversion; and to such Proficiency may a common Capacity, in our Days arrive by these Helps, as to Vie with a great Master of Ancient Times. Of the same Use are Chronological Tables, in the Study of History; for as Maps by representing to our Sight the Extent of Countries, and the Distance and Situation of Towns, leave a clear and distinct Notion of them in the Imagination, and make an Impression upon the Memory; just so do Chronological Tables figure to us the Series and Concatenation of Times: We see there, at once, the Rise of Great Monarchies, the Progress they make by imperious Conquests, and afterwards how they are canton'd and dismember'd, and finally dwindle away and disappear, to make Room for others that succeed 'em.

Also

Also, as by a Map we may see the whole Earth at once, and observe all the Countries that lie in the same Climate; so Chronological Tables give us a Prospect of a general *Synchronism*; that is, the History of what has happen'd, and the eminent Men that have liv'd in the same Age, in all the several Nations of the World.

By the Use of such helps, the Knowledge one receives is duly digested in the Mind, without which, the greatest Learning will make your Head but a confus'd Library. And Order ought to be more exactly observ'd in the Study of History, than in any other Science; because unless you regard the State of other Nations as well as of that whereof your Author treats, you cannot sufficiently comprehend the Story; for an Historian has always occasion to speak of other People, than those he immediately writes of; but it would too much break the Thread of this Discourse, to lanch out into so large Digressions, as an Abstract of their History would make; and he is therefore fore'd to suppose the Reader already inform'd of it, that he may pursue the Business he is upon: Besides, by remembering what Figure one Nation makes in the World with respect to another, we shall a great deal the better understand the Reasons of Actions, and be enabled to make the truer Judgment of them. As for Example: To him who knows that the *Persian* Monarchy was much declin'd, and the People of that Nation drown'd in Luxury and Sloth, the Victories of *Alexander* will not appear so Romantick as without that Knowledge they necessarily must. Again, the Story of *Dido* and *Aeneas* will pass well enough upon one that does not know they liv'd at 300 Years distance. 'Tis therefore undoubtedly true, that the Student in History ought first to be made acquainted with these sort of Tables.

But as narrow-mouth'd Vessels will overflow if Liquor be pour'd too hastily into 'em, and on the contrary, receive it all if put in gently; so the Mind of Man, if charg'd with too much Instruction at once, forgers it all. Wherefore the young Student ought to be let by degrees into the Chamber of Knowledge: And at first I would shew him only one general Table, which

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which should be a kind of Skeleton of the Science, containing only very remarkable Persons and Things, which afterwards may be compleated, and by easy Additions all the History of the World inserted.

This is so reasonable an Axiom, that it is of self-sufficient Force: However, to give it the better Authority, we will set down the Words of *Justus Lipsius*, [in his 61st *Epist.*] *In the knowledge of Times it is enough (says he) to understand the general Series and Order of Things, and to see where the Empires, Wars and most remarkable events have their beginning and end: And he wish'd that somebody would give us such a Table.* *Dimissius Petavius* has answer'd his Desire, and publish'd Chronological Tables in Latin. And of late Days the like has been done in English, in a small Pocket Volume, ingeniously contriv'd by Colonel *Parsons*. Others have multiplied the Tables to that degree, that they make up a whole Book, which 'tis true are the more compleat, and of excellent Use, when the Reader is grown to more Proficiency. Of these, *Heloicus* is the best, unless our Country-man, Mr. *Talbot* may be prefer'd.

And then to make the better Impression on the Memory, I would have the whole History of the World divided into certain *Ephoca's*, which should commence from some very notable Action, and by *Synchronism* be apply'd to other Actions; by which means the times of smaller Events would be the better remember'd.

Again; as Geometricians resolve a Problem by examining it part by part, and forming an Analysis; so here, if the History be divided first into Two, afterwards into Three, Four, or more *Ephocha's*, it will much facilitate the Learning. 'Tis for this Reason that we have made use of this Method, proposing first only the great *Era's* of the World and our Saviour; then divide it into 4, 7, and 13 parts, the Times whereof having fixed, we proceed to set down Particulars in a larger Chronology, divided into Fifteen Royal *Ephocha's*.

'Tis not to be express'd what a vast Light these different Divisions of the Times will give to this Study, from which People have always been discourag'd by reason

reason of its Obscurity. It is well known, That Division, among Logicians, is one of their best Means of arriving to the exact Knowledge of any Subject in Dispute; which made *Socrates* call it, *An Art inspired by God.*

§. 1. *First Division of the Times into two Parts.*

THE First Part contains all that space of Time from the Creation of the World, to the Birth of *JESUS CHRIST*; which, according to our Computation through all this Book, is of 3950 Years.

This is properly what they call *The Time of the Old Testament.* During this long Extent, we see the Establishment and Downfall of three Great Monarchies, *viz.* The *Assyrian, Persian* and *Grecian*, which have preceded the Empire of the *Romans.*

In that space of 40 Centuries, we shall find also a great Number of other States, Kingdoms, and Republicks, the greatest part of which became *Roman Provinces*, when *Rome*, a little before the Birth of the Son of God, made herself Mistress of the whole Universe.

The Second part contains all the Time elapsed from the Birth of *JESUS CHRIST*, to this present time; which, according to the Vulgar Computation, is 1704 Years.

This is what they call the *Time of the New Testament*; which space of 17 Ages, comprehends all the most considerable Events and Transactions in the *Roman Empire*; in the Eastern and Western Empires; in the Kingdoms of *France, Spain, and England*; and in the other States and Republicks of *Europe, Asia, Africa* and *America.*

These are the two most important *Ephoca's* in History. One is the Creation of the World by the Eternal Father; and the other the Redemption of Mankind by the Son of God.

§ 2. *Second Division of the Times, into three Parts, according to Varro.*

Varro divides the whole Series of Ages into three Times; the first of which he calls ἀσχυλον, *obscure and uncertain*; the second μυθικόν, or *fabulous*; and the third ἱστορικόν or *Historical*.

I. *The obscure and uncertain Time*, is that from the first Original of Mankind, down to the Deluge of *Ogiges*, about the Year of the World, 2154. and 1796 Years before the *Vulgar Era*, and 1020 before the first *Olympiad*. This time is called *obscure and uncertain*, because the Histories of the Nations of the World, give no Account of what has happened for 22 Centuries.

II. *The fabulous Time* begins at the Deluge of *Ogiges*, and reaches as far as the *Olympiads*; that is, to the Year of the World, 3174. and 776 Years before the *Vulgar Era*, and lasts 1020 Years. It is called *fabulous*, because in effect, whatever *Prophane Historians* have written about those times, is intermixt with a great many Fables. What they relate about the *Argonauts*, *Ulysses*, *Helena*, *Hercules*, and some others, is so incoherent, that we know not what to think of it. We must make the same Judgment of the Burning of *Troy*: And if we should strictly examine what Poets have left us upon that Subject, we should perhaps be apt to believe, that *Troy* was never but a Fiction of their Imagination.

What *Herodotus* relates from the Taking of *Troy* to the *Olympiads*, signifies very little, and is intermix'd with a great many Tales and *Romantick Stories*. If he had been serious in his Accounts of the *Scythians*, *Egyptians*, and several other Nations, we should be oblig'd to call him the *Father of Lies and Fables*, whom *Cicero* honours with the Title of the *Father of History*. But tho' we should be forc'd to give Credit to those Relations, which carry so few Characters of Truth with them, we would not therefore be much the better for it, since *Herodotus's* History reaching no higher than *Giges*, King of the *Lydians*, who lived about the Year of

of the World, 3238. and 712 Years before the *Vulgar Era*, he leaves us at a Loss and in the Dark for about 3300 Years, of which he gives no Account. What we find in *Berosus*, *Manetho*, *Metasthenes*, *Philo* and *Amnius*, is still very uncertain; and there's a great deal of Reason to doubt, whether there ever were Kings that bore the Names which those Authors gave them. And indeed we meet no where, in all the Old Testament, with the Name of any of those Kings of the *Assyrians* so much celebrated by Prophane Historians; whereas, we often meet with those of the Princes of the *Moba-bites*, *Ammonites*, *Mesopotamia*, *Aegypt*, *Syria*, and others less considerable, that have been either the Enemies or Allies of the *Jews*. We must not expect more Light from other Historians: *Diodorus Siculus* begins his History at the Siege of *Troy*: *Trogus Pompeius* ascends no higher than *Ninus*; and who shall instruct us of what has happened before those Times.

Christian Religion into whose Hands the Holy Scriptures are deposited, can alone by the Light she draws from them, connect the first Times into a continued and uninterrupted Succession from the beginning of the World, to the Return from the *Babylonian Captivity*: And then as we find more Obscurity in the Accounts of Time in the Holy Scripture, we find, in requital, more Light in the Writings of Prophane Authors. However we must observe, That the Bible serves only to regulate Sacred Chronology, and gives us little or no Account concerning the History of the Nations of the Earth.

III. *The Historical Time* begins with the *Olympiads*, in the Year of the World, 3174. and 776 Years before the *Vulgar Era*. It is called *Historical Time*, because, since the *Olympiads*, the Truth begins to shine and be conspicuous in History.

§. 3. *The Third Division of the Times, into Four Parts, according to the Poets.*

Since ancient Poets were Historians, Philosophers, Divines, and Masters in all sorts of Arts and Sciences to the first Men, we must not altogether reject what

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what they have left us, tho' intermix'd with abundance of Fables and idle Stories.

They divided all the Times into Four Ages: The First was the *Golden Age*; the Second the *Age of Silver*; the Third the *Age of Brass*; and the Fourth *The Iron Age*.

I. *The Golden Age*, so much celebrated in their Writings, the Poets ascrib'd to *Saturn's* Reign; during which the Prolifick Earth spontaneously produc'd the many good Things, which she now bestows only on the laborious Cultivator. Then *Janus* gave Peace to Mankind; *Astrea*, i. e. *Justice* reigned in this lower World, and all Men had every Thing in common, and lived in perfect Amity together. They tell us, That this Age lasted till *Saturn* was expelled his Kingdom.

From this Description it is easie to understand, that this Fable does properly suit with that Age which our first Parents past in the Terrestrial Paradise; and that *Adam* turned out of this delicious Place, whereof he was Master, is most certainly the same with *Saturn*, so famous in the Heathenish Poets, who represent him as an Exile from Heaven, wandering up and down the Earth.

II. *The Age of Silver* is attributed to *Jupiter's* Reign, whom *Virgil* charges with furnishing Serpents with Poison, and sending Wolves and other fierce Creatures to annoy Mankind. At that time the Earth yielded nothing but proportionably to the Care and Labour of the Husbandman. We may extend this Age as far as the Time when Tyrants arose among Men, who, out of an ambitious Thirst after Power, oppressed the rest by Violence and Injustice. This Age of Silver ends with the Time when *Nimrod*, *Cham's* Grandson, made himself powerful, built *Babylon*, and laid the Foundation of the Empire of the *Chaldeans*, towards the Year of the World; 1718. and 62 Years after the Deluge.

Thus far the People of God lived happily; as one may see by the Patriarchs of those Times: But their Condition was extreamly chang'd afterwards, beginning with *Abraham*.

III. The Age of Brass begins with the Time when furious Men, possessed by an unjust Passion for Power and Authority, began to domineer over others. Such a one was Nimrod, who was the first that fell foul upon his Neighbours, and endeavoured to destroy them by so cruel and bloody Wars, that there's Reason to doubt whether there be in Nature a greater Enemy to Man, than Man himself. In this Age happen'd the War, taking and burning of Troy by the Greeks, in the Year of the World, 2767. and 1183 Years before the Vulgar Era. The Poets close this Age of Brass with the Time when there were no more Hero's, or, as they call them, Demi-gods.

In this Age of Brass the People of God suffered more than they had done before: Abraham had great Wars to maintain and afterwards the Israelites were oppressed under the Domination of the Egyptians, and underwent great Slavery in the Times of the Judges.

IV. The Iron Age begins with the First Olympiad; that is, the Year of the World, 3174. And indeed towards that time Hesiod began to complain that it was so. Ovid, in the Description he makes of it, says, That all manner of Crimes began then to reign; that Shame and Justice fled away, instead of which succeeded Impudence, Violence, Inposture and Murder; and that whereas Men were formerly contented with those Riches which Nature yielded on the Superficies of the Earth, they began then to sack her Bowels, and dig the Gold and Silver she concealed there, which may be called the Fatal Cause of all the Disorders and Calamities which both trouble and dishonour the Society of Men.

Effodiantur opes, irritamenta matorum.

*Down deep to Styx below,
With bellish Art th' insatiate Miners go.* Mr. Milburn.

The People of God, after the Prosperities they had enjoy'd under the Reigns of Saul, David and Solomon, felt the Hardships of the Iron Age: For the Ten Tribes became tributary to Phul King of the Assyrians, and

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and *Salmanassar* having taken *Samaritis*, after a Siege of 3 Years, carried the Ten Tribes into Captivity to *Babylon*, and so put an end to the Kingdom of *Israel*. As for the Tribe of *Juda*, *Zedechias* its last King was led Captive, with all the People to *Babylon* by *Nabuchodonosor*, after he had taken *Jerusalem*, burnt the King's Palace, and destroyed the Temple, in the Year of the World, 3360. before our Saviour, 590.

§ 4. *The Fourth Division of the Times, according to the Seven Ages of the World.*

THE Time of Man's Life being divided by some into Seven Ages, *Chronologers* have thought fit by a sort of Analogy, to divide likewise all the Times of the World into Seven different Ages. I suppose they have taken this Method from *S. Augustin* and *Johannes Damascenus*, who divide all the Times of the World into Seven Parts. However, I shall not follow the Division of those Holy Doctors, because they allow the Third and Fourth Ages a greater Extent than we do now adays.

The First Age begins with the World, and ends with the Deluge; it comprehends 1656 Years.

The Second Age began at the end of the Deluge; that is, in the Year, 1657, and ends at *Abraham*, with whom God made the first Alliance with Men in the Year of the World, 2023. it comprehends 367 Years.

The Third Age began with *Abraham*, and ended at the Deliverance of the Jewish People, and their coming out of *Egypt* in the Year 2453. it comprehends 430 Years.

The Fourth Age begins at the going of the Jews out of *Egypt*, and ends at *Solomon*, or the finishing of the Temple in the Year of the World, 2940. and contains 487 Years.

The Fifth Age begins with the finishing of the Temple, and reaches as far as the end of the Captivity of the Jews at *Babylon*, when *Cyrus* gave them leave to return home, in the Year of the World, 3419. and comprehends 479 Years.

The Sixth Age begins with the Liberty granted to the Jews by Cyrus, and ends at the Birth of JESUS CHRIST, in the Year, 3950. it comprehends 531 Years.

The Seventh Age begins with the Birth of our Saviour, and comprehends at this time, 1704 Years, according to the Vulgar Era. This last Age will last to the end of the World.

§. 5. *The Fifth Division of the Times, into Thirteen Parts,*

HERE is still another ingenious way of dividing the Times, related by *Alstedius*, [*Encyclopæd. Lib. 20. cap. 11. p. 2904.*] which consists in digesting and distributing all the History under VI. Epochs, the Name of every one of which begins with a C. so that all the Secret lies in retaining six Words whose Initial Letter is C. viz. *Creatio, Cataclysmus, Caldei, Cyrus, Cittim, Casares.*

But because when a Thing is once well begun, it is easy to bring it to Perfection, we may also carry the Secret a great way farther: for after a little Study upon the Matter, I have found Seven other Names that begin with the same Letter; by the Help of which we may lead Chronology under XIII Epochs, down to these latter Times.

Years of the World. *Years before Jes. Chr.*

0. 1. Creation of the World, 3950.
1656. 2. Cataclysm, or Universal Deluge, 2294.
3227. 3. Chaldean or Babylonian Captivity began, under *Salmanassar* otherwise named *Nabonassor*, whence an Era is dated, 723.
3419. 4. Cyrus, the Founder of the Persian Empire, 531.
3619. 5. Cittim, is an Hebrew Word which signifies the *Macedonians*, from whom came *Alexander* the Great, Founder of the Empire of the *Grecians*, 331.
3804. 6. Carthage conquered, 146.
3950. 7. CHRIST, the Messiah, Son of the Eternal Father, 0.
8. Constantine the Great, first Christian Emperor, 312.
9. Charles.

Years of the Vulg. Era.

9. Charlemaign, or Charles the Great, Emperor, 800.
10. Capet, Hugo-Capet, the first King of the third Race of the Kings of France, 987.
11. Croisade, or Holy War, undertaken by S. Lewis to fulfil a Vow, where he was made Prisoner, 1248.
12. Constantinople, taken by Mahomet II. who put to Death Constantinus Palaeologus, call'd Dragoses, the last Emperor of the Greeke, 1453.
13. Charles II. King of England Restor'd, and Europe in Peace, 1660.

It is observable that JESUS CHRIST, who makes here the Seventh *Epocha*, is placed just in the middle of XIII. So that it is very easy to remember six Words before and six after.

CHAP. V.

A new Division of the Times, or the XIV. Royal Epochas of the Universal Chronology.

I Call *Royal* the following *Epocha's*, because they are fixed and settled either at a King, or a Person of Sovereign Authority.

Young People, who generally have good Memories, would do well to learn the Series of these *Epocha's*, with the Events I have comprehend under every one of them.

That this Study may not seem too dry, I have illustrated every *Epocha* by some few Historical Passages, or some great and remarkable Action, which I have placed at the Head of them, the better to strike the Imagination, and imprint a more lively and deep Image in the Memory.

These XIV. *Epocha's* comprehend the Universal Chronology; since they begin with the Creation of the World, and descend down to this present Time; I intermix them with the most curious and important Passages both of Sacred and Civil, or Prophane History,

that I may intently engage, in this laborious Study, those Persons that will read nothing but what's pleasant and diverting.

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Book I. CHRONOLOGY. 55

Day of Expiation is suppos'd to have been in remembrance of the Fall of *Adam*. 3. *Moses* informs us that at the Creation every Plant bore his Seed after his kind, which is the Character of the *Autumn*. These and such like Reasons make it very credible, if not certain, that the World began at the Autumnal Season of the Year. *Scaliger* and *Petau* fix it on the 26th Day of *October*, in the 764 Year of the Julian Period, that is 9 Months after the commencement of the 763d. Year, the Solar Cycle being 8. and the Lunar 4. at or near the Full Moon.

How long *Adam* enjoyed *Paradise*, or what happen'd to him after his Expulsion is unknown; for *Moses* is silent till the Birth of *Cain*, and therefore his violence upon his Brother must begin our Chronology. It is necessary however to note,

Tho' the Scriptures name only three Sons of *Adam*, viz. *Cain*, *Abel* and *Seth*; it says he begat Sons and Daughters, which undoubtedly he did a great number, as did also his Sons and Grandsons; but the naming of these only being sufficient to make a Calculation of Chronology. and deduce the Genealogy of *Noah*, the rest were omitted,

Years of the World.

Years before *Jes. Christ*.

130. *Abel*, a Shepherd, is killed by his Brother *Cain*. 3829.

130. *Seth* is born.

235. *Enos*, the Son of *Seth* is born. He is the first that shews his Zeal for the establishing of God's Worship.

325. *Cainan*, the Son of *Enos*, is born.

395. *Methuselah*, the Son of *Cainan*, is born.

460. *Jared*, the Son of *Methuselah*, is born.

612. *Enoch*, the Son of *Jared*, is born.

687. *Methuselah*, the Son of *Enoch*, is born.

587. *Lamech*, the Son of *Methuselah*, is born.

930. *Adam* dies 930 Years old, 3020.

987. *Enoch* VIIIth Patriarch being accepted to God, is taken up from the World 365 Years old, without dying. The Place whither he was translated is unknown to Men.

56 A System of Universal History,

Years of the World.

Years before Jek. Chr.

- 1042. Seth dies 912 Years old.
- 1056. Noah, the Son of Lamech, is born. 2894.
- 1140. Enos dies 905 Years old.
- 1235. Cainan dies 910 Years old.
- 1290. Mahalaaleel dies 895 Years old.
- 1422. Jared dies 962 Years old.
- 1536. Noah 480 Years old, is commanded by God to work on the Ark 120 Years before the Deluge.
- 1556. Japhet is born,
- 1558. Shem is born,
- 1651. Lamech dies 777 Years old.
- 1656. Methuselah dies 969 Years old, some few Days before the Deluge or Flood. He is the longest liv'd Man that ever was.

EPOCH A. II.

1656. Noah, or the Universal Deluge. 2294.

And from thence to the Vocation of Abraham.

THE occasion, the Time, and the History of all the Particulars relating to the Flood, are so exactly told by Moses in the 6th, 7th and 8th Chap. of Genesis, that as it is impossible to be given, so it is also unnecessary to desire, a more minute Account of it.

It is very plain by the Genealogy and Ages of the Patriarchs, that it happen'd in the 1656 Year of the World, and altho' some have pretended these to be merely Lunar-years, there is little reason to believe it for as the Jews always comply'd with the Solar System, and since, according to Josephus, there were even before the Flood, Men of Learning, that had made Astronomical Observations, there is no ground for that Scruple.

The Season of the Year has also by some been disputed, but since it is very plain that Nisan was not reckon'd the first Month before the Passover, the second Month, as declar'd by Moses, must mean Marchesvan, which

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which answer'd to part of our October and November. Accordingly the most learned and exact Criticks have agreed, it began the 29th Day of October, and that Moses went out of the Ark the 8th Day of November in the following Year, having continued one Year and ten Days in the Ark.

1657. A Year after the beginning of the Flood, Noah goes out of the Ark seeing the whole Face of the Earth dry, and after a positive Order from God.

Shem, Ham and Japheth, the Sons of Noah, begin to Till the Ground.

The Life of Men shortened by one half.

1723. Heber is born. From him came the Hebrews, and the Hebrew Language.

1757. Phaleg is born: His Name signifies Division; because 'twas in his Time that Noah divided the Earth among his three Sons.

Japhet had the West of Asia, from the Mountains Taurus and Aman, and all Europe.

Ham had Syria, Arabia and all Africa.

Shem had all the Eastern Asia.

The Age of Men decreases very sensibly, being at this time not above the fourth part of that of the Ante-diluvian Patriarchs.

1800. About this time they began to build the Tower of Babel in the Plains of Sennaar.

1816. A sort of Royal Authority has its first Rise in Egypt, where some more violent than the rest, take upon them to Domineer; commonly called the Dynasties.

At this Time happen'd the Confusion of Languages, which were divided into 72. The Hebrew Tongue remain'd in the Posterity of Heber. This Confusion stop'd the Building of the Tower of Babel, which those impious People were carrying on.

1900. Nimrod, the Grandson of Ham, began the Babylonian or Assyrian Monarchy.

2950.

1920. The King's Shepherds, who came out of Arabia, settle in Egypt, and form a Government.

1055. Ninus, the Assyrian Monarch, began to Reign 43 Years before the Birth of Abraham.

Semira-

Years of the World.

Years before Jes. Chr.

2048. Semiramis, his Wife, the famous Assyrian Heroine, succeeded him.

2048. Abraham is born in the City of Ur in Chaldaea, a place famous for the Mathematicians that lived there.

Zoroaster King of the Bactrians, is supposed to have invented Magick about this time.

2023. Abraham comes out of Ur by God's Command, to go and live at Charan, a Town of Mesopotamia.

Hunting and Fowling were then invented.

'Twas about 300 Years before this time, that the Chaldeans began to observe the Stars and the Motions of the Planets, and practise Astronomy.

EPOCH A. III.

2023. The Vocation of Abraham. 2027.

This Epocha reaches as far as the written Law, and lasts 430 Years.

WE have already spoken of the two different Opinions about the Time of Abraham's Birth, p. 32. and shewn the Reasons that induce the Moderns to believe him born in the 130th Year of his Father, which places the Vocation in A.M. 2083. But for the Reason there mention'd, and to conform to other Chronologers, we here suppose him born in the 70th Year of his Father, and so his Vocation to have been in the Year 2023.

2024. Abraham, press'd by the Famine, goes down into Egypt, where Apophis then reigned. He is the same with Pharaoh mentioned in the Scripture, who having taken away Sarah, Abraham's Wife, return'd her untouch'd to her Husband.

2031. Berah King of Sodom, with the other petty Kings of the Neighbouring Cities, rebel against Chedor-labamor King of Elam, who had subjected them to his Domination 30 Years before.

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Years of the World. Years before J. Chr.

2047. Sodom, Gomorrah, Admah and Sechim, four abominable Towns, are burnt by Fire from Heaven, because of their infamous and detestable Crimes.

Circumcision instituted, for a Token of the Alliance God made with Men in the Person of Abraham.

2048. Isaac is born, his Father Abraham being 100 Years old, and his Mother Sarah 90.

2093. The Kingdom of Argos, in the Peloponnesus, begins in Inachus, the first known King of the Grecians, 1080 Years before the First Olympiad.

2207. Thethmosis or Amosis, having expelled the Shepherd Kings, reigns in Egypt.

2194. The Deluge of Ogyges in Attica, 1020 Years before the First Olympiad. Vairo places it 300 Years higher.

2185. Jacob, through his Mother Rebecca's Counsel and Assistance, steals his Father Isaac's Benediction, to the Prejudice of his Brother Esau.

Towards this time began some of the Four Dynasties, or Principalities of Egypt.

Thebes.

Thin.

Memphis.

Tanis, the Capital of the lower Egypt.

2229. Joseph imprisoned upon the false Accusation of Potiphar's Wife, is set at Liberty at three Years end, having interpreted the Dreams of Pharaoh, who raises him to the highest Dignities of the State.

2238. Jacob, press'd by the Famine, descends into Egypt with all his Family: The Israelites dwell there 215 Years.

2255. Jacob dies in Egypt, after he had adopted Manasses and Ephraim, Joseph's Sons. He blesses them, preferring the younger to the other.

2309. Joseph dies in Egypt, having administr'd the Kingdom under several Kings. Here ends the Book of Genesis.

2360. The Kings of Egypt oppress the Israelites, and put them to very laborious and painful Works.

2373. Moses, Son of Amram, is born of his Mother Jochebed. Being 3 Months old he is expos'd on the Nile,

Years of the World.

Years before Jes. Chr.

Nile, where the King's Daughter takes him up, and through a miraculous Providence, puts him out to Nurse to his Mother *Jocebada*. At 40 Years of Age he flies from *Egypt* into *Arabia*.

Moses, tending the Flocks of *Jethro* his Father-in-Law, is commanded by God to return into *Egypt*, and demand of the King the Liberty of the *Israelites*, who groan'd under a severe Bondage.

The King refuses the Liberty of the *Israelites*, demanded by *Moses*. God visits the *Egyptians* with ten Plagues.

2453. At last, upon a *Tuesday*, the 15th Day of *May*, towards Midnight, *Pharaoh* lets the People of God go out of *Egypt*, to the Number of six hundred thousand Men, not including Children.

Pharaoh pursues the *Israelites* with an Army. *Moses* opens a Passage in the Red Sea, through which the *Israelites* go dry-foot, and where *Pharaoh* is drowned with all his Army.

2394. The Kingdom of *Athens* began.

2439. *Deucalion's* Deluge.

EPOCH A IV.

2453. *Moses*, or the written Law. 1491.

This Epoch reaches as far as the Taking of *Troy*, and lasts 305 Years.

THree Months after the Deliverance of the People from *Pharaoh's* Tyranny, God gave his Law to *Moses* on Mount *Sinai*. There was heard from the Top of that Mountain a great Noise of Thunder, the Sky round about it was bright with Lightnings, and the whole Mount seem'd to be a great Fire, out of which arose a Flame like that of a burning Furnace. 'Twas there that God published first, with his own Mouth, the Ten Commandments, which are still a Compendium of all the Holy Laws, and are look'd upon

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Years of the World,

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upon by all Christians as the most firm and unshaken Foundation of their Piety.

Two Months after the going out of *Ægypt*, the Manna is sent from Heaven, which served for Food to the *Israelites* during 40 Years.

The third Month the Law was given: Sacrifices offered, and an Alliance made betwixt God and the People.

2454. The Tabernacle erected.

2454. The Spies sent to View the Land.

2455. Afterwards the Ceremonial Law is given; and the Tabernacle, the Priesthood, the Holy Utenfils, the Priestly Habits, and all that belongs to the *Levitical Service*, is settled and regulated.

2470. *Dardanns*, first King of *Troy*.

2500. Letrers brought into *Greece* by *Cadmus*.

2493. *Moses* dies 120 Years old. Here ends the *Pentateuch*, which contains 2493 Years, of the History of the World.

Joshua, *Moses*'s Successor, goes dry-foot over the *Jordan*, and enters the Land of *Canaan*. The Walls of *Jericho* fall to the Ground. He stops the Sun that he may have time to compleat the Defeat of the *Gabao-nites*.

2499. *Joshua* being old, divides the Promised Land among the Children of *Israel*, having defeated 31 Kings, and conquered, in six Years, the greatest part of *Palestine*.

2517. *Joshua* dies 110 Years old, having govern'd the *Israelites* during the space of 24 Years.

2526. The first Bondage of the *Israelites* under the King of *Mesopotamia*, which lasted eight Years, rescu'd by *Othniel*.

2534. The second Servitude under *Eglon*, King of the *Moabites*, lasted 18 Years, and ended by *Ehud*'s Slaughter of *Eglon*, and his Army.

2534. The third Servitude under *Jabin*, King of *Canaan*, redeem'd by *Deborah*'s Defeat of *Sisera*: It lasted 20 Years.

2671. *Gideon* judges *Israel*.

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Years of the World.

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The Israelites, through their Sins, fall under the Power of the Madianites. This fourth Servitude lasts seven Years.

2679. Deliver'd by Gideon.

2741. The fifth Servitude of the Israelites under the Philistines and Ammonites.

2710. Hercules liv'd.

2720. The Voyage of the Argonauts to Colchis for the Golden Fleece.

2750. Towards this time, Paris, Son to Priam, King of Troy, commits a Rape on Helena. The Grecians, to revenge this Affront, besieg'd Troy. 1194.

2780. Jephtha's Victory over the Ammonites.

EPOCH A V.

2767. The Taking of Troy. 1183.

This Epocha reaches as far as the finishing of the Temple, and lasts 180 Years.

DIO Chrysostomus, and divers others since him, have treated the Story of the Trojan War as a Fable. But in regard that the best Historians have spoken of it as a real Fact, and that the Ruins of the City so long, if not still to be seen, are Evidences that ought not to be rejected, we must consider it as a real History, altho' Homer's Poetical Additions be rejected. Strabo makes the Jurisdiction of King Priamus to have consisted of nine large Principalities, called in general Troja, all which were conquer'd by the Greeks, and at last the capital City taken. And to the ten Years might indeed be little enough to Effect it. As for the Hero's named by Homer, it must be acknowledged they liv'd at different Times, which has given the better Ground to reject the History. But as we have said, so many Learned Authors have mention'd it, and referr'd to the time of it as an Epocha, that we must give Credit to it. The time of the Destruction

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ction of Troy is thus fixed by Historians. *Diod. Sicul.* l. 1. from the Trojan War to the first Olympiad 328, *ibid* l. 14. from the Trojan War to the end of the Peloponnesian War 779 Years. *Eusebius de Prep. Evang.* l. 10. from the Birth of Moses, to the Destruction of Troy near 400 Years. *Lactantius* in l. 1. *de falsa Religione* tells us, it was 1470. Years from the Destruction of Troy to his Time. These Characters fall in with the 2530th Year of the Julian Period, that is, A. M. 2766. and is the Year assign'd by *Petavius*, *Capellus* and *Strauchius*; But *Scaliger*, *Calvisius* and *Emmius*, place it a Year lower. The time of the Year was the 11th and 12th of June.

These Times are called *Fabulous* or *Heroick*, by reason of those that have been celebrated by the Poets under the Names of Hero's and Demi-gods, in the History of which they have intermix'd abundance of Fables.

Historians place about this Time, *Castor*, *Pollux*, *Achilles*, *Agamemnon*, *Ulysses*, *Hector*, *Sarpedon*, *Jupiter's Son*, *Aeneas*, Son of *Venus*, whom the Romans acknowledge for the Founder of their Empire.

Aeneas flying from Troy, settles in Italy, marries the Daughter of *Latinus*, King of the *Aborigines*, and succeeds him. From *Aeneas* a Race of Kings succeeded, out of which sprung *Remus* and *Romulus*, the Founders of Rome.

2780. *Abdon*, Judge of the *Israelites*, famous for his 30 Sons. 1189.

2800. *Heli*, High-priest of the *Jews*, is succoured in the Defence of the People of God by *Sampson*, then but 19 Years of Age, who kills 1000 *Philistines* with the Jaw-bone of an Ass.

2808. *Sampson* pulls down the Temple of *Dagon*, and at his Death kills more *Philistines* than he had done during his Life. 1142.

2848. The *Ark* is taken by the *Philistines*; *Ophni* and *Phineas* are killed in the Fight. *Heli* the High-Priest, hearing this News, falls down from his Seat, breaks his Neck and dies.

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2851. *Samuel*, the last Judge of the People of God, succeeds *Heli*.

2870. The *Israelites* ask for a King : God gives them *Saul*, then 40 Years old.

2881. *Saul* is rejected by God. *Samuel* goes to *Bethleem* to anoint *David* King.

2890. *Saul* dies miserably, having obliged his Shield-bearer to run him through with his own Sword.

2889. *David*, now 30 Years old, succeeds *Saul*, and is anointed King at *Hebron*. 10.

2890. The *Athenians* spread their Colonies in that part of *Asia minor*, called *Ionia*; which is particularly owing to the Care of *Codrus*, the last King of the *Athenians*.

The *Eolian* Colonies were settled much about that time; and all *Asia minor* was by degrees filled with *Greek Cities*.

2929. *Solomon* is made King by his Father *David*.

2930. *Solomon* succeeds his Father *David*.

2932. *Solomon*, in the 4th Year of his Reign, lays the Foundation of the Temple of *Jerusalem*. 1018.

2914. *Homer* Born.

EPOCH A VI.

2940. *Solomon*, or the Temple finished. 1010.

This Epoch a reaches to the Foundation of Rome, and lasts 250 Years.

King *David* had made the Project of the Temple of *Jerusalem*, but the many Wars wherewith his Reign was embroiled, kept him from putting it in Execution. The profound Peace which his Son *Solomon* enjoyed, inclined this young Prince to bend all his Thoughts upon that Work; and he had the Honour of raising upon Earth, the first Temple that was ever consecrated to the Name and Glory of the True God.

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He appointed 3600 Persons to oversee the Work-men; 80000 more to hew and cut Stones in the Mountains; and 70000 others to carry the Materials on their Shoulders: He obtained Leave of *Hiram* King of *Tyre*, to fell Cedar-trees on Mount *Libanus*; and in 7 Years time, he Built a Temple where the Majesty of God was sensibly conspicuous, when upon the Day of its Dedication, a Cloud fill'd all the Temple insomuch that the Priests could not stay in it; to perform the Duties of their Office.

Altho' *Isaac Vossius*, by introducing divers Periods of Years for the *Israelites* Bondages under *Chushau*, the *Moabites*, *Fabin*, the *Midianites*, *Ammonites* and *Philistines*, adds 187 Years to the Period between the *Exodus* from *Egypt*, and the Foundation of the Temple; yet since the Scripture positively declares *1 Kings* 6. 1. that it was 480 Years. We have no Reason to admit any new Account according to that it falls in *A. M.* 2933.

Solomon is courted by the King of *Tyre*: The Queen of *Sheba* makes him a Visit.

2960. *Solomon* dissolves into an excessive Love of Women, who make him Idolatrous.

2969. *Rehoboam* succeeds his Father *Solomon*. 918.

By the indiscreet Carriage of this Prince to his People, he lost their Affection. And ten Tribes owned *Jeroboam* for the King, which began, the Kingdom of *Israel* separated from that of *Judah*.

3026. *Achab*, 7th King of *Israel*, reigns with his Wife the impious *Jezabel*, Daughter of *Ithabalus*, King of *Tyre* and *Sidon*. 924.

3029. *Jehosaphat* the good King of *Judah*.

3035. Miracles of the Prophet *Elijah*.

He is taken up into Heaven in a fiery Chariot.

3040. Miracles of the Prophet *Elisha*, *Elijah's* Disciple.

3040. *Lycurgus*, the great Law-giver of *Lacedemon*, liv'd.

3062. *Athalia* Queen of *Juda*, after the Death of her Son *Abasias*, cut off all the Royal Family, except *Joas*, who escap'd by being Hid.

3120. *Jonah* the Prophet lived.

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3125. *Hosea*

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3125. *Hosea* the Prophet lived.3135. *Joel* the Prophet lived.3150. *Hesiod* the Greek Poet lived.3155. *Amos* the Prophet lived.3180. *Isaiah* the Prophet lived.3190. *Micah* the Prophet lived.

3174. *Olympick Games*, instituted by *Iphitus* King of *Elis*, Son of *Praxonidas*, of the Race of the famous *Oxiles*. Here begin the *Olympiads*, where *Varro* places the end of *Fabulous Times*, and the beginning of the *Historical*. These were celebrated every fifth Year, or after four compleat Years. 776.

3057. *Sardanapalus*, King of the *Assyrians*, begins to Reign. 'Tis said of him, That he built two Towns in one Day, viz. *Anchiale* and *Tarsus*, in *Cilicia*. After him that Monarchy was divided into *Assyrians* and *Medes*; *Arbaces* taking advantage of the Effeminacy of *Sardanapalus*, erected to himself a Kingdom; and *Sardanapalus*, press'd by his Enemies, burnt himself in his Palace.

3075. *Carthage* built.

EPOCH A VII.

3198. *Romulus*, or *Rome* founded. 752.

This Epochæ goes as far as the end of the Captivity of *Babylon*, and lasts 218. Years.

Remus and *Romulus* were Sons of the Vestal *Rhea*, Daughter to *Amulius*, who had usurp'd the Kingdom of *Alba* from his Brother *Numitor*. This *Amulius*, not willing to have any Heir, commanded his Daughter's two Sons to be cast into the *Tyber*: But the King's Shepherd having found them on the side of that River, took them up, and Nursed them at Home. Where the Lads growing up, manifested a greatness of Soul much Superior to their Education, and being at last made known to *Numitor*, they restored him to his Kingdom.

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Kingdom ; and some time after they built the City of Rome, of which *Romulus* was declared the Founder. It was encompassed at first only with a little Ditch, which *Remus* leap'd over out of Contempt ; but his Jest Cost him his Life. Thus began the Capital of the greatest Empire that ever was in the World. But it must be declared there are Learned Men that dispute the Truth of this Story, attributing the Invention of it to the Greeks. *Dio. Halicar. Cluver. Lipsius, &c.*

The Year of the Building of Rome was not used as an *Era*, till 5 or 600 Years after it. For which Reason there is some Uncertainty about it. Those two great Men, *Cato* and *Varro*, were the Authors of it, but differ in their Computation one Year. *Cato* places the Foundation of the City in the 24th Year after the beginning of the *Olympick* Games, and *Varro* in the 23d Year. That is, the former *A. M.* 3198. and the latter 3197. The time of the Year was the Spring, the Feast *Palilia*, celebrated April 21st, being generally allowed to be held in Commemoration of the Foundation of the City.

3205. *Obed* the Prophet lived.

3220. *Habakkuk* the Prophet.

3230. *Nahum* the Prophet.

3215. *Syracuse* built.

3228. *Salmanassar*, King of *Assyria*, takes *Samaria*, the chief City of the Kingdom of *Israel*, after a Siege of 3 Years, and carries away the Ten Tribes, in perpetual Bondage, to *Ninive*. Thus ended the KINGDOM OF ISRAEL, which had lasted 258 Years since its Division from that of *Judah*.

723.

Tobiah, and his History are to be placed about this Time,

3235. *Sennacherib*, King of *Assyria*, enters *Judea* with an Army, and carries Spoil and Desolation wherever he comes. He Besieges *Jerusalem*, but *Hezekiah* by earnest Prayer obtains Favour of God, and an Angel of the Lord kills by the Sword in one Night, 185000 of his Men. From thence he flies to *Ninive*, where he is killed.

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3235. *Numa*

Years of the World,

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3235. *Numa Pompilius*, King of *Rome*, began to Reign.

3234. *Manasses*, King of *Judea*, is taken Prisoner by the *Assyrians*; and carried in Chains into *Babylon*, where he becomes Penitent, makes a Prayer, extant in the *Apocrypha*; and God restores him to his former Dignity.

Nebuchodonosor, or *Nebuchadnezzar*, the Monarch of *Babylon*.

3350. Enters *Judea* with an Army, and takes *Jeeconiah*, King of *Judah* Captive.

3360. *Zedechias*, King of *Judea*. In the 11th Year of his Reign, *Nebuchodonosor* takes *Jerusalem*. *Zedechias* is taken, endeavouring to make his Escape. They put his Children to Death before him; afterwards they put out his Eyes, load him with Chains, and carry him Prisoner to *Babylon*. His Palace is burnt; the Temple destroyed; the Walls of *Jerusalem* pull'd down, and all the Inhabitants led Captive among the *Babylonians*.

3375. *Nebuchadnezzar's* Pride is punished by God: He loses his Senses, and is reduced to live 7 Years in the Woods among the Beasts.

3385. *Nebuchadnezzar* being converted, and restored to his former Grandeur, dies in the 32d Year of his Reign.

3387. *Jeeconiah*, after 37 Years Imprisonment, was freed and treated honourably by *Evil-merodoch*.

3390. *Balthasar*, in the midst of a Feast, sees a Hand writing some Words on the Wall, which, according to *Daniel's* Interpretation, signifie, That God will give his Kingdom to the *Medians* and *Persians*: Which begins to prove true the next Night.

3350. *Ezekiel* began to Prophecy.

3370. *Pythagoras* flourished.

3391. *Cyrus*, the Founder of the *Persian* Monarchy, began to Reign.

Cræsus, the rich King of *Lydia*.

3400. Conquer'd by *Cyrus*.

3400. *Daniel* the Prophet flourish'd.

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EPOCH A VIII.

2420. Cyrus, or the Jews restor'd. 530.

This Epoch a reaches as far as the Taking of Carthage, and lasts 334 Years.

THE 70 Years of Captivity, to which God, in his Wrath, had condemned the Jews, being expired, in order to their Restoration he resolved to make *Cyrus* Master of all the East, and place him on the Throne of the Kings of *Babylon*. This Prince, hearing the Prophets had foretold, That he should rebuild the Temple of *Jerusalem*, gave leave to all the Jews: that were Captive at *Babylon*, to return to their own Country, under the Conduct of *Zorababel*. He took all the Holy Utenfils of the Temple out of the Treasury of the Kings of *Babylon*, whither they had been transported, and gave them back to the Jews, who marched away to the number of 42000 Persons; and were no sooner arrived, but they laid the Foundation of the New Temple.

3419. *Cyrus* having conquer'd and slain *Nabboneus*, or *Cyaxares*, call'd (by *Daniel*) *Darius* the Median King of *Babylon*, becomes Monarch of all *Asia*.

3421. *Cambyfes* succeeds *Cyrus*.

3417. *Tarquin*, last King of the *Romans*. He is fir-
nam'd the Proud. He puts to Death *Servius* his Father-
in-Law; and his Wife *Tullia* had the Impudence to
drive her Chariot over the dead Body of her Fa-
ther.

3436. *Sextus*, Son to *Tarquin*, ravishes *Lucretia* the
Wife of *Collatinus*; in regret thereof she stabs her self,
having first adjur'd her Husband and Friends to revenge
the Injury: Which they themselves prosecuted under
the Conduct of *L. Junius Brutus*; and *Tarquin* with all
his Family are expell'd. Also the Royal Government
pull'd down, and a new one erected under Consuls,

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whereof Brutus was the first. This happen'd 245 Years after the City was built. 509.

3460. Darius Hystaspes succeeds his Father Cambyeses in Persia.

3460. The Persians are defeated at the Battle of Marathon in Attica, by Miltiades the Athenian General.

3465. Xerxes, the great Monarch of Persia, began to Reign. 485.

3469. Invades Greece with an Army of 5 millions 283000 Men, according to Herodotus; Plutarch says 5 millions, Theodoret 3 millions.

3470. This great Army is fought by 5500 Grecians, at the Streights of Thermopile, wherein the Lacedaemonians being surrounded, are cut off. The Athenians admonish'd by the Oracle to make use of Wooden Walls, by Advice of Themistocles retire on Board their Ships, which gives Xerxes opportunity to burn Athens. 480.

3470. The Athenians, under the Conduct of Themistocles, defeat the Persian Fleet at Salamina. Xerxes flies to Asia, leaving Mardonius with three hundred thousand Persians in Greece.

3471. The Battle of Plataea, wherein the Persians are totally defeated by the Greeks, under Pausanias and Aristides, and Mardonius slain.

3486. Artaxerxes Longimanus, succeeds his Father Xerxes. 465.

3430. Pindar the Poet born. 529.

3450. Heraclitus the Philosopher flourished. 500.

3470. Aeschylus the Tragedian flourished. 480.

3490. Democritus the Philosopher flourished. 460.

3490. Hippocrates the Physician flourished. 460.

3510. Euripides and Sophocles the Tragedians; also Herodotus the Historian.

3530. Haggai and Zachariah the Prophets; also Socrates the Philosopher.

3532. Alcibiades.

3545. Malachi the Prophet. 406.

3550. Aristophanes the Comedian. 400.

3550. Ezra the Prophet.

3565. Nehemiah.

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3565. *Nebemiah* the Prophet. 385.
 3550. *Rome* taken and sack'd by the *Gauls*; deliver'd
 by *Camilus* the Dictator. 394.
 3560. *Xenophon* and *Plato* flourish'd.
 3585. *Demosthenes*, *Æschines*, the Orators; *Diogenes*
 the Cynick.
 3588. *Philip* King of *Macedon*, Father to *Alexander*
 the Great, began to Reign. 362.
 3588. *Alexander* the Great born. *Diana's* Temple
 at *Ephesus* burnt.
 3606. *Philip* King of *Macedon*, routs the Army of
 the *Athenians* at the Battle of *Cheronea*, in which his
 Son *Alexander*, then 18 Years of Age, breaks through
 the *Theban* Troops. *Aristotle* flourishes. 344.
 3615. *Alexander* invades *Asia*. 335.
 3619. Overcomes *Darius Codomannus*, King of *Per-*
sia, and made himself Ruler of all *Asia*; and thereby
 erects the Third Monarchy. 331.
 3627. *Alexander*, after the Conquest of the *Indies*,
 dies at *Babylon*, 33 Years old: His Generals divide his
 Kingdoms among them, 323.
Alexander being dead, his Dominions are seiz'd by
 his chief Captains; these were *Ptolomy*, *Seleucus Ni-*
canor, *Perdiccas*, *Antipater*, *Cassander*, *Lysimachus*, *Me-*
leager, *Eumenes*, *Laomedon*, *Leonatus*, *Pytho*, *Phileras*,
Craterus, *Menander*,
 3638. *Seleucus Nicanor* makes himself King of *Syria*,
Babylon, &c.
 3626. *Ptolomy* took *Egypt* and *Africa*.
Arideus, *Alexander's* Brother, succeeds in *Macedon*,
 routed by *Perdiccas*.
 3633. *Cassander* obtains the Kingdom of *Macedon*.
 3620. *Crates* the Philosopher, *Euclid* the Mathema-
 tician, flourish'd.
 3634. *Agathocles* King of *Sicily* began to Reign.
 3662. *Seleucus* having overcome *Demetrius* and *Lysi-*
machus, becomes Monarch of *Syria*, *Babylon*, *Asia*, &c.
 3668. *Antiochus Soter*, his Son, succeeds him, 282.
 3666. *Ptolemy Philadelphus* King of *Egypt*, began
 to Reign. 284.

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3690 to 3700. The LXXII Translators of the Bible, call'd the *Septuagint*.

3670. The War between the Romans and *Pyrrhus* King of *Epirus*.

3686. The first Punick or *Carthaginian* War began, *A. U. Rom. Condit.* 489

3718. *Arfaces* the *Parthian* obtain'd the Kingdom of *Persia*.

3733. The second Punick War began, *A. U. C.* 536. *Hannibal* the *Carthaginian* passes the *Alpes* and invades *Italy*.

3734. Defeats *Flaminius* and the *Roman* Army.

Fabius Maximus the Dictator, opposes *Hannibal*.

3735. *Æmilius Paulus* and *Terentius Varro*, with all the *Roman* Army, defeated by *Hannibal* at *Cannæ*.

3737. *Hannibal's* Army, by Wintering at *Capua*, becomes *Luxurious* and *Effeminate*; which gives the *Romans* advantage.

3740. *Scipio*, call'd afterwards *Africanus*, chosen *Proconsul* of *Spain* at 24 Years of Age.

3746. *Scipio* passes over into *Africa*, and by his *Victories* there obliges the *Carthaginians* to re-call *Hannibal*.

3737. *Syracusa* taken by *Marcellus* Consul, notwithstanding the vigorous Resistance owing to the ingenious *Machines* of *Archimedes*, the Year of *Rome*, 590.

EPOCH A IX.

3750. *Scipio*, or the *Carthaginians* conquered. 200.

This Epocha descends to the Birth of our Saviour, and lasts 200 Years.

THE long Wars maintained by the *Carthaginians* against the *Romans*, have made the Name of *Carthage* famous for ever. The first lasted 24 Years. It was begun upon the Account of the *Mammertins*, who being attack'd by King *Hieroi* and the *Carthaginians*, were

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were assisted with great Supplies by the Romans. The 2d Punick War lasted 17 Years. It was fatal to Rome by the Losses she received from Hannibal in Italy; but it had a glorious Issue in Africa, where Scipio was prosperous, and gain'd a great Advantage. He twice defeated the Enemy commanded by Asdrubal, and Siphax King of Numidia: The next Year after he routed Hannibal, kill'd 20000 of his Men, and took as many Prisoners, with 11 Elephants. After which Carthage, besieg'd both by Sea and Land, submitted upon Conditions very advantageous for Rome, where Scipio entred, leading Siphax in Triumph; and merited the Surname of Africanus, in the Year of Rome 553.

3762. Hannibal flies to Prusias King of Bithynia, where he Poisons himself for fear of falling into the Hands of the Romans.

3763. Scipio the younger born.

3768. Scipio Africanus the elder died.

3775. Antiochus Epiphanes King of Syria, began to Reign.

Rages against the Jews.

3782. He plunders the Temple of Jerusalem, and puts the Macchabees to Death.

3775. Hircanus the Jewish Captain

3784. Judas Macchabeus, the Jewish Captain. 165.

3779. Perseus King of Macedon, wars with the Romans.

3782. Paulus Aemilius overcomes Perseus, and thereby the Kingdom of Macedon (which had lasted 645 Years, from Caranus to Persus, and had for the space of near 200 Years given Masters to Greece and all the East) becomes now a Roman Province. 168.

3801. The third Punick War begins.

3805. The end of the third Punick War. Carthage taken, plunder'd and burnt down, under the Conduct of the young Scipio Aemilius, who wept over the City; afterwards returned in Triumph to Rome, with the glorious Surname of young Africanus, in the Year of Rome, 608. 145.

3795.

3799. Terence the Comick Poet lived. 132.
 3816. Scipio *Mamilianus* arrives in Spain. 102.
 3817. *Numantia*, the second Terror of the Romans, taken and destroyed. 132.
 3827. *Mithridates* King of *Pontus*, who had great Wars with the Romans. 102.
 4846. *Aristobulus* King of *Judea*. 102.
 3866. The Civil War between *Marinus* and *Sylla* began, A. U. C. 666. 82.
 3867. *Sylla* returning from the *Mithridatick* War, commits great Cruelties in *Italy*. 82.
 3869. --- Is made perpetual Dictator; which Office he voluntarily resign'd at 3 Years end. 82.
 3873. *Alexandra Salome* governs the *Jews*. 78.
 3882. *Aristobulus* her Son succeeds. 66.
 3887. *Jerusalem* taken by *Pompey*. 61.
 3887. *Marcus Tullius Cicero* Consul of *Rome*. 61.
 3887. *Catiline's* Conspiracy detected. 61.
 3890. The Confederation or Triumvirate of *Pompey*, *Caesar* and *Crassus*, whence the Loss of *Rome's* Liberty is dated. 58.
 3895. *Caesar* conquers the *Gauls*. 53.
 3896. *Caesar* invades *Britain*. 52.
 3897. *Crassus* rifles the Temple of *Jerusalem*; slain in *Parthia*. 51.
 3901. *Caesar* displeas'd with the Actions of *Pompey*, and being deny'd the Consulate, enters *Italy* with his Army, which obliges *Pompey* to fly. 47.
 3902. The Battle between *Caesar* and *Pompey* at *Pharsalia*, wherein *Pompey* is slain. 46.
 3903. *Caesar* made Dictator. Corrects the *Kalendar*. 46.
 3907. --- Is kill'd in the Senate-house by *Brutus* and *Cassius*, A. U. C. 710. 41.
 3908. *Brutus* and *Cassius* being defeated at the Fields of *Philippi*, kill themselves. 41.
 3908. The Triumvirate of *Mark-Antony*, *Lepidus* and *Augustus*. 41.
 3910. *Herod* chosen King of *Judea* by the Senate of *Rome*. 41.
 3919. *Antony* and *Augustus*, having ruin'd *Lepidus's* Par-

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Party, quarrel with one another. *Anthony* loses the Battle of *Actium*, where the Mastery of the Universe lay at Stake. *Alexandria* opens the Gates to the young *Cesar*. *Cleopatra* kills her self after *Anthony*; and *Egypt* becomes a Roman Province. 29.

3924. *Rome* being now risen to the highest pitch of Greatness, casts her self into *Octavius Caesar's* Arms; who, under the Name of *Augustus*, and the Title of *Emperor*, remains sole Master of the World. Every Thing yields to his Fortune; he is victorious both by Sea and Land; he shuts the Temple of *Janus*; all the Universe lives in Peace under his Power; and at last, JESUS CHRIST is born upod Earth, to reconcile Mankind to God his Eternal Father.

Virgil, *Horace* and *Ovid*; *Lucretius*, *Catullus*, *Tibullus* and *Propertius*, flourished.

3913. *Jerusalem* taken by *Herod*, 37.

EPOCH A X.

3950. The Birth of JESUS CHRIST. o.

This Epocha reaches as far as the Peace given to the Church by *Constantine*, and lasts 312. Years.

WE have already spoken of the time of our Saviour's Birth in a Chapter on purpose, and therefore might refer our Reader to that. But having not there given our Reason for believing *Herod* to be dead above three Years before the beginning of the *Vulgar Era*, we must detain our Reader here a little to satisfy him in that Point.

Herod was chosen King of *Judea* by the Roman Senate (says *Josaphus* in his *Antiq. Lib. XIV. C. 26.*) in the 184 Olympiad, now the 184th Olympiad ended in *July A. M.* 3919. and for a further Character of that very Year, he names the Consuls *Cn. Domit. Calvinus* and *C. Asinius Pollio*, who by the Roman *Fasti* appear

Years of Jes. Chr.

pear to have born that Office, *A. U. C.* 712. And the same *Josephus* declares *Lib. XVII. C. 10.* that at his Death *Herod* had Reigned 34 Years after the Death of *Antigonus*, and 37 Years after he was elected by the *Romans*. Three Years having been spent after his Election in reducing that Competitor. This 37 Years being added, bring us to *Anno. M.* 3947. But *Herod* beginning his Reign at *Midsummer*, and our Saviour being Born at *Christmas*, his 37th Year was not complete till the middle of that Year, and so the Birth of Christ must have been in the preceeding Year, because he was born in the Winter, viz. *December 25th*, as is commonly believed. There are other Characters, such as the Time of the depriving *Archelaus* of his Government, and the Death of *Philip* the Tetarch, which correspond, and confirm this account. And upon the whole such Conviction has it carried, that the generality of the Learned World concur in it, namely, that the true Birth of Christ preceeded the *Vulgar Æra*, four Years. *Scilicet Anno Mundi.* 3946.

JESUS CHRIST is circumcised Eight Days after his Birth, on the Kalends of *January*; that is, the First of that Month.

JESUS CHRIST is worshipp'd by the wise Men, offer'd at the Temple; and afterwards carried into *Egypt*.

Herod puts the innocent Children to Death. He dies a miserable Death a little while after; the Kingdom divided by *Augustus* between *Archelaus*, *Herod Antipas* and *Philip*, our Saviour being two Years old.

Joseph returns from *Egypt*, and dwells at *Nazareth* in *Galilee*.

JESUS CHRIST is 4 Years old.

Here the *Vulgar Æra* begins.

JESUS CHRIST being 12 Years old, is found in the Temple sitting among the Doctors, hearing them and asking them Questions.

Augustus dies at *Nola*. *Tiberius* reigns in his Stead.

Pontius Pilate Tetarch of *Judea*.

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Years of Jes. Christ.

JESUS CHRIST is baptized by St. John.	29.
JESUS CHRIST suffers Death to reconcile Men to God his Father.	33.
S. Stephen stoned,	34.
Conversion of St. Paul.	34.
The Believers first call'd Christians in Antioch.	43.
First Council held by the Apostles at Jerusalem, touching a Difficulty started about Circumcision, which is declared unnecessary.	49.
Joseph of Arimathea is said to have preached the Gospel in Britain.	35.
Caius Caligula succeeds in the Roman Empire,	38.
Claudius Drusus Emperor.	42.
--- Comes into Britain.	46.
Nero began to Reign.	55.
Boadicea the British Heroine being abus'd by the Romans, raises an Army and kills 70000.	62.
Nero having a foolish Fancy to see a Mock-burning of Troy, sets Rome on Fire, and lays the Fault upon the Christians. This was the Occasion of the first Persecution, which was a dreadful one.	65.
St. Peter and St. Paul suffer Martyrdom at Rome on the same Day, being the 29th of June. St. Peter crucified and St. Paul beheaded,	66.
Galba Emperor 7 Months,	69.
Salv. Otho,	69.
A. Vitellius Emperor,	70.
Vespasian does a great deal of Mischief in Judea; and being obliged to leave it, he sends thither his Son Titus,	70.
Fl. Vespasian Emperor.	70.
Jerusalem taken by Titus, the City destroyed and the Jews totally dispersed,	71.
Titus Vespasian Emperor.	79.
Pl. Domitian.	82.
--- He raised the second Persecution against the Christians.	95.
St. John the Apostle is banished, and confin'd to the Isle of Patmos, where he writes his Revelations,	95.
Cocceius Nerva Emperor	96.
Ulpian Trajan,	98.

The

- The third Persecution, 110.
 The Temple Pantheon in Rome, and 8 Towns in Ga-
 latia, beaten down with Thunder, 110.
 Adrian, or Hadrian Emperor, 117.
 -----He came into Britain to repel a Rebellion
 there. Builds a Wall cross from the River Eden in
 Carlisle, to the River Tyne near Newcastle, against the
 Northern Picts, 123.
 A severe Persecution, 124.
 S. Justin a Philosopher, embraces the Christian Faith,
 for which he writes an Apology, and afterwards suffers
 Martyrdom, 126.
 Jerusalem restored by Adrian the Emperor, who calls
 it *Elia*. The next Year the Jews rebel in Palestine,
 and are defeated; Adrian causes Figures of Swine to
 be engraven on the Gates of *Elia*, builds a Temple to
 Jupiter on Mount Calvary, and another to Venus at
 Bethlehem, 134.
 Antoninus Pius Emperor, 138.
 S. Irenaeus, Bishop of Lyons, Disciple of S. Polycarp,
 flourished, 156.
 Lucius of Britain, the first Christian King in the
 World, 157.
 Marcus Aurelius Antoninus the Philosopher, Em-
 peror, 161.
 The fourth Persecution, 162.
 Commodus Emperor, 180.
 The Emperor Commodus, the most cruel Man that
 ever lived; being stung by a Gnat in the Bath, causes
 the Bath-keeper to be burnt, 180.
 The Goths began to Invade the Southern Nati-
 ons, 184.
 Helvius Pertinax, 193.
 Didius Julianus Emperor, 193.
 Sep. Severus Emperor, 193.
 The fifth Persecution, 197.
 A. Bassianus Caracalla Emperor, 211.
 Op. Macrinus, and Diadumenus Emper. 217.
 Heliogabalus, 218.
 A. Alex. Severus, 222.
 Maximinus Thrax. the sixth Persecution, 235.
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Years before Jes. Chr.

190.	Pub. Maximus Emperor,	238.
184.	A Gordianus,	238.
180.	Philip the Arabian Emperor,	244.
177.	Traj. Decius,	249.
173.	The Affairs of the Roman Empire are now very much embroiled,	
163.	The seventh Persecution,	252.
162.	Gallus Emperor,	251.
154.	Thirty Tyrants divide the Empire,	253.
150.	Valerianus,	253.
146.	The eighth Persecution,	257.
145.	Gallienus,	259.
143.	A. Fl. Claudius,	268.
137.	V. Aurelianus,	270.
134.	Zenobia, after the Death of her Husband Odenatus King of Palmira, a City founded by Solomon, marches at the Head of her Armies, and secures her Husband's Conquests to her Children.	
133.	Aurelian the Emperor obtains a Victory over Zenobia, and leads her in Triumph the next Year to Rome. This Princess was very Learned, and understood many Languages,	272.
129.	The ninth Persecution,	274.
128.	Tacitus Emperor,	275.
127.	A. Probus Emperor,	276.
120.	The Franks over-run Greece; make themselves Masters of Syracuse, and having spoil'd the Coasts of Spain, they return home. These Franks were a German Confederate People, inhabiting the Banks of the Rhine,	281.
117.	A. Carus Emperor,	282.
114.	Dioclesian,	284.
113.	Constantine the Great born in Britain,	292.
103.	The tenth Persecution under Dioclesian, whose cruel Edict was proclaim'd at Nicomedia: The Faith and Chastity of Christian Virgins are violated; the Holy Books are burnt; above two Millions of Souls suffer Martyrdom, and among them the Empress Serena, Dioclesian's Wife. Ecclesiastical History relates, That the Executioners were sooner weary of putting them to Death, than the Saints to suffer it,	303.
97.	Pub	Every

Years of Jes. Chr.

Every Emperor creates a *Cesar*, who was the Second in Dignity, and the First Degree to come to the Empire.

Constantius Emperor, 304.

Constantine the Great, Emperor, 306.

The Image of *Constantine*, who now succeeded his Father *Constantius Chlorus*, being carried to *Rome*, according to Custom, is rejected by *Maxentius's* Orders, 306.

Maximinus carries on the Persecution: But all on the sudden the Face of Church-Affairs is altered: *Constantine* the Great, a wise and victorious Prince, publicly embraces Christianity, 310.

Constantine overcomes *Maxentius*, and *Maximianus* his Rivals, 312.

EPOCH A XL

Constantine, or the Peace of the Church. 312.

This Epocha reaches as far as the Emperor *Charlemaign*, and lasts 488 Years.

Constantine, who was at *Britain* at his Father's Death, hastning to *Rome* against *Maxentius* the Usurper, as he passed over the *Alps*, near the Town of *Autun*, there appeared to him a shining Cross in the Air with these Words, *ΕΝ ΤΟΥΤΩ ΝΙΚΑ*, i. e. *in hoc Signo Vinces*, which not at first understanding, he was after admonished in a Vision to use the Cross as a Military Sign; which he did, and at his Arrival at *Rome*, defeated *Maxentius* and his mighty Army. Whereupon *Constantine* openly renounced Paganism, and embraced the Christian Religion; and in the 312th Year of our Lord, he issued out a Proclamation, permitting Christians the open Profession of their Faith, and to assemble and build Temples. The Church, whose Brightness and Purity till then had only shined in the midst of the Blood and Ashes of her Children, assumes

Years of Jes. Chr.

assumes a new Face, and from the wild Deserts where she wandered before, now comes to live in Towns, and finds an Entertainment even in Imperial Palaces. The Cross was set up as the Defence of the Roman People, and all the Empire, And the Bishops had, by this first Christian Emperor's Bounty, both Humours and Riches heaped upon them.

Constantine calls at *Nice* in *Bithynia*, the first Oecumenical or General Council, wherein 318 Bishops condemned the Heresy of *Arius*, who denied the Godhead of JESUS CHRIST. There also the Kalendar was reformed; a Day for the Celebration of *Easter* determined; and the *Nicene Creed* composed, 325.

Constantine rebuilds *Byzantium*, which he named *Constantinople*, and makes it the second Seat of the Empire, having enrich'd it with the Spoils of all *Europe*, he had now conquered. This is the most flourishing Condition of the *Roman Empire*, since the Destruction of *Jerusalem*, 330.

Constantine, *Constantius* and *Constans*, all three Sons to the Great *Constantine*, divide among them the Empire of their Father, who dies at *Nicomedia*, 337.

Gaul and *Spain* falls to *Constantine*; *Thracia*, *Egypt* and *Asia*, to *Constantius*; *Italy*, *Illyricum* and *Africa*, to *Constans*. 'Tis said, That from this first Division, the Imperial Eagle has been spread with a double Head, with Relation to the two most considerable Seats, *Rome* and *Constantinople*: For *Constantine*, who was the eldest, dy'd at 3 Years end,

Julian the Apostate Emperor, 361.

Dies enraged, having received a fatal Blow by a Lance, in a Fight wherein he rashly engaged in *Persia*, 363.

Jovian Emperor, 363.

Valentinian and *Valens* Emperors, 364.

Gratian and *Valentinian* Emperors, 378.

Theodosius Emperor, 383.

The second General Council at *Constantinople*, 381.

Theodosius dies at *Milan*. The Empire is again divided between his 2 Sons: The East falls to *Arcadius*, and the West to *Honorius*, 395.

The Roman Empire begins to decay. The Goths (spoil Italy,

Alaric, King of the Goths besieges, takes and plunders *Rome*. The Emperor *Honorius* shamefully flies to *Ravenna*, 410.

Atolf, first King of the *Visigoths* in *Spain*, which ceases to be under the Domination of the Romans, 409.

The *Vandals* Invade the Empire, 406.

--- Erect a Kingdom in *Africa*, 412.

Theodosius II. Emperor of the East, 408.

The *Franks* enter *Gaul*, and raise to the Royal Dignity *Pharamond*, Son to *Marcomir*, one of their Dukes.

The Foundation of the Monarchy of *France*.

Pharamond, first King of *France*, 420.

Venice built by those that fled the Goths Cruelty, 421.

Fergus, King of *Scotland*, who shakes off the Roman Yoke, 424.

Valentinian III. Emperor of the West, 423.

The third General Council at *Ephesus*, 431.

Marcian Emperor, 450.

Attila, King of the *Huns*, called the Scourge of God, spoils *Italy*. *Valentinian* the Emperor kills with his own Hand *Ætius* a Patrician, the support of *Rome*, and the Terror of *Attila*. From that time the Western Empire falls so to decay, that it never recover'd its Grandeur, 451.

The fourth General Council at *Calcedon*, 451.

The *Brittains* being deserted by the Romans, and not able to Resist the *Picts* and *Scots*, call in the *Saxons* to their Assistance, *Vortigern* being King, about 451.

Hengist the *Saxon*, erects the Kingdom of *Kent*, the first of the Heptarchy in *Britain*, 455.

Leo, Emperor of the East, 457.

Zeno, Emperor of the East, 474.

Anastacius, Emperor of the East, 491.

Augustus, called also *Agustulus*, the last Emperor at *Rome*. He is dispossest'd by *Odoacer*, King of the *Heruli*, a People that came from the *Euxin* Sea. Thus ends the Empire of the West, and *Italy* falls under the Power of *Odoacer*, who takes the Name of King of *Italy*, 476.

Theodoric,

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- Theodoric*, King of the *Ostrogoths*, drives *Odoacer* from *Rome*, routs him, kills him with his own Sword, and founds the Kingdom of *Italy*, 493.
- Clovis*, the first Christian King of *France*, 481.
- He kills *Alaric*, King of the *Visigoths*, with his own Hand in the Battle of *Poitou*. He translates his Royal Seat from *Tours* to *Paris*, 507.
- The South-Saxon Kingdom in *Britain* erected by *Ella*, 492.
- The West-Saxon Kingdom in *Britain*, founded by *Cerdick*, 522.
- The East-Saxon Kingdom commenc'd by *Erchinwin*, 527.
- Arthur*, King in *Britain*, flourish'd from 516, to 542.
- The Kingdom of *Northumberland*, began by *Ella* and *Ida*, 547.
- The Kingdom of the East-Angles, erected by *Offa*, 575.
- The Kingdom of *Mercia* began; *Crida* being the first King, 582.
- Justin* Emperor, 518.
- Justinianus* Emperor, began to Reign, 527.
- The Office of Consuls of *Rome*, which had continued thus long, ended with *Basilius*, 541.
- Totilas* the *Ostrogoth* takes *Rome*, 547.
- The City recover'd by *Belisarius*; but re-taken by *Totilas*, 550. He was kill'd by *Nurses*, 552.
- Alboinus* founds the Kingdom of *Lombardy*, and takes *Milan* and *Pavia*, 568.
- The *Latin* Tongue ceases to be vulgarly spoken in *Italy*, 587.
- About the Year 550. the Seat of the Empire was totally remov'd to *Constantinople*, 565.
- Justinus* Junior, Emperor at *Constantinople*, 565.
- Tiberius* II. Emperor, 578.
- Mauritius*, 582.
- Phocas*, 601.
- Heraclius*, 610.
- Cosroes*, King of *Persia*, beats the Emperor *Heraclius*; afterwards *Heraclius* conquers five times, and re-takes the true Cross, 626.

At this time was Christianity established in Britain; Austin the Monk being sent by Gregory the Great in 596, is entertain'd by Ethelbert King of Kent, and made Archbishop of Canterbury.

Mahomet broaches his false Doctrin about 610.

Being in danger at Mecca, he flies to Medina, whence begins the Era of the Turks, call'd Hegira, which in the Arabian Language signifies Flight, 622.

In 19 Years time that Impostor gain'd all Arabia, and laid the Foundation of the Empire of the Caliphs, call'd afterwards Turks.

Damascus and Jerusalem taken by the Sarazens, 636.

Constantine Emperor four Months, Heracleonas six Months, 641.

Constans, Son of Constantine, 641.

The Saracens infest the Empire; Constans, Emperor of Constantinople, is overcome by them in a Sea-fight, 654.

Constantinus Pagonatus Emperor, 669.

Justinian II. 685.

Expell'd, and his Nose cut off by Leontinus, who succeeds him, 694.

He again recovers the Empire, 704.

The House of Clovis now fallen into a deplorable Weakness by frequent Minorities, produces none but lazy, ill educated Princes, who leave all the Authority to the Mayors of the Palace, 693.

Philippicus Bardanes Emperor, 711.

Anastasius II. Emperor, 713.

Theodosius III. Emperor, 714.

The Moors being Masters of Spain, endeavour to spread beyond the Pyrenees; but Charles Martel Mayor of the Palace repulses them. He defeats them in the famous Battle at Tours, where Abderame their General is slain, with a prodigious number of those Infidels, 716.

All the Gauls submitted to the French under Charles Martel, 716.

Leo Isaurus Emperor, 717.

Great Dispute about Image-Worship,

Constantius Copronymus Emperor, 741.

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Pepin, Son to *Charles Martel*, raises himself to the Royal Dignity, to which *Childeric's* sloth had opened him a Way. Pope *Zacharias* declares the *French* free from the Oath of Allegiance they had Sworn to *Childeric*, 752.

Charles the Great, succeeds his Father *Pepin*, 767.

Leo made Collegue with his Father in the Empire, 769.

----- *Marries Irene*; makes his Son Collegue, 777.

Constantine with his Mother *Irene*, 780.

Constantius and *Irene* expel one another alternately; at length *Irene* reigns alone, 790.

Alphonfus the Chast reigns in *Spain*, and frees it from the ignominious Tribune of an hundred Virgins, which his Uncle *Mauregat* had granted the *Moors*, 793.

The *Romans*, despising the Government of *Irene*, then sole Empress; and the *Lombards* being grown too powerful, apply themselves to *Charlemaign*; who having conquer'd *Desiderius*, the last King of *Lombardy*, protected the Popes, won over to Christianity unbelieving Nations, restored Sciences and Ecclesiastical Discipline, assembled Councils, and made his Piety and Justice shine throughout all the World, is declared Emperor of the West, 800.

EPOCH A XII.

Charlemaign, or the Establishment of the New Empire. 800.

This Epoch a goes to the taking of Constantinople by the Turks, and thereby the Downfal of the Eastern Empire; and lasts 653 Years.

Charles the Great, call'd in *French* *Charlemaign*, was one of the greatest Princes that has lived since the Days of *Constantine*; He was Courageous, Vir-
tuous and Wise, a great favourer of Learned Men, and an industrious Propogator of Christianity, having

dispensed the Light of the Gospel in *Saxony*, and the other Northern Parts of *Germany* which he conquer'd. The *Boii*, or *Bavarians* were likewise subjected by him, and the *Saracens*, *Huns*, *Danes* and *Normans* felt the Power of his Sword. Being in peaceable Possession of the Kingdoms of *France* and *Germany*, he was invited by the Pope into *Italy*, to redress the Injury *Desiderius* King of *Lombardy* had offered. Him *Charles* conquer'd, and added that Kingdom to his Empire, and finally, by the Pope's Procurement, at *Rome* the People saluted him Emperor, to which Dignity *Leo III.* crowned him on *Christmas-Day*, *A.D.* 800.

Nicephorus obtains the Empire of the East from *Irene*, 802.

Michael Curopolitanus Emperor of the East, 811.

Leo V. Emperor of the East, 813.

The *Heptarchy* in *Britain* was united in *Egbert*, who was Crowned sole Monarch, 819.

— He gave the Name of *England* to his Kingdom.

— The *Danes* begin to Infest the Land.

Ludovicus Pius, Emperor of the West, 814.

— His Children conspire against, and Imprison him for some time, 830.

Michael Balbus Emperor of the East, 821.

Theophilus his Son succeeds him, 829.

Michael Porphyrogenitus his Son, 842.

Ethelwolf, Son of *Egbert*, King of *England*, 837.

The Dominions of *Ludovicus Pius*, divided amongst his Sons. *Lotharius* has the Title of Emperor, and Dominion over *Italy*, &c. *Ludovicus* part of *Germany* and *France*, &c. and *Charles*, firnam'd the *Bald*, the rest, 841.

Michael the Eastern Emperor, expells his Mother who had Rul'd with him, 854.

Bardas her Brother Rules with his Nephew, 855.

Lewis II. Emperor of the West, 856.

Ethelwald, King of *England*, 857.

Ethelbert succeeds him, 860.

Ethelred, King of *England*, 866.

Basilus Macedon Emperor, 867.

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The Danes Rage in England.

Alfred, King of England,

872.

----- He is much molested by the Danes.

----- An eminently Virtuous Prince. He founds the University of Oxford.

Charles the Bald, Emperor of the West,

876.

Lewis III. call'd the Stammerer,

878.

Carolus Crassus Emperor,

880.

The Normans, a Northern People, invade and lay waste the Western part of France, while the Saracens spoil Italy.

Carlomanus, who had agreed to give the Normans 12000 Marks of Silver to make them leave his Dominions; is no sooner Dead, but they come again into his Kingdom, out of a subtle pretence, that the Treaty ended with his Life. Hugh the Abbot Fights them, and makes such a Slaughter of them, that they left France in quiet for some time,

884.

However, Lewis the Simple, soon after permits them to settle in that part now call'd Normandy,

Leo VI. succeeds his Father Basilus, in the Empire of the East,

886.

Arnolphus chosen Emperor of the West,

888.

Eudo charges the Normans, kills 19000 of them, and drives them before him every where,

889.

Lewis IV. the Son of Arnolphus, a Child, Emperor, 900.

----- Oppos'd by another Lewis set up by the Pope.

Edward the Elder, Son of Alfred King of England,

901.

The Hungarians waste Germany, Italy, &c. in the time of Lewis IV. in whom ended the Line of Charlemagne in Germany; for the Empire was given to Otho Duke of Saxony, and afterwards

Conrad, Duke of Franconia, chosen Emperor, 912.

Alexander, Son of Leo, Emperor of the East, 911,

Constantine Prophyrogenitus Emperor of the East, 912.

Romanus his Collegue,

919.

----- Raises his Sons to the Empire, they expel him,

944.

And Quarrelling between themselves, are depos'd by Constantine, who Reigns alone, till Poyson'd by

Romanus II. who makes himself Emperor of the East. 960

Henry surnam'd the Fowler, Emperor of the West, 920

Ethelstane King of England, 924

Otho the Great, Emperor of the West, 938

Edmond, Son of **Ethelston**, King of England, 940

Edred Brother to **Edmund**, succeeded in the Non-age of his Nephews, 946

Edwin the eldest Son of **Edmond**, a wicked Prince, 955

Edgar his Brother, a very good Prince, 959

Otho the Great, subdued and converted to Christianity. The Danes, conquer'd in Italy, Hungary, Bohemia, &c. 969

----- **He** obtain'd Victories over the **Sarazens**, and honours the Image of the **Virgin Mary**; and first coin'd Gold with this Inscription, *Jesus Christus Rex Regum*.

Otho II. Son to **Otho** the Great, Emperor of West, 973

Basil and **Constantine** Brothers, Emperors of East, 975

Edward surnam'd the Martyr, King of England, 975

---- Kill'd by his Step-Mother **Elfreda**, and succeeded by **Ethelred** with **Elfreda**, 978

The **Danes** invade the Land, and committing great ravage, are all Massacred in one Day, 1002

Henry call'd the Saint, Duke of **Saxony**, chosen Emperor, 1002

The **Sarazens** by the Instigation of the **Jews**, pull down the Church of **Jerusalem**, and the Holy Sepulchre, which revives the Devotion of the Christians of the West, and their hatred against the **Jews**, whom they Banish and Destroy, 1009

Edmund, surnam'd **Ironside**, King of England, 1016.

At the same time **Canute** the **Dane**, was made King by part of the Nation.

Guido Aretinus a Monk invents musical Notes, 1022

Conrade II. Duke of **Franconia**, Emperor, 1024

Romanus III. Emperor of the East, 1028

Michael Paphlago, Emperor of the East, 1034

Herald the **Dane**, King of England, 1036

Hardicanute succeeds him, 1040

Book I. CHRONOLOGT. 89

Years of Jes. Chr.

-----A wicked Prince, the last of the *Danes*; is succeeded by

Edward the Confessor, Son of *Ethelred*, 1042

Theodora Empress of the East, 1054

Henry III. Emperor of the West, 1039

Henry IV. Emperor of the West, 1056

Michael Stratonicus Emperor of the East, 1056

Isaacius Comnenus, 1057

Constantinus Ducas, 1061

Harald Son of *Godwin* Earl of *Kent*, Usurps the Crown of *England*, 1066

William Duke of *Normandy*, invades *England*, Conquers *Harald*, and is made King, 1066

Michael Ducas Parapinaus, Emperor of the East, 1067

Romanus Diogenes marries *Michael's* Mother. 1068

and Reigns with him, till taken by the *Turks*, and afterwards kill'd by *Michael*, 1071,

Nicephorus Betoniates (*Michael* being depos'd) succeeds him, 1078

Alexius Comnenus puts *Nicephorus* into a Monastery, and succeeds him, 1080

The *Turks* separate themselves from the *Sarazens* and chuse for their Prince, under the Title of Sultan, *Tangrolipix*, 1048

---He Conquers *Persia*, 1059

---Takes *Jerusalem*, 1068

Axan succeeds him. 1070

---He took Prisoner *Romanus Diogenes* Emperor, and conquers much.

Melec the 3d Sultan, 1086

At this time the *Turks* were Masters of *Syria*, the lesser *Asia* and all *Palestine*, where they very much oppressing the Christians, *Simeon* Patriarch of *Jerusalem* writes to the Pope for Releif, who calls a Council at *Placentia*, and obtains a general CROISADE or War from all the Nations of Christendom for recovery of the Holy-Land, to be Decreed, 1095

Great Preparations are immediately made for the Holy War, and divers Princes and Noblemen, among whom *Godfrey* of *Bulloigne*, (Duke of *Lorraine*, or rather of *Brabant*,) set forward with a great Army, 1096

Soli-

<i>Soliman Sultan of the Turks,</i>	1097
<i>Jerusalem is regain'd from the Turks, and Godfrey of</i>	
<i>Buloign made King of it,</i>	1099
<i>William Rufus King of England,</i>	1087
<i>Henry I. his Brother, succeeds him,</i>	1100
<i>Baldwin (Brother to Godfrey) King of Jerusalem,</i>	1101
<i>Henry V. Emperor of Germany,</i>	1106
<i>Calo. Joannes Comnenus Emperor of Greece,</i>	1118
<i>Baldwin II. King of Jerusalem,</i>	1119
<i>Lotharius Saxo, Emperor of Germany,</i>	1125
---He restored the Civil Law, the Code and Pandects being found in Italy in his time.	
<i>Conradus III. Duke of Schwaben succeeds him,</i>	1138
<i>Emanuel Comnenus. Emperor at Constantinople,</i>	1142
---He is said to have caused Lime to be mixt with the Meal that was sold at Constantinople to the Army of the Emperor Conrade, in his Journey to the Holy Land.	
<i>Stephen Earl of Blois, King of England,</i>	1135
<i>Fulco, Baldwin's Son-in-Law, King of Jerusa-</i>	
<i>tem.</i>	1135
<i>Baldwin III. his Brother succeeds,</i>	1143
<i>Noradine, Sultan of the Turks,</i>	1143
<i>Frederick Barbarossa, Empire of Germany,</i>	1152
<i>Henry II. King of England,</i>	1154
---He conquer'd Ireland,	1172
<i>Almaric King of Jerusalem,</i>	1163
<i>Saladine Sultan of the Turks,</i>	1170
<i>Alexius Comnenus II. Emperor of Greece,</i>	1180
<i>Andronicus his Son,</i>	1182
<i>Isaacius Angelus Comnenus,</i>	1185
<i>Henry VI. Emperor of Germany,</i>	1190
<i>Jerusalem re-taken by the Turks,</i>	1187
<i>Richard I. King of England,</i>	1189
---He goes to the Holy Land, in his way takes the Island Cyprus. In his return, is taken Prisoner by the German Emperor,	
<i>Alexius Angelus, Emperor of Greece,</i>	1195
<i>Philip succeeds Henry VI. in the Empire.</i>	1198
---Is oppos'd in it by <i>Otho</i> , who was set up by the Pope.	

Years of Jes. Chr.

- 1097 *John steps over his Nephew Arthur's Head into the*
 1099 *Throne of England,* 1199
 1087 — By reason of a Quarrel between him and the
 1100 Pope, the Kingdom is interdicted, and no Holy Of-
 1101 fices perform'd for 6 Years.
 1106 — He had great Wars with the Barons, who call
 1118 in the French, 1120
 1119 — He first granted Magna Charta
 1125 A great disorder in the succession of the Greek Em-
 1138 perors; for Constantinople is taken by the Latins, and
 1142 Alexius Ducas, who had strangled his Predecessor, forced
 to flee to Adrianople, 1204
 Theodorus Lascarus Emperor at Adrianople, 1204
 Baldwin Earl of Flanders at Constantinople, 1204
 A succession in both those Cities continued, till the
 time of Michael Paleologus.
 Frederick II. Duke of Swaben, Emperor of Ger-
 many, 1212
 The Inquisition first erected against the Albigen-
 ses, 1222
 Frederick Emperor of Germany, goes to the Holy-
 war, recovers Jerusalem and is Crown'd King of
 it, 1229
 — He had Wars with the Pope, was excommu-
 1152 nicated, and Anti-Cesars set up,
 1154 Henry III. King of England, 1216
 1172 — The Barons rise against him, 1227
 1163 — Magna Charta confirm'd by him, 1253
 1170 — Breaks it, the Barons rise again, and the King
 1180 is taken Prisoner and detain'd by Simon Mount-
 1182 fort, 1258
 1185 Lewis (call'd the Saint) King of France, goes to the
 1190 Holy-war with a great Army, 1248
 1187 — Takes Damietta; returning home is taken Priso-
 1189 ner, 1250
 Great Confusion in the Government of the Western
 Empire, occasion'd by the Emperor's Quarrel with the
 Pope.
 Richard Brother to King Henry of England, chosen
 Emperor, 1256

Michael

Michael Paleologus regains **Constantinople**, and Reigns
Sole Emperor there,

Edward I. King of **England**, 1272

Rodolphus Count of **Hapsburg**, Emperor of Ger-
many, 1273

From him proceeded the **Austrian Family**,

Andronicus Paleologus II. Emperor at **Constantino-**
ple, 1283

Adolphus of **Nassau** Emperor of **Germany**, 1291

Albert of **Austria** succeeds him, 1298

Ottoman the founder of the present **Turkish Em-**
pire, 1297

Henry VII. Earl of **Luxemburg**, Emperor of Ger-
many, 1308

Edward II. King of **England**, 1307

By too much cherishing **Gaveston** and the **Span-**
cers, he lost the Love of his People, and was at last
depos'd, 1326

Ludovicus of **Bavaria**, Emperor of **Germany**, 1314

He is oppos'd by an Anti-Cesar, **Frederick** of
Austria, **Albert's** Son, 1309

Great disputes at this time concerning the **Authori-**
ty of the Emperor and the Pope,

Edward III. King of **England**, 1327

He is victorious in **France**; his Son **Edward**
(still'd the **Black Prince**) took the **French King** Prisoner,
and by his Heroick Valour left his Father and Himself
an immortal Name.

The King instituted the Order of the Garter. In
his time **Wickliff** lived.

Andronicus Paleologus III. Emperor at **Constantino-**
ple, 1328

John his Son succeeds at 9 Years old, 1341

John Cantacuzen his Tutor, makes himself his **Asso-**
ciate in the Empire, and rules with him till 1354

Charles IV. King of **Bohemia**, Emperor of Ger-
many, 1347

The Marriners Compass found out, 1302

Philip the Fair King of **France**, having great diffe-
rence with Pope **Boniface VIII.** is excommunica-
ted, 1302

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Book I. CHRONOLOGT. 93

Years of Jes. Christ.

Pope *Clement V.* remov'd the Papal Seat to *Avignon*,
 where it remain'd for 70 Years. 1305
 The *Albigenses* and *Waldenses*, much persecuted at
 this time. 1305
Wolter Lollard, a notable Opposer of the *Romish* Su-
 perstition, with many of his Followers, burnt in
Austria. 1315
 Gun-powder invented in *Germany* by *Barth. Schwartz*,
 a Monk; and Guns first used by the *Venetians*. 1344
Amurath the Turkish Sultan, brings 60000 *Turks* in-
 to *Europe*, and takes *Adrianople*. 1359
Richard II. King of *England*. 1377
 Quells the Rebellion of *Jack Straw* and *Wat*
Tyler. 1381
 Is depos'd. 1399
Henry IV. Son of *John of Gaunt*, Duke of *Lancaster*
 succeeds, and begins the *Lancastrian* Line of Kings,
 1399
Wenceslaus King of *Bohemia*, chosen Emperor, 1387
Rhodes well defended against the *Turks*. 1380
Andronicus IV. Emperor at *Constantinople*, 1384
Manuel Paleologus succeeds him, 1387
Bajazet the Turk began to Reign, 1388
Tamerlan the Tartar began to Reign, 1387
 He conquer'd *Babylon*, *Persia*, *China* and *India*,
 Overcomes *Bajazet* and puts him in an Iron Cage, 1399
 The Great Mogol is descended from him
Wenceslaus the Emperor depos'd, 1399
Rupert of *Bavaria* succeeds, 1400
 By reason of the many Civil Wars, *Italy* throws off
 the German Yoke, and several Governors of Cities make
 themselves absolute; as the *Scaligers* in *Verona*, the
 House of *Est* at *Ferrara*, the *Gonzagues* at *Mantua*,
 &c. 1410
Sigismund K. of *Hungary*, chosen Emperor, 1410
 He erected *Savoy* into a Dutchy in favour of
Amadeus, VIII. 1416
Henry V. King of *England*, 1413
 He is victorious in *France*, wins the famous
 Battle at *Agincourt*, 1415
 The

— The Government of that Kingdom is resign'd to him by the King, *Charles VI.*

John VII. Paleologus, Emperor at *Constantinople*, 1417.

Henry VI. (a Child) King of *England*, 1422.

— Loses what his Father had gain'd in *France*.

— *Richard Duke of York* claims the Crown, 1448.

— The Rebellion of *Jack Cade* suppress'd, 1450.

— The King is worsted by the *Yorkists*, and finally depos'd, 1560.

Albert of Austria, chosen Emperor, 1437.

Frederick of Austria, his Brother, succeeds, 1440.

The Art of Printing invented, 1449.

John Humiades, Emperor of *Constantinople*, 1442.

— Is Victorious against the *Turks*.

Scanderbeg, Prince of *Epirus*, famous for his Victories over the *Turks*, 1443.

Constantine III. Paleologus the last Christian Emperor of *Constantinople*, famous for his Valour, 1443.

Mahomet II. call'd the Great, Sultan of *Turks*, 1451.

— Takes *Constantinople*, *Constantine* being slain, and puts an end to that Empire, 1453.

EPOCH A. XIII.

Constantinople taken by the *Turks*, and the Christian Empire of the East terminated, 1453.

This Epocha is continued as far as the Year, 1660, wherein King *Charles* being Restor'd, the ancient Lawful Government of *England* was re-establish'd.

IT must be confess'd that this Epocha begins not so happily as those that have gone before it, for whereas almost every one of them commenc'd from some great Action whereby the Almighty bestow'd some benefit upon his People; this alas! begins with a deplorable State of the Christian World, and shews us the expulsion of the true Religion out of *Greece*, and its Neighbouring Provinces, by the Entrance of the *Mahometan*

Years before Jes. Chr.

metan Barbarism and Cruelty into *Europe*, after it had ravag'd almost all *Asia* and *Africa*. But it must be acknowledg'd, that the Divine Providence was just in this Punishment of those unworthy Christians, who by intruding Heresies first, caused Schisms and continual Feuds in the Church; and afterwards by Superstition, profan'd their most Holy Religion; and yet by bitter Persecution destroy'd the Holy Professors of true Christianity, that in those Ages oppos'd themselves to the innovated Idolatry and Superstition.

We might justly enough call the last Epocha Dark and Illiterate, as we must Name this that follows the Enlightened and Learned Age of Christianity; for the Northern *Barbarians* that over-run *Europe* in the Fourth and Fifth Centuries, had so effectually swept away all sorts of Learning, that tho' themselves afterwards became Christians, and somewhat Polite, yet it requir'd Ages of Time to revive that Learning which they had destroy'd; and in effect, what thro' the Wars that happen'd, and thro' the absolute Power the Clergy exercis'd, which gave them an opportunity of living Lazily in Convents, all the Sciences, and even Arts too, were in a very low Estate, till in this Century the discovery of the Art of Printing, put Books into the Hands of the Laity, the which being follow'd in the next Age, with the appearance of those great Literati, *Picus Mirandula*, *Desider. Erasmus*, *Marf. Ficinus* &c. Learning began to Revive; and by the continued zealous prosecution of the Work that those great Men begun, we may now venture to say, We have almost arriv'd to the Perfection of those Ages, wherein the *Greeks* and *Romans* made themselves immortal by their great Erudition and Ingenuity.

That wonderfully useful Instrument the Mariners Compass, had been found out in the beginning of the Fourteenth Century, by the help whereof, the *Portuguese* had ventur'd to Navigate on the Coasts of *Africa*, and by degrees advancing, we find them at length, towards the end of this Age got as far as *India*, from whence they brought, by Sea, vast quantities of the rich Commodities of those Parts, which before that time

Years of Jes. Chr.

time came but sparingly hither, because brought over an immense Tract of Land to *Alexandria*, before we could receive 'em: This was follow'd by a discovery of a new World, which *Christopher Columbus* with great Hazard, as well as Skill and Pains, found out; and thereby gave the *Spanish* Monarch an Opportunity of encreasing his Dominions to an almost infinite Extent, and of enriching *Europe* to an inexpressible degree, out of the inexhaustible Mines of *Mexico* and *Peru*.

The following *Epocha* shews us moreover the Church reform'd, and the Christian Religion restor'd to its ancient Purity; a Blessing of inestimable value, and which we ought all to praise God for, and continually pray that he lets not again Superstition to prevail; or, which is worse, Atheism and Irreligion to Prophane our Piety.

The *Turks* having taken *Constantinople*, proceed in their Conquests, and gain the *Peloponnesus*, now call'd *Morea*, 1459.

Edward IV. Son to *Richard*, Duke of *York*, (who had been slain in his Wars against *Henry IV.*) gains the Crown of *England*, 1460.

—Marries the Lady *Gray*, which disgusts his great Friend the Earl of *Warwick*, 1465.

—*Warwick* raises Wars against him, and in the end forces him to fly the Kingdom, 1470.

—*Henry* plac'd on the Throne again after 9 Years Imprisonment, but *Edward* soon expells him, 1471.

—He dies, having his Crown to his young Son *Edward V.* 1483.

Maximilian of *Austria*, Son to the Emperor *Fredrick*, Marries *Mary*, Heiress of *Burgundy*, 1477.

They had Issue *Philip*, who Married *Joan*, the Daughter of *Ferdinand* King of *Spain*, by which all the *Netherlands* became afterwards united to that Kingdom.

Maximilian chosen Emperor, 1493.

Rich.

Book I. CHRONOLOGT. 97

Years of Jes. Chr.

Richard, Duke of Gloucester, usurps the Throne of England, and Murders his Nephews, 1483.

Richard III. a Tyrant, slain at Bosworth by Henry VII. who was of the Lancastrian Family, and Married the Daughter of Edward IV. Declar'd King, 1485.

— Is oppos'd by two Impostors, *Lambert Simnel,* and *Perkin Warbeck,* 1486, 1499.

In the Year 1454. the *Portuguese* discover'd the Cape of *Good Hope*, and prosecuting their Voyaging, they at length got as far as the *East-Indies*, which was discover'd by *Vasq. de Gama*, who was sent by the King of *Portugal* to that purpose, and arriv'd before *Calicut*, May the 20th, 1498.

Ferdinand, King of *Arragon*, and *Isabella* Queen of *Castille*, by Marriage unite those Kingdoms, and erect the Monarchy of *Spain*, 1474.

Ferdinand expells the *Moors* out of *Spain*, and erects the Inquisition against them; which gains him the Title of *Catholick*, 1496.

Christopher Columbus, a Native of *Genoa*, having partly by his own Study in Geography, and partly by Information of some Seamen who had been driven on some far Western Coast, conceiv'd an Opinion, That there was a large Country Westward of us yet unknown, apply'd himself zealously for the Discovery of it; to which purpose he first desir'd Assistance of the State of *Genoa*, afterwards of our King *Henry VII.* and of *Emanuel* King of *Portugal*; by all whom being refus'd, he at length obtain'd it of *Ferdinand* and *Isabella* King and Queen of *Spain*, who in the Year 1492. gave him Three Ships, with Men and Provisions; with these he set out, and happily effected his Intention, discovering *Cuba* and *Hispaniola*, and return'd to *Spain*, 1493.

Afterwards *Americus Vesputius* being set forth by *Emanuel*, King of *Portugal*, discover'd the Southern Continent of *America*; which Name he had the Honour to give to all that vast Country, 1497.

Maxamilian Emperor, an excellent Prince, 1493.

Henry VIII. King of England, 1509.

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Years of Jes. Chr.

— He married *Katharine of Spain*, the Widow of his Brother *Arthur*, 1509.

Charles V. Son of *Philip*, who was the Son of *Maximilian* and *Mary of Burgundy*; which *Philip* married *Joan* the Heiress of *Spain*; by which means *Charles* succeeded in both these Estates, 1516.

And was chosen Emperor on the Death of *Maximilian*, 1519:

Fr. Picus, Count of *Mirandola* in *Italy*; and *D. Erasmus* Native of *Rotterdam*, flourished.

Martin Luther begins to Preach in *Germany* against *Indulgencies*, and other Errors of the Church of *Rome*, 1517.

Solyman, styl'd The Magnificent, began to Reign, 1520.

The Island and City of *Rhodes*, after a vigorous Defence, taken by the *Turks*, 1523.

Belgrade was taken, and *Vienna* besieged by *Solyman*.

King Henry of *England*, Wars successfully with *France*, 1510.

— Writes against *Luther*, and obtains the Title of *Defender of the Faith*, 1521.

— Is divorc'd from *Queen Katharine*, and marries *Anne Bollen*, 1533.

— Beheads her, and marries *Jane Seymour*, 1536.

— Marries *Anne* of *Cleeve*, and *Katharine Howard*, 1540.

— Marries again the Lady *Katherine Parr*, 1543.

— He advanc'd *Cardinal Wolsey* to the highest pitch of Greatness; who having displeas'd him is pull'd down, and *Cromwel* advanc'd, 1531.

— *Cromwel* also disgrac'd and beheaded, 1540.

— This King suppress'd Monasteries, and made way for the Reformation, which follow'd in the Reigns of his Son and Daughters.

The Straights of *Magellanica* in *America* discover'd, and nam'd by *Ferdinand Magellan*, 1520.

Mexico and *Peru* conquer'd by the *Spaniards*, about this time.

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Book I. CHRONOLOGT. 99

Years of Jes. Chr.

The Name of *Protestant* first began, on occasion of a Protestation the *Lutherans* made against a Decree of the Chamber of *Spire* against them, 1529.

The *Smalcaldan* League, or Agreement between the Protestants of *Germany* for their mutual Defence; made at *Smalcald*, 1540.

The Council of *TRENT*, began 1540.

Edward VI. Son of *Henry VIII.* by his Wife *Jane Seymour*, succeeds his Father at 9 Years of Age, 1547.

— A wonderful wife and pious Prince.

— He reforms Religion, and expels the Superstition and false Doctrin of the *Romish* Church.

— His Uncle *Edward Seymour* the Protector beheaded, 1551.

Mary his Sister succeeds him, 1553.

— She restores Popery; marries *Philip* the Son of the Emperor *Charles V.* afterwards King of *Spain*, 1554.

— Loses *Callice*, which had been held by the *Eng-lish* ever since King *Edward III.*'s Time, 1557.

Elizabeth his Sister Queen of *England*, 1558.

— Restores the Reformation, and reigns with great Wisdom and Reputation 44 Years.

The Emperor *Charles V.* Resigns all his Kingdoms, 1557.

Ferdinand his Brother chosen Emperor, 1558.

Philip II. his Son succeeds him in *Spain*, 1558.

Charles IX. King of *France*, 1560.

— The Civil War for Religion began there, 1562.

— The Massacre of the Protestants at *Paris*, 1572.

Maximilian II. Emperor, 1564.

The Wars in the Low-Countries against the Inqui- sition, &c. began, 1565.

King *Philip* sends Duke *d'Alva* to suppress it, 1567.

William, Prince of *Orange*, Heads the Protestants in the Low-Countries, 1572.

— Under whose Protection, *Holland* throws off the *Spanish* Yoke, and soon after Six more of the Pro- vinces joyn with them, and altogether conclude a so- lemn Union at *Utrecht*, 1579.

Queen *Elizabeth* being at this time at War with *Spain*, gives them Assistance.

Years of Jes. Chr.

The famous Sea Fight at *Lepanto*, wherein the
Venetians kill 20000 *Turks*, and sink 200 Gallies,

Henry III. King of *France*,

The Holy League in *France* began,

Rodolphus II. Emperor,

Sir *Francis Drake* Sails through the *Magellannic*
Streights, thence over to the *Phillipine* Islands, and the
East-Indies, and having encompass'd the whole Globe
of the Earth, returns to *England*,

Pope Gregory XIII. Corrects the Callendar,

William, Prince of *Orange*, Assassinated at *Delft*,

Succeeded by his Brother *Maurice*, who for many
Years maintain'd the War against the *Spaniards*.

The *Spaniards* with a mighty Armada attempt to In-
vade *England*, but are totally routed by the Eng-
lish,

Mary, Queen of *Scots*, beheaded in *England*,

Henry III. King of *France*, is stab'd by *J. Clement*, a
Friar,

Henry IV. King of *Navarre* succeeds him,

— Turns *Roman Catholick*, restores the Peace of
the Nation.

— Makes an Edict at *Nants* in favour of the
Protestants,

— Is stab'd by *Ravillac*,

James, King of *Scotland*, succeeds Queen *Elizabeth*
in the Throne of *England*,

The Gun-powder Plot,

Philip III. King of *Spain*,

Peace made between *Spain* and *Holland*, whereby the
united Provinces are declar'd a free State,

Lewis XIII. King of *France*,

Gustavus Adolphus, the famous King of *Sweden*, be-
gan to Reign,

Matthias, King of *Hungary* and *Bohemia*, elected
Emperor,

Frederick, Count Palatine of the *Rhine*, Marries the
Lady *Elizabeth*, Daughter to King *James* of Eng-
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Book I. CHRONOLOGY. 101

Years of Jes. Chr.

- Frederick II.* chosen Emperor, 1619.
 The Elector Palatine being chosen King of *Bohemia*,
 is oppos'd by the Emperor, and defeated in the Battle
 of *Prague*, 1620.
Philip IV. King of *Spain*, 1619.
 The Elector Palatine oured of all ; his Dignity
 given to the Duke of *Bavaria*, 1624.
 Great Wars in *Germany* ensued.
 King *Charles I.* King of *England*, succeeds his Fa-
 ther, 1625.
Henry Frederick, Prince of *Orange*, succeeds *Mau-*
rice, 1625.
 Cardinal *Richelieu* chief Minister in *France*.
 — He labours to ruin the Protestant Party ; and
 finally, takes the City *Rochel* their chief Strength after
 a long Siege and vigorous Defence, 1628.
 The renown'd *Gustavus Adolphus*, after many victo-
 rious Acts in *Germany*, *Italy*, &c. is slain at the Battle
 of *Lutzen* in *Germany*, November 6. 1632.
Christina his Daughter succeeds him, 1632.
 Count *Tilly*, the Emperor's General, famous for his
 Conquests in *Bohemia*, *Denmark* and *Germany*, di-
 ed, 1632.
Portugal throws off the *Spanish Yoke*, and receives
John Duke of Braganza of the ancient Royal Family
 for their King, 1640.
Ferdinand III. chosen Emperor, 1637.
 The Rebellion and Massacre in *Ireland*, 1641.
 King *Charles* by reason of the factious Disorders in
London, retires into the North, is denied Entrance into
Hull, 1642.
 — Sets up his Standard at *Nottingham*, Aug. 2.
 1642.
Lewis XIV. the present King of *France* began to
 Reign, being then but five Years old, 1643.
William II. Prince of *Orange*, Father of his late
 Majesty of Great Britain, succeeded his Father in all
 his Honours, 1647.
 Peace among the *Germans*, &c. concluded at *Mun-*
ster in *Westphalia*, 1648.

Years of Jes. Chr.

The Civil War rages in *England*; *King Charles I.* Martyr'd, 1649.

The famous Rebellion at *Naples* (on occasion of the grievous Excises) headed by *Thomas Aniello*, commonly call'd *Massanello*, 1647.

Oliver Cromwel usurps the Government of *England*, under the Name of Protector, 1651.

The Prince of *Orange* dies *October 8. 1650.* leaving his Princess (the Daughter of *King Charles II.*) with Child of the late King, who was Born *Nov. 14. 1650.*

The Island *Jamaica* in *America*, taken by the *Eng-lish*, 1655.

Christina, Queen of *Sweden*, resigns her Crown, and goes to *Rome*, 1654.

Carolus Gustavus, Duke of *Deux ponts*, her Cousin succeeds her, 1654.

Alphonfus, King of *Portugal*, succeeds his Father, 1656.

— Being Lunatick is confin'd, and his Brother made Regent,

Leopoldus-Ignatius-Josephus, the present Emperor of *Germany*, began to Reign *July 22.* 1658.

Oliver Cromwel dy'd *Sept. 3.* 1658.

A War between *France* and *Spain*, having lasted 23 Years, is at length ended by a Peace, concluded in the Isle of *Pheasants*, near the *Pyrenean Mountains*, 1659.

After half a dozen Changes of Government in *Eng-land* in one Years time (the Rump being by General Monk's Management dissolv'd, and a Free Parliament chosen) it was resolv'd by the Parliament, *April 20.* That *Charles II.* was lawful and undoubted King, and Messengers immediately sent to *Breda* to invite him Home, 1660.

EPOCH A

EPOCH A XIV.

King Charles II. Restor'd, the ancient Government and Laws of England Re-establish'd; and Europe in a Profound Peace, 1660.

AND here we must make a Stand; for who can pass so pleasant a Sight as this happy Year gives us of the peaceful State of all *Europe*, without taking a View of the agreeable Prospect? In *England* our celebrated *Augustus* shuts up the Temple of *Janus*, restores the ancient Religion and Government, and by his happy Influence gives the *Muses* Liberty, and the Merchant Protection; Learning and Wit flourish, Trade enriches the Nation, and a general Joy drives away the Sorrows which the late Tyrannical Usurpation had cast over all the good and honest part of the People: The hungry Beggars that had usurp'd the Senate-house were now expell'd, and forc'd to refund the sweet Morsels which they had robb'd the King, the Clergy and their Fellow-Subjects of; under the specious Name of Sequestration: In short, the King, the Laws, the ancient Liberty, Government and Peace was restor'd, and *England* was made happy.

In *Germany*, the War which the Emperor, King of *Poland*, and Elector of *Brandenburg*, had maintain'd against the King of *Sweden*, was ended; that between *Sweden* and *Denmark*, as also between *France* and *Sweden*, terminated; and finally *France* and *Spain* reconcil'd by the *Pyrenean* Peace, and ratified by the Marriage of the *Infanta* to the King. So that we may truly call this *Annus Pacificus* of *Europe*, and compare this with the *Augustan* Age.

May 29, 1660. King *Charles II.* makes his Triumphant Entrance into *London*, it being the Day of his Birth, in the Twelfth Year of his Reign; and on the

Years of Jes. Chr

23d of April following was Crowned. Leopold Ignatius being at that time Emperor of Germany; Philip IV. King of Spain; Lewis XIV. King of France; Alphonso King of Portugal; Charles X. King of Sweden; Chri-
stiern V. King of Denmark; Alexius Michaeliwitz Czar of Muscovy; John Casimer King of Poland; Alexander VII. Pope of Rome; Franciscus Molino Doge of Venice; Ferdinand II. Duke of Florence; Charles Emanuel Duke of Savoy; and finally, Mahomet IV. Sultan of the Turks, 1661.

In France, Cardinal Mazarine being dead, Mar. 9. 1661. that King takes the Government wholly into his own Hands,

The Dauphin Born, Nov. 1. 1661.

King Charles of England marries Donna Catherina, Infanta of Portugal, May 22. 1662.

Venner, and the Fifth Monarchists, make a Riot and bloody Rebellion for a few Days in London, 1661.

The first Dutch War, 1665.

A raging Pestilence at London, 1665.

War proclaim'd against France, who side with the Dutch, 1662.

A violent Fire which burnt down the greatest part of London, 1666.

The Dutch at Chatham, 1667.

A Peace concluded at Breda by England, with France and Holland, 1667.

War betwixt France and Spain, 1667.

The Theatre at Oxford built by A. Bp. Sheldon, 1668.

Treaty of Peace between Spain and France, at Aix la Chapelle, 1668.

The City and Island of Candia, taken by the Turks, 1669.

Clement IX. Pope, 1670.

The Duke of Lorraine dispossess'd of his Dominions by the French, 1670.

The second Dutch War, 1672.

The French King invades Holland, over-runs the Country, and commits very barbarous Ravage, 1672.

Spain declares against France, 1673.

A Faction

Years of Jes. Chr.

A Faction in *Holland* headed by *de Witt*, taking Advantage of the Prince of *Orange's* Minority, had some Years before this, resolv'd no move to admit of a *Stadtholder*; but at this time the miserable State of their Country, through the *French* Tyranny which was carried on, because the *Dutch* wanted some skilful General, made the People Muriny, and oblige the States to restore the Prince to the Dignity and Honours of his Ancestors, 1674.

Peace between *England* and *Holland*, 1674.

Victor Amadeus, present Duke of *Savoy*, succeeds his Father, 1675.

Pope *Clement X.* dies, and is succeeded by *Benedict Odeschalchi*, who took the Name of *Innocent XI.* 1676.

The Prince of *Orange* comes over to *England*, and marries the Lady *Mary* (our late gracious Queen) 1677.

Peace concluded at *Nimeguen*, between *France* and *Holland.* 1678.

— Also between *Spain* and *France*, 1678.

— Also between the Emperor and *France.*

The Popish Plot in *England*, discover'd, 1678.

The *Dauphin* marries the Princess of *Bavaria*, 1679.

The Duke of *Burgundy*, eldest Son to the *Dauphin*, Born, 1681.

Algiers Bombarded by the *French*, 1682.

The Czar of *Muscovy* dying, causes Disputes which of the Sons should succeed; at length 'twas agreed they both should Reign together, 1682.

War between the Emperor and the *Turks.*

Tangier quitted and destroy'd by the *English*, 1683.

Vienna Besieg'd by the *Turks* 60 Days, at length Reliev'd, and the Siege rais'd with great Slaughter of the *Turks*, by the King of *Poland*, Sept. 12. 1683.

Genoa Bombarded by the *French*, 1684.

Luxemburg taken by the *French*, 1684.

King *Charles II.* died Feb. 6. 1685. and is immediately succeeded by his Brother *James* Duke of *York.*

Earl of *Argyle* Invades *Scotland.* 1685.

Duke of *Monmouth* Invades *England*, 1685.

— Both defeated, and Executed by *K. James*, 1685.

The

Years of Jes. Chr.

The Grand Seignior, *Mahomet IV.* being depos'd, *Solyman III.* succeeds him, 1687.

The French King breaks the Peace with Germany, and his Son takes *Philipsburg*, Octob. 1688.

The People of England, being oppress'd by King *James's* Government, the Prince of Orange, in prosecution of an Invitation to that purpose, comes over to England with an Army for their Relief, Nov. 5. 1688.

King *James* quits the Government, and retires privately from *Whitehall*, Dec. 12. 1688.

— Being put ashore at *Feversham*, returns to London, Decemb. 16. 1688.

The Prince of Orange comes to London, and King *James* retires to *Rochester*, Dec. 18. 1688.

— Whence he privately departs for France, Dec. 23. 1688.

A Convention, or Parliament being Assembled, they declare *William* Prince of Orange, together with his Princess *Mary*, King and Queen of England, Feb. 13. 1689.

France declares War against Holland, Nov. 1688.

K. William and *Q. Mary* Crowned, Apr. 21. 1689.

England declares War against France, May 7. 1689.

The Convention of Scotland Resolve to offer the Crown to *K. William* and *Q. Mary*, Apr. 16. 1689.

which the Deputies present to them, May 16. 1689.

King *James* passes from France to Ireland, with French Officers and Forces, 1689.

— Besieges *London-derry*, which had declar'd for King *William*, Apr. 1689.

Ireland standing out for King *James*, an Army is sent over under the Command of Duke *Schomberg*.

The Castle of *Edinburgh*, which had stood out for King *James*, surrender'd June 13. 1689.

William, Duke of Gloucester, son to their Royal Highnesses the Prince and Princess of Denmark, was Born July 24. 1689.

London-derry reliev'd, and the Siege rais'd, July 27. 1689.

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Years of Jes. Chr.

King *William* goes over into *Ireland* with many Noblemen, and large Supplies of Men and Ammunition, June 16. 1690.

The Battle of the *Boyne*, wherein King *William* obtains a very signal and entire Victory over K. *James* and his Army, July 11. 1690.

Drogheda taken; July 16. 1690.

King *William* marches into *Dublin*, July 16. 1690.

King *James* flies back to *France*, 1690.

The first Siege of *Limerick*, Aug. 1690.

The King returns to *England*, after having reduc'd the greatest part of *Ireland*, Sept. 10. 1690.

The King passes over to *Holland*, wherein, endeavouring to Land in his Barge, is surrounded with Ice, and detain'd 22 Hours, Jan. 20. 1691.

The Electors of *Bavaria* and *Brandenburg*, the Landgrave of *Hesse Cassel*, and many Foreign Ministers, assemble in Congress at the *Hague*, and conclude a firm Confederacy against *France*, Feb. 1691.

Mons taken by the *French*, Apr. 8. 1691.

The King returns to *England*, Apr. 10. 1691.

The King goes to the Army in *Flanders*, May 1691.

Sultan *Achmet* II. Emperor of the *Turks*, succeeded his Brother June 12. 1691.

Athlone in *Ireland*, taken by the *English*, July 21. 1691.

The Battle of *Agrim*, wherein St. *Ruth*, the *French* General for King *James*, is killed, and his Army totally routed, July 13. 1691.

Innocent XII. Pope, Elected, July 12. 1691.

Limerick surrendred, and *Ireland* totally reduc'd, Octob. 3. 1691.

The *English* Fleet obtains a great Victory over the *French*, and burn above 20 of the largest and best Ships at *la Hogue*; May 1692.

An Earthquake at *Jamaica*, which almost totally destroy'd *Port Royal*, June 7. 1692.

Namur taken by the *French*, July 3. 1692.

The Battle at *Steenkerk*, July 24. 1692.

A small Shock of an Earthquake felt in *England*, *Holland*, *Flanders* and *France*, Sept. 8. 1692.

The

Years of Jes. Chr.

The French take, and barbarously destroy *Heidelberg*, *Spire*, *Manheim*, *Frankendal*, and other places in the *Palatinate*, 1693.

The Battle at *Neer-Helphen*, near *Landen*, July 28. 1693.

Charleroy taken by the French, Oct. 11. 1693.

Frederick Augustus, Elector of *Saxony*, succeeds his Brother *John George*, May 7. 1694.

The English Fleet, by Bombs thrown in, burn *Havre de Grace* and *Diep*, two considerable Maritime Towns in *France*, July 1694.

The Queen taken ill of the small Pox, Dec. 27. 1694. and on the 29th Her Majesty, of ever blessed Memory, departed this Life.

Mustapha II. Son to the deposed *Mahomet IV.* succeeds Emperor of the Turks, Jan. 27. 1695.

Casal taken from the French by the Duke of *Savoy*, July 9. 1695.

Namur Invested by the K. and his Army, July 9. 1695. and on Sept. 5. the Castle was surrendered by the French to the Confederates.

Granville, *Calais*, and other Sea-Towns of *France*, Bombarded by the English Fleet this Summer.

A Plot against His Majesty's Life, discovered Feb. 21. 1695.

John, King of *Poland*, departed this Life, Jan. 17. 1696.

Augustus, Duke of *Saxony*, chosen to succeed him.

Aeth taken by the French, 1697.

Barcelona taken by the French, 1697.

Treaty of Peace at the Palace at *Reswick* in *Holland*, where, on the 10th of September, O. S. a Peace is concluded, and the Articles signed by the Plenipotentiaries of *England*, *France* and *Holland*, 1697.

Whitahall Burnt, Jan. 5. 1697.

The Peace between the Emperor and K. of *Poland* on one part, and the Grand Seignior on the other part, concluded at *Carlowitz*, Jan. 26. 1697.

— Ditto, with the *Venetians* Bebruary following.

— A Truce with the *Muscovites*, which was changed into a Peace, 1700.

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Tears of Jes. Christ.

The Scots attempted to settle at *Darien*, in *America*, 1699.

The Partition Treaty, 1700.

The most illustrious Prince, *William Duke of Gloucester*, the Darling Hopes of the *English Nation*, (to the unspeakable Grief of all true Lovers of their Country) departed this Life, *July 29*. 1700.

Antonio Mocenigo, chosen Doge of *Venice*, 1700.

Pope *Innocent XII.* departed this Life, and was succeeded by *Cardinal Albani*, Elected *Nov. 23*. 1700. and assumed the Name of *Clement XI.*

The War in the North broke out. The King of *Denmark* attack'd the Duke of *Holstein*, but by the intervention of the *English* and *Dutch*, Fleets in the *Baltick* was obliged to make Peace, *Aug. 18*. 1700.

The King of *Poland* at the same time besieg'd *Riga*, and thereby began the War between him and the King of *Sweden*, who soon after invaded *Poland*.

Charles II. King of *Spain*, having by Will nominated the Duke of *Anjou*, second Son to the Dauphin of *France*, his universal Heir and Successor, departed this Life, *Nov. 1*. 1700.

The Emperor claims the Crown of *Spain*, and invades the Dominions of that Crown in *Italy*, 1701.

James II. late King of *England*, departed this Life, *Sept. 16*. 1701.

His Majesty *William III.* King of *Great Britain*, and *Ireland*, departed this Life, *Mar. 8*. 1701.

And was succeeded by her most sacred Majesty Queen *Ann*, whose Reign God grant Long and Happy.

Her Majesty Crowned at *Westminster*, *Apr. 23*. 1702.

War Proclaim'd at *London* against *France*, *May 4*. 1702.

Prince *Eugene*, General of the Imperial Army in *Italy*, enter'd *Cremona* by Stratagem, and took *Villeroy* the French General Prisoner, *Feb. 2*. 1702.

Kexerswars taken by the Confederates, *Jun. 15*. 1702.
Battle

Tears of Jes. Chr.

Battle at *Lisjaw* between the Kings of *Poland* and *Sweden*, wherein the former was defeated, *July 19.*

English Expedition to *Cadiz*, *Aug.*

Landau taken by the *Imperialists*, *Sept. 10.*

Venlo taken by the *English* and *Dutch*, *Sept. 23.*

The *Elector* of *Bavaria* surprizes *Ulm*, and declares for the *French*, *Sept. 8.*

English Victory at *Vigo*, *Octob. 11. and 12.*

Ruremond taken by the *English* and *Dutch*, *Octob.*

Liege, the *City*, taken by them also, *Oct.*

15. and the *Citadel* on the *23.*

Traerback taken by the *French*, *Nov.*

French seize *Nancy* in *Lorraine*, *Dec. 3.*

The *Inhabitants* of the *Cevennes* (a part of *Languedoc* in *France*) commonly call'd *Camisars*, make an *Insurrection* on account of *Religion* and *Liberty*,

Port Royal, in *Jamaica*, destroy'd by *Fire*, *Jan. 9.*

Fort Kebl, over against *Strasburg*, taken by the *French*, *March 9.*

Portugal League, *May 16.*

Bonne, taken by the *Confederates*, *May 14.*

Battle of *Eckeren*, between the *Dutch* and *French*, *June 30.*

Insurrection and *Revolution* in *Turkey*, *July*

Achmet advanc'd to the *Throne*, and his Brother *Mahomet* deposed,

Huy taken by the *English* and *Dutch*, *Aug. 27.*

Limburg also taken by them, *Sept. 27.*

Brisac taken by the *French*, *Sept. 14.*

The *Emperor* surrenders his *Right* to the *Crown* of *Spain*, to his Son *Charles*, *Arch-Duke* of *Austria*, who was thereupon proclaim'd at *Vienna*, *King* of *Spain*, *Sept. 12.*

The *Duke* of *Savoy's* *Troops* that were in the *Spanish* Service in *Milan*, surpriz'd and disarm'd by the *French* General *Vendome*, *Sept. 29.*

Landau

Book I. CHRONOLOGY.

III

Years before Jes. Chr.

Landau re-taken by the French, Nov. 16. 1703.
 Gelder taken by the Confederates, Dec. 17. 1703.
 The Great Storm of Wind, Nov. 26. 1703.
 Charles of Austria, King of Spain, arrived at Eng-
 land, in his way to Portugal, Dec. 26. 1703.
 That Prince arrived at Lisbon, March 7, 1704. and
 soon after marched with his Ally the King of Portugal
 against the Duke of Anjou, his Antagonist.
 The Battle of Schellenberg, wherein a Party of the
 Confederate Army Commanded by the Duke of Marl-
 borough, broke through the Bavarian Lines, routed a
 larger Body of the Bavarian Troops, and took the
 City of Donawert, July 3. 1704.

Universal History

BOOK II.

Introduction to History, and
 Character of Historians.

CHAP. I.

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O F

Universal History.

B O O K II.

Introduction to History, and a
Character of Historians.

C H A P. I.

Of the Benefits accruing by the Study of History.

AS Knowledge in General is the grand Distinction, that sets a Man above his Equals, so to be sure those Parts of Knowledge that render him more generally beneficial to the Publick, must necessarily deserve our greatest Esteem. Thus Divinity which affects our Souls, Physick our Bodies, and Law our Estates, justly give the Professors

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fors of those Faculties a Veneration among Mankind. But it is a Misfortune Learning suffers, That those Sciences, however beneficial to us in their Consequences, that do not immediately give us Relief in Necessity, are less thought upon: Thus Geometry, altho' it be the Foundation of all Mathematical Arts, and affords us the Rules by which all our common Utensils are made; yet the Work-man understanding only his Rule without the Reason of it, the Wisdom of the Inventor is dis-regarded. And under this Head we are forc'd to place History, a Science of infinite Benefit to Mankind, (for 'tis by the Light it gives the Understanding, that Princes and Generals are enabled to avoid and hinder those evil Consequences that would hurt us all, and to direct the performance of such Actions as tend to our Protection and Defence) and yet a Science that is very little look'd into, but by Men of studious Lives: Except a short Essay of some very notable Action, or a Relation of some very fresh one that affects our present Fancies can be call'd History, for these, 'tis true, every Body Listens to. To stir up therefore Gentlemen to the Study of this useful Science, we shall lay before them some of the Advantages accruing by it.

I. History by informing us of the Actions of Mankind in former Ages, brings the Times past into our present View, makes us as it were co-eval with the celebrated Heroes of former Times, and naturally Excites us to an Emulation with them in Glory. 'Tis a Prospect-Glass (as Mr. Dryden Expresses it) that carries our Souls to a vast distance, and takes in the farthest Objects of Antiquity. It informs the Understanding by the Memory, and helps us to judge of what will happen by shewing us the like Revolutions in former Times. For Mankind being the same in all Ages, agitated by the same Passions, and mov'd to Actions by the same Interests, nothing can come to pass, but some Precedent of the like Nature has already happen'd.

Natural Affection stirs up every Body's Enquiry into the Actions of his own Ancestors, and the Virtues and Honours of our Fore-fathers cannot fail of raising a

Concern in us. Thus next to that of our own Family, the History of our own Nation affects us most: But if we consider further, we must confess that all Mankind are one Family, all proceeding from the same first Parents, and therefore all the Nations of Mankind as our Brethren deserve our Notice.

II. The Study of History is the most agreeable Diversion, and most delightful Entertainment that can be pitch'd upon. This is evident from the Pleasure all sorts of People receive in the hearing strange or new Stories, and 'tis from this Gust of our Nature that the Poets have been encourag'd to Invent their many Fables, Romances, and Novels. But true History gives at least as much Delight to Persons of sound Reason, the real Events that have happen'd in the World, affording as much Matter of Surprize, and cause as great Rapture when duly reflected on, as those fictitious Tales that so much Inveigle the Women's Affections. 'Tis reported of *Alphonfus* King of *Spain*, and *Ferdinand* King of *Sicily*, that they were recover'd from dangerous Sickneses by the Delights they receiv'd in the reading *Livy* and *Curtius*. And *Bodin* tells us, That *Lorenzo de Medici*, ow'd his Life to the reading of this Story, viz. The Emperor *Conrad III.* having reduc'd the Rebellious City of *Veinsburg* commanded it to be entirely destroy'd, and all its Inhabitants, the Women only excepted, to be made Prisoners of War. Whereupon the Women made an humble Suit to the Emperor, that they might save at least what they were able to Carry away on their Backs; which being granted, He was surpriz'd to see them March out with their Husbands and Children upon their Shoulders, and thereby mov'd to so much Compassion as to Revoke his Sentence. What can be more Delightful than to observe the wise Conduct of Judicious Statesmen, the politick Stratagems of wise Generals, the wonderful Effect of Manly Courage; the strange Turns of Success unjustly obtain'd, and the surprizing Relief oppress'd Virtue meets with? Innumerable are the Instances of all these in History, and unexpressible is the Pleasure a wise Man reaps in Reading 'em.

III. History

III. History affords INSTRUCTION to Persons of all Ages, Degrees and Faculties. The Statesman, the Soldier, the Divine, the Lawyer, the Physician, the Husband-man, the Merchant, the Mechanick, will all find in History Instructions in their several Sciences, as might be made appear, were it necessary to insist on it; but as this is evident to all understanding Persons, we shall rather chuse to give some Hints of the Instructions History gives to Men in General: Which it does In these Particulars.

1. The many Examples of Virtue extant in History, in the Persons of wise Governors, courageous Generals, sage Philosophers, faithful Friends, obedient Subjects, just Princes, pious Children, affectionate Parents, &c. do naturally excite Emulation. And herewith we may observe the Advantage all these Characters appear with, and the Reputation that Virtue gives a Man; for the Historian never fails to give 'em their just Applause, or if he should forget, the Reader cannot avoid to do it; for however vicious a Man's own Nature may be, he cannot forbear commending Virtue in another. And as Example is beyond Precept, no better Method can be used, than to inure Youth betimes to the Reading of Virtuous Histories.

2. As the Patterns of Virtue gain our Esteem, so on the other Hand the Examples of Vice raise our Indignation. When we Read in History the Actions of cruel Tyrants, barbarous Masters, perjur'd Friends, stupid Blockheads, rebellious Subjects, disobedient Children, and other Instances of Wickedness, it shocks our very Nature, creates a Horror in our Spirits, and even forces us to Hate and Despise them.

3. The admirable Morals, and excellent Discourses of Princes, Statesmen, Generals, Philosophers, &c. so frequent in History, cannot fail of improving our Minds. The good Effect of virtuous Actions and wise Conduct; and the contrary Evil and Ignominy attending vicious Ones, afford us Reflections that must very much Excite us to a strict and steady pursuance of Virtue. In these, and many other Manners, History is admirably Instructive to Mankind.

IV. The Subject of History is not low and groveling, not employ'd in Trite mean Matters, but the most elevated Subjects, and therefore a Study worthy of a Gentleman. History gives us the Affairs of whole Common-wealths rather than of particular Persons, or if it descends to Lives, 'tis of those that have spent 'em in publick Actions. The Historian describes to us the Laws and Customs of Kingdoms and States, makes his Observations on their Rise and Decay, on their Factions and Councils, their Wars, Force, Stratagems and manner of Fighting, the Fore-fights and Over-fights: And in his Remarks on the rewards of Virtue, and punishments of Vice, the Objects are those of publick Concernment. Thus History appears on all Accounts recommendable to Gentlemen, and the Study of it exceeding useful to them in their Conduct, not in Speculation only, but in Action; in all conditions of Life, but especially in publick Stations.

V. and Lastly, Religion is considerably defended by History. For prophane Writers agreeing with Holy Writ in the History there related, is of notable force against Atheists; Now that this is so, is very certain. *Q. Curtius* tells us, That the *Jewish* High Priest came to *Alexander*, and inform'd him of *Daniel's* Prophecy concerning him. *Tacitus* and *Suetonius*, as well as *Josephus* make mention of our Saviour *Jesus Christ*; many Instances of the Harmony of sacred and prophane History might be produc'd, and undoubtedly a vast Number of such would be seen, if the prophane Authors that wrote of the same time with the Scripture were still Extant. The Mythology also of the Ancients bears such an Analogy with the Scripture, that Learned Men have shewn us many of their Gods borrow'd thence. Again, History by shewing us the Origin of all Arts and Sciences, demonstrates that the World had a Beginning. For it is Absurd to affirm, That Man, born naked and destitute of all Defence, or natural Weapons of Offence, as all other Creatures are endow'd with, but in lieu of those Benefits, furnished with a rational Soul, and inventive Ingenuity, should long lie Idle, and not exercise those Talents, which being made use of, we see are able to Accommodat:

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him with infinitely more and greater Conveniencies for Life and Pleasure, than any other Creature of the Universe Enjoys. So that it is not at all to be doubted, but that as soon as Men had Being, they employ'd their Minds in the pursuit of Knowledge, and in the exercise of Arts. Thus we see as soon as they had Effected the manual Arts necessary to their Support, they quickly fell upon the Study of the Sciences; Astronomy seems to have been the first, for the brightness of those heavenly Bodies striking their Fancies, put the *Chaldeans* upon observing their Motion: From the *Chaldeans* the *Egyptians* receiv'd it, and from them *Thales* learnt it, and taught it to the *Grecians*. Philosophy was first reduc'd into System and taught to the *Greeks* by *Pythagoras*. Physick, tho' so necessary to Human Life, was unknown to the *Egyptians*, those Masters of Science, for *Herodotus* tells us, they used to bring out their Sick to the High-ways, and crave Advice from every Passenger.

The Invention of all the other Sciences might be Trac'd, and found to have been begun since the Time of *Noah*; and consequently a very rational and forcible Argument brought from prophane History, in Defence of the Scripture History of the Creation, against the Atheists. But 'tis needless to enlarge further upon this Subject. The Reading of History is undoubtedly not only an innocent and pleasant Diversion, but also a profitable and most useful Employment, and therefore there needs no more Words to invite to the Study of it: Except this Admonition of *Moses* to the *Israelites* will enforce it, *Deut. 32. 7. Remember the Days of Old, consider the Years of many Generations: Ask thy Fathers and he will shew thee, thy Elders and they will tell thee.*

But least a contrary Use should be made of History, and the too many Examples of evil and wicked Princes that have Lived in the World; should be thought to give a Vicious Person Encouragement, give me leave to add a few Words, *viz.*

1. If a wicked Prince Flourishes in the World, and is by God permitted to Tyrannize over his People, this

ought to be considered as a Judgment of God Almighty upon that Nation. And altho' we may say, Nations of Virtuous Behaviour have been sometimes thus Afflicted; it may easily be answer'd, That God who sees Men's Hearts and secret Thoughts is the best Judge of that, we have such mistaken Notions of Things, as to be no competent Judges of what may provoke God to Vengeance, till by the Execution of his Sentence, we are brought to the Sense of our Guilt.

2. If God chuses to Execute his Wrath upon a sinful People, by the Pride, Cruelty or Avarice of their Prince, rather than by Fire, Sword, Flood, Earthquake, Pestilence, or the like; It affords us this Reflection, *viz.* that those very Passions which we all carry about us, are the Scourges that thus terribly Afflict us, and as we are all too apt to Indulge those our internal Enemies; This Affliction will most sensibly Convince us of the Danger of letting those Servants become our Masters, and Demonstrate to us the dismal Effects of submitting our selves to their Government.

3. Altho' God may make a vicious Prince the Instrument of his Vengeance upon a sinful People, and permit him to Enjoy the Exercise of that Power for a Time; yet to avoid making the Vice seem lovely, after the intended Execution is over, he seldom fails to Humble the Pride of such Tyrants, and bring them, even in this World to some remarkable and grievous Punishment.

4. If Kings be Wicked, the Eminency of their Station makes the Vice more Conspicuous and Abominable; the Curses such a Prince receives from all Men while Alive, and the Ignominy and perpetual Reproach his Memory lies under when Dead, is an effectual Terror to those Men, whom the Doctrin of Hell-Torments could not deter from Vice. As on the contrary, the Glory, Praise, Honour and Esteem, which a good and virtuous Prince receives from all Mankind, is the best and most effectual Excitement to the Practice of Virtue.

'Tis this Use therefore that we must make of History, namely, when we Read the Life of a vicious and cruel Tyrant, 1. Consider him as a Judgment sent from God upon that Nation; and, 2. Ask our own

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Conscience whether his Vices are not odious, and the imitation of them to be with utmost care avoided. And on the other hand see if we can forbear to applaud a virtuous and just King; give but our own Understanding fair scope, and let it determine which of the two Characters be more eligible.

CHAP. II.

Rules to be observed in writing History.

HISTORY being a true Narration for Benefit of Posterity, interwoven with many memorable Events either of Peace or War, ought not to be attempted without Rules and Art. An Historian is not to be guided implicitly by his Genius, how great soever it be: And the manner after which we commonly judge of History, sufficiently shews that of all Works of the Mind, none require so great Attention and so exact a Method.

Nevertheless the Rules I here set down, are not intended for those that shall write History for the future, but only for Youth that shall read what is already written. Their Judgments must be elevated and plac'd as it were above the Authors they peruse, that they may not servilely rely upon them, and believe whatever they have written to be unquestionable.

It is a Fault in our Imaginations to slight the Ancients, for Wit has ever been the growth of all Ages and all Countries; yet at the same time it will be acknowledged no less a Weakness to look upon what they have left us as Miracles. We ought to treat our Ancestors neither with Submission nor Contempt, but with a just Enquiry into their Perfections and Defects.

As the Rules I am about to give are not of my Invention, the Publiick being wholly indebted for them to the ingenious Translator of *Salust*, so I shall disclaim all pretence to any Merit thereby, it having been

only my Business to translate the learned Preface of that judicious Critick.

History consists of two Parts.

- I. Narration, which is the Body of it, and whose Business is to relate impartially all remarkable Actions of this Life. And
- II. Political Reflections, which are its Soul, and which are to be imitated upon all Occasions.

1. Narration ought to be brief and concise, especially in Orations, History and Epick Poetry, because a Reader there does not care to hear that which he has already comprehended.

Scaliger has made a very false Judgment of *Salust* when he styles him *Omnium Scriptorum Numerosissimum*; and in my Judgment the two *Seneca's*, *Quintilian*, *Aulus Gellius*, *Macrobius*, *Sidonius Apollinaris*, &c. have given a much better Account of him.

Three Things contribute to brevity of Style,

1. Genius. 2. Art. And 3. Language.

First, A strong and lively Genius is required that may go through with a Work, and surmount all vulgar Eyes; the Tokens of which are to have Thoughts and Conceptions, where Truth and Novelty are join'd.

Salust was naturally bent to Brevity; and *Cicero*, on the contrary, to Copiousness, which is necessary to be known, since that for want of such Reflection, many learned Men have taken false Measures. Some, that Nature design'd to resemble *Salust* in his way of Writing, have nevertheless made in their Endeavours to imitate *Cicero*; and others that were born to follow *Cicero*, have presum'd to imitate *Salust*; so that by these means both have done violence to their Genius, and lost that easie genuine Air without which it is impossible either to move or please. Yet it is absolutely necessary that an Author who inclines towards the Genius of *Cicero*, should read *Salust* to prevent his Style from running out; and on the contrary those that come nearest *Salust*, should have recourse to *Cicero*, when their Style is like to be broken and too concise.

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To produce a compleat Work, two Things are necessary.

1. Exact Composition. And 2. Careful Revisal.

That is to say, neither to compose with Negligence nor correct with Precipitation, but in both to have a principal Regard to Art.

Art in the Composition prevents making use of any Thing either foreign to the purpose or unprofitable; and tho Art be sometimes tyranniz'd over by an Head-strong Genius, Correction always revenges its Quarrel, and brings a too exuberant Genius to Reason.

While a Man is Composing, he may give a loose to his Genius; but when he comes to Revise, he must have his Eyes full of Severity. At the time of a serious Reflection, Art is busied in paring off Superfluities, retrenching Excursions, and enlivening Obscurities and Flatnesses.

There is a sort of Brevity which proceeds from Chance, Whimsy, and Dryness or Weakness of Conception or Genius; but this we cannot commend; for Brevity ought only to be the Product of Knowledge, Reflection or Judgment.

A Writer therefore must beware of too great a Restraint as a Slavery, and too great a Freedom as a pernicious Liberty.

Historical Narration nevertheless will admit of introducing more Circumstances than *Oratorial*, because among all the Circumstances of an Action, an Orator only makes use of those which are for his purpose: Nay, he has moreover a liberty of feigning them, where he supposes they may be understood.

Historical or Speaking Pictures.

There are two sorts of Pictures: One Dumb, as Draughts and Sculptures of all kinds; and the other Speaking, as

History, Poetry, and Oratory.

Three Things contribute to render these speaking Pictures agreeable;

1. They must be done after the Life.

2. They

2. They must denote the Persons by the Parts of them that are most necessary to be known. And

3. They must always have chief Regard to that Action which best becomes the Person they represent.

Heroes, Harangues or Speeches.

They may be abridged and made conformable to the Style of the History, which they are made use of in, as *Salust* most commonly has done.

Three Duties of an Historian,

1. To describe Things. 2. To represent Actions. And 3. To relate Discourses.

Thirdly, Style or Language is to be considered,

either as to 1. The Action. 2. The Ornaments. Or 3. Its Purity.

Relating to Action, it is 1. Sublime. 2. Indifferent. And 3. Low or Humble.

In regard of Ornaments, the first place is given to

1. The Indifferent. 2. The Sublime. And 3. The Low or Humble.

In regard of Purity, the chief Rank is bestowed on The Low or Humble Style.

This last Style is what an Historian ought to make use of, being least warm, and consequently more comely, since a Mind that it is not embarrassed with any Passion, is more capable of adorning its Discourse; for that long Calm which reigns throughout the whole Course of History, would infallibly tire instead of pleasing us, if it were not sometimes quickned and enlivened by a briskness of Style and variety of Figures. But at the same time others say of History,

Ornari Res ipsa negat, Contenta Doceri.

An eloquent Oration, like a Race or a Combat, has an Influence over its Auditor suitable to the force it bears; when, on the contrary, History rather resembles a calm Walk, or to say better, a long Voyage, where

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if its Reader does not meet with either Pleasure or Profit in the Way, he soon grows weary and dissatisfied.

An Historian is obliged to set Truth in its best Light, which is an hard Task and requires no common Capacity.

II. *Politick Reflections* are to be always practis'd, for what good will reading do a Man if he makes no use of it? To effect this, a Reader must neither be sway'd by ridiculous Niceties nor metaphysical Whimfies, both which have commonly little or nothing in them.

He must not be one of those over-curious Politicians who often lose their Way while they seek too many Roads, and who change all their Paths into Labyrinths, by stuffing their Heads with Chimerical Notions, and preferring the false Lustre of Imagination, to the true Light of Reason. He must view things as they are, Paint them as they seem; and in fine, judge of them according to the Draught he has made of them. He must likewise know something of the Heart of Man, and therefore make no slight enquiry into its Passions.

Politick Reflections may be of benefit to Posterity which often require the same Observations; for Humane Affairs have all their Turns and Forms, and commonly come about to the same Point where they first began.

Politicks must be Just, Noble, Candid and Generous; yet tho' they have all these Qualifications they will nevertheless require no ordinary Management to make them agreeable in History, where they ought to be rang'd with a great deal of Precaution and Prudence. But above all, Politick Reflections are to be made conformable to the Rules of Justice and Magnanimity.

1. Three ways in making Politicks go down in History.

1. By way of Relation; as, *Too great Credulity was fatal to such a Prince.*

2. By way of Proposition; as, *Credulity is always Pernicious to such as give themselves up too much to it.*

3. By way of Rule or Maxim; as, *Men ought to avoid*

avoid being too Credulous for fear of incurring the Hazards which always attend that Folly.

The first of these is most conformable to the business of History, as being less Dogmatical and more Instructive; for Political and Moral Instruction ought always to appear very humble in History; yet, when Princes, Heroes, Generals and Magistrates are introduced, they are to keep up their several Characters. But when the Historian himself speaks, his Style is to be only Simple and Narrative.

2. What the Historian ought farther to observe in relation to Politicks.

1. He ought to make his Politicks keep pace with his Narration. And

2. That they be inseperable, and that one be made to proceed from the other.

He that shall observe these Rules, will never fail to please, altho' oftentimes Declaimers seem more eloquent than Orators, and Sophists more knowing than Philosophers.

As to the rest, a Reader is to be instructed without being disgusted and cloy'd. It is necessary only to shew him the way, without leading him always by the Hand. It is sufficient to give him a View, without obliging him to thrust his Nose upon a Thing. And finally, the best way to make any Man learn what is either excellent or useful, were to persuade him that he must needs know it already, whereby he might avoid the Scandal of Ignorance, and you the Imputation of Vanity.

Partiality, how well soever managed, will ever be prejudicial to History, and therefore that Rock ought principally to be avoided; which may easily be, by help of a little Justice or Knowledge. *Non probandi sunt Historici qui se suamque Gentem semper in Capitolis locant: Exteros veto & Hostes suos semper Vituperant.* Eusebius.

Thus I have intimated to Historians the Rules, which ought to be seriously consider'd before any attempt the reading of History, because thereby an Authors Merit may be scan'd and trac'd, both when he has either

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follow'd or neglected the Precepts of Art. And whereas most are tickled by an unmerciful Criticism on other Mens Work, these Rules will guide them rather to the finding out of new Charms in Historians.

C H A P. III.

The manner of studying History. Of the Four Ancient Monarchies; and of the different kinds of Political Government.

ALthough several Dishes be requir'd to make up a great Feast, yet it is certain there would be nothing more disagreeable than to serve them up in Disorder. So it is not sufficient to have heap'd up a great many Histories, unless a Man be able to know which he should choose first, to proceed methodically in a Study of so vast Extent.

I. The first Thing which ought to be observ'd to read History methodically, would be to begin with the easiest. and proceed to the more difficult by degrees. This Method, which we have already so heartily recommended, is what Geometricians call *Analysis*.

I cannot but admire that *Bodin*, who compos'd his *Method for reading History* about the Year 1566. that is, at a time when no Body ever dreamt of *Geometry's* proving a Help to other Studies, should be so well acquainted with the great Importance of it, even long before *Des-Cartes*. He required an *Analysis* to be first perus'd by the young Student of Universal History. *Ut igitur plena sit & facilis Historiarum Scientia, principio adhibeatur præstans illa docendarum Artium Magistra quæ dicitur Analysis.* He farther adds, That an *Analysis* is the most excellent Method that can be followed, since that by dividing and sub-dividing a Subject into different parts, it soon leads to a perfect Knowledge of the whole.

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So that to comply with the Observations of Bodin, one must necessarily begin with the reading of an Author who presents us only with simple Ideas and general Notions, which we may the easier comprehend, and where we may find every thing rang'd according to order of time, being a Chronological Account of Events, which we commonly term *The Thread of History*; without which we might soon be at a loss in the Labyrinth of so many Ages that have been from the beginning of the World.

It would likewise be absolutely necessary never to read any of these Abridgments before we are well vers'd in Chronological Tables, such as *Lipsius* would have made, or such as we have spoken of before. It is unconceivable how great assistance this would prove in the study of History. Events would then soon place themselves in the Conception, and follow that Order in our Memories which we have read them in: When without this Method we confound our selves, and being once put into this disorder, we rarely or never get free of it. Which made *Bodin* boldly affirm, *That it was impossible for any body to comprehend the particular System of any Monarchy, without having been first made acquainted with the grounds of Universal History by a Chronological Table. Ita non minus errant qui singulas Historias prius Intelligere se posse putant quam universa Historie omniumq; Temporum Ordinem ac Seriem velut in Tabula proposita viderint, Bodin Cap. 2. p. 23.*

The same Rule must be observ'd in reading the particular History of any Country, where special regard must be had to the Chronology of its Kings, the Beginning, Progress, and several Changes which have hapned in that Government, after the manner as we have hereafter express'd.

Analysis, which ought to be so strictly followed in reading of Universal History, is no less to be observ'd in the Study of any peculiar History. We must begin with that Historian first who comprehends all in few Words; next proceed to a more copious Author; and at length we may undertake those that have omitted nothing which might render their History compleat.

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to be begun by *Sextus Rufus*, who in four or five Pages gives a general Idea of the State of *Rome*, even down to his Time. Next to follow the Epitome of *Florus*, next *Eutropius*, and afterwards *Livy*.

This Method of *Bodin* is not to be found fault with; yet that which I am about to lay down is unquestionably more beneficial; for when I would speak of any Monarchy, I immediately look after the several Changes which have happen'd in its Government, whereof I pitch upon the most Remarkable to serve me as so many *Epo-chas* to describe that Monarchy under. For Example, When I have a mind to give an Idea of the *Roman* Empire, I divide it into Seven different Estates, which serve as so many Ages: Then I pursue it from its very Origine or Rise, through all its various Changes, and at length bring it to its Catastrophe to perish in *Germany*, where it scarce now retains the shadow of what it has formerly been. Before we read any *Roman* Historian, it is absolutely necessary we should be thoroughly acquainted with all these Seven Alterations which that Empire has undergone. Whereof

The First was under its Kings.

2. Under its Consuls.

3. Under its Emperors.

4. Under the *Goths* and *Vandals*.

5. Under the *Lombards*.

6. Under the *French* Emperors. And

7. Under the *German* Emperors.

The History of the People of God under the Law, is what every Person ought to be acquainted with; and whereof I have met with the most lucky Division that can possibly be, to instruct Youth to a primary Knowledge of the Affairs of the *Jews*. I consider that People under 4 Species of Governments. Which are

1. *Patriarchal*, under 22 *Patriarchs*. 2. *Judiciary*, under 22 *Judges*. 3. *Regal*, under 22 *Kings*. And 4. *Sacerdotal*, during the Government of the 22 Ancestors of our Saviour *Christ*; as hereafter shall more at large appear.

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I must own I have not had the like success in my Division of any of the Monarchies; but still I have this to say, That I have endeavour'd to make none but such as were Natural, and which I have drawn either out of their Histories, the Nature of their Government, or the several Families that have Reign'd.

After being thus prepossess'd with these plain and simple Ideas, we proceed to read History with the greatest Pleasure and Satisfaction imaginable; for then we can easily digest all the Circumstances of Time, Place, Persons, Manners, &c.

That our Memories may never want assistance, we should always have a Map of the Country before us when we read any History, which may not improperly be call'd *Local Memory*. We have already seen how useful a Chronological Table is; and here we may be satisfied that a Geographical Map is as necessary. The elder *Vossius* said very well in the beginning of his Chronological Dissertations, *That Chronology and Geography, were two inseparable Sisters, and the two Eyes of History, without which she must inevitably be either Blind or very Obscure.*

If I were oblig'd to give the Preference to one of these two, It should be to Geography. *Bodin* says, That if any thing be requir'd to prepare a Man for reading History, it must be Geography: *Ut si Ars ulla Historico necessaria sit, profecto Geographia summe necessaria Videtur.* Cap. 2. page 21.

When one is thoroughly acquainted with the Time and Place, when and where Matters have been transacted, it is almost Impossible to forget them; when the other Circumstances of History do not make the like lively Impressions.

What I have hitherto laid down for a Method in reading History, would not be alone sufficient if any extraordinary Progress were intended. What I have still to add, is the last part of our Method, which is to Collect all the Maxims and Examples by way of common Place.

What I take to be a Master stroke in the Art of reading History, is to range under different Titles the most considerable Passages which we meet with. This

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is the great Secret, and whereby we may dive into the profoundest Depths, and reach the widest Extent.

These Common Places I speak of would be of continual Assistance to us, to guide us in the many different Courses and Occurrences of Life. We may thereby benefit by all that the Ancients either did or said, as by the greatness of their Designs, their Pathetical Expressions and noble Actions; for all human Affairs may be reduc'd to these three Heads, which are either to Think, to Say, Or to Do. Conformable to which our Collections may be divided into three several Books; whereof

The 1. should contain the Designs,
The 2. the Expressions. And
The 3. the Actions.

Each of these Books may be sub-divided into divers Chapters, so that one might be allotted for the Designs that relate to Politicks and the Government of States; the other for such that relate to Discipline and the Reformation of Manners; and the Third for those that appertain particularly to the Affairs of War.

As to Expressions, they are of several kinds, and which ought all to have a particular Place assign'd them.

Lastly, Actions may be subdivided into Virtues and Vices, as they are to be found in *Ethicks*.

I have said all this only to have an Order observed in Remarks: As to the rest every one ought to be left to the bent of his Genius, and to dispose his Studies and Observations according to his peculiar Condition and Ideas. One whose Genius enclines him to War, will be mov'd at a hundred Passages, which a Lawyer or Divine will take little or no Notice of. In a word, There are as many different Minds in the World, as there Callings and Professions.

However, he that makes these Collections, must be sure to have a principal Regard to Time and Place.

If it were my Business here to shew the Advantages of this manner of Study, it would be easy for me to prove that a Man must infallibly grow learned by the observing of it, and that there have always been a great number of excellent Proficients in all Sciences, who have arriv'd to those degrees of Knowledge meerly by a Methodical Common-Place-book, for there a Man at once reaps the Benefit of what had cost him before so many Years Labour.

Not to interrupt the course of his Reading, he need not immediately enter his Remarks, but make some short Notes on the Margin of the Book he reads, and afterwards transcribe them into his Common Places, which will produce another Advantage; for by this second Reading he must undoubtedly engraft them the deeper into his Memory.

But here a great deal of Care must be taken to reject *Minutia*, Trifles, which contribute nothing to the Benefit of the Publick; which ought to be the chief end propos'd in reading History. *Hoc est illud præcipue in cognitione rerum Salubre & Frugiferum, omnis te exempli documenta in illustri posita Monumenta intueri: Unde tibi tueq; Reipublicæ quod imitare capias: inde sadum exitu, quod vites.* [Liv. lib. 1. Hist.]

I would here conclude this Chapter, did I not foresee two Observations which it is necessary Youth should be acquainted with.

OBSERVATION I.

Upon the Four Monarchies.

There is a very considerable Error crept into Chronology and History which relates to the placing of the Four Monarchies, for they are commonly thought to have succeeded each other immediately. As first, the Assyrian Empire is supposed to end with Sardanapalus, and then the Median to succeed to all the Power of the Assyrians, which is not true; for altho' Arbaces caus'd the Medians to revolt from Sardanapalus, whom he consequently freed from the Yoke of the Assyrians, yet the

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the *Assyrian* Empire continu'd after this for near 150 Years, to the time that *Cyrus* the Great ruin'd it by the taking of *Babylon*. What remain'd of the *Assyrian* Monarchy after the Death of *Sardanapalus*, was term'd the second *Assyrian* Empire; which altho' it was altogether unknown to the *Greeks*, yet it is nevertheless famous to Holy Scripture.

The like Fault is committed in regard to the *Medes* and *Persians*, of which the Bishop of *Meaux* speaks thus.

As to what relates to the Monarchy of the *Medians*, which the greatest part of *Prophane Historians* place in the second Rank, and separate from that of the *Persians*, it is certain that the Holy Scripture unites them together; and over and above the Authority of these Holy Books, the bare Order of Matters require it should be so. The *Medes*, before *Cyrus*, altho' they were powerful and very considerable, yet were they totally Eclips'd by the Grandeur of the *Babylonish Kings*; but *Cyrus* having conquer'd their Kingdom, by the united Force of the *Medes* and *Persians*, and to which afterwards he came to be the lawful Successor, as we have observ'd after *Xenophon*; that Great Empire, whereof he was the Founder, ought reasonably to take its Name from those two Nations, altho' the Glory of *Cyrus* had occasion'd that of the *Persians* to be prefer'd. Also it may well be imagin'd, that before the War with *Babylon*, the *Median Kings* having extended their Conquests all over the *Greek Colonies* of *Lesser Asia*, might have been exceedingly famous among the *Greeks*, who consequently might have attributed the Empire of all *Asia* to them, inasmuch as they were then acquainted with no other *Eastern Kings*; for the *Kings* of *Nineveh* and *Babylon*, who have been more Potent, have scarce been so much as mention'd in those Remains we have of the *Greek Historians*; when all that was considerable from the time of *Sardanapalus* to that of *Cyrus*, was wholly ascrib'd by them to the *Medes*.

Bodin employs all the 7th Chapter of his Method to refute those that make the Four Empires of the *Assyrians*, *Persians*, *Greeks* and *Romans*, to succeed immediately to each other, and who likewise pretend that those Monarchies were figured to us by the Four Beasts, and the Statue compos'd of Four Metals, spoken of by the Pro-

phet *Daniel*, and which they also affirm are to continue to the end of the World. But here *Bodin* finds no great Difficulty to Demonstrate that the *Roman Empire*, which was the last of the Four, came to a Period under *Augustulus* in the Year 475. and that from thence forward it was never more able to re-establish it self; for it is most absurd to imagine the present *German Empire* to be the same with the *Roman*, as appears by the ancient and modern Bounds; for the *Roman Empire* in the time of *Trajan*, according to *Sixtus Rufus*, was bounded on the North by the *Danube* and the *Orcades*, on the West by the Isle of *Cadix*, on the East by the *Euphrates*, and on the South it contain'd all that was then known to be habitable in *Africa*; to which *Trajan* added moreover his Conquests in *Mesopotamia* and *Arabia Felix*; whereas at this Day what is call'd the Empire of the *Romans*, scarce comprehends the hundredth part of that. All *Asia*, as every Body knows, is now under the *Turk*, *Persian*, *Mogul*, &c. and *Rome* has nothing left to Boast of in *Africk*, *England*, *France*, *Spain*, *Portugal*, *Denmark*, &c. with all *Greece*, and the neighbouring Countries; as likewise *Sicily*, *Sardinia*, &c. are now fell off from that Empire, and are long since become New States, under several potent and formidable Kings. *Italy*, which was the first Patrimony of the *Roman Empire*, is at this Day subject to divers Princes; and *Rome* it self under the absolute Dominion of the Pope.

Farther *M. Lomejer* has lately maintain'd, That the Four Sovereign Monarchies, boasted of by so many Authors, did not take up all that space of Time, from the Building of the Tower of *Babel* to their supposed Conclusion; for he pretends that there were other Monarchies both before and after these, as likewise several considerable Empires which flourished at the same time with them.

The Image which *Nebuchodonosor* saw in a Dream, did not foretel the Four pretended Monarchies, seeing that *David*, who expounded this Dream, says, That the first should be the Empire of *Nebuchodonosor*, whose Reign would be the most Glorious, for that afterwards the others would decrease by little and little till they came

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came to be of small Note. And moreover the *Assyrian* Empire was in its Declension, when *Daniel* expounded *Nebuchodonosor's* Vision.

By all that has been observed we may Collect, That those who lay down the Successions of the Four Monarchies for a Ground of Universal History, may build upon a deceitful Foundation.

Notwithstanding what has been said, we must confess this Doctrin of *Bodinus* is not entirely to be submitted to. The many Learned Men, and Orthodox Commentators that have agreed in the exact Succession of these Four Monarchies, and declar'd them to be the Interpretation of the Visions of *Nebuchodonosor*, *Daniel* and *Zachary*, are too great Authorities to be sacrificed to the private Opinion of one Man. So that altho' other Kingdoms and States did indeed Flourish during the Times of the three first Empires, such as the *Egyptians*, *Cicyonians*, *Spartans*, *Ethiopian*s, and perhaps *Chinese*; yet these being in their Times the principal, most extensive and most flourishing Empires of the World may very well by way of Excellence be stiled the Four successive Monarchies of the Earth.

OBSERVATION II.

Upon the several kinds of Government.

As there is frequent occasion to speak of Empires, Monarchies, Republicks, Aristocracies, &c. in History; and as it may happen that they may not always be rightly understood. I do not think it amiss to give some general Ideas of them; and first of

I. *Theocracy*, which is when a State is govern'd by the sole Power and Will of God. For Example; The ancient Government of the *Israelites* was a *Theocracy*, as *Josephus* observes; God there administering all Matters relating to a Sovereignty. For

1. He gave them Laws which were either Political, Ceremonial or Moral.

2. He denounc'd War, order'd their Camps, and nam'd their Generals.

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3. He created their Magistrates, appointed them Judges even to *Saul's* time, who were then, as it were, his Viceroys; and moreover it was by his Order that *Samuel* consecrated *Saul* King of *Israel*.

Thus we see God was pleased to be a Monarch and Sovereign, Judge and Arbitr over the *Jews*; but this Theocracy or Divine Government lasted only to the time of *Saul*, when that State became Monarchical.

There was formerly a sort of imaginary Theocracy at *Athens*, during the time that *Medon* and *Nileus*, Sons of *Coarus*, disputed that Government between them; for the *Athenians* having suffered much by that War, would by no means afterwards admit a King among them, and therefore declar'd *Jupiter* sole King of the People of *Athens*. It was about the same time that the *Jews* requested a King of God.

II. Monarchy is when a State is govern'd by the Supreme Power of one King, such as *England*, *France*, *Spain*, &c.

III. Despotick Government is where a Prince is accountable to none for what he does: Such as this, is the Government of the *Grand Signior*, &c.

IV. Aristocracy is a Political Government, manag'd by a set number of Nobles; *Venice*, *Genoa*, &c. have this kind of Government.

V. Democracy is a Government where the People have all the Authority. Old *Rome* and *Athens* flourish'd under this kind of Republick.

VI. Oligarchy is the Government of a Few; of which kind, at present, are *Venice* and *Genoa*.

VII. Ochlocracy is where the Mob dispose of all a pleasure.

C H A P.

C H A P. IV.

Divisions of History.

THERE are great Disputes among the Schools how to divide History; but we do not think fit to be engag'd in either of their Quarrels, looking upon them as frivolous and of no consequence; and therefore content our selves with affirming.

1. Thus *Justus Lipsius*, [Epist. 61. Cent. Miscel.] who divides History into *μυθιστοριαν* and *ιστοριαν*, that is, *true*, and *fabulous* or *Poetical History*, is not to be followed, inasmuch as Poetical Fictions and Relations have nothing in the least to do in what we call History. *Aristotle*, *de re Poetica*, says, That History differs from Poetry, in that the former relates Things as they truly are or have been; and on the contrary, the latter only represents what they might or ought to be.

2. That *Bodin* is not to be imitated in placing natural History, which properly appertains to Physick, among the Species of History,

3. That *Rechercher*, who examin'd so nicely into these foregoing great Men, instead of reforming them, falls of a sudden into Grammatical Trifles and Logical Punctilio's, which will be regarded no more by Men of sound Sense than his tedious Divisions and Subdivisions of History, in which it is impossible to follow him without quickly losing Sight of him. We have endeavour'd to take a more direct Course, which is by dividing History into

1. *Ecclesiastical.* And

2. *Civil.*

Ecclesiastical History informs us of what has hapned in the State of Religion.

Civil History gives an Account of Occurrences in the Civil State. This Division is founded upon the

admirable Theology of *St. Austin*, in his Method of dividing the Holy Books and all the History of the Church. He says, That there have always been two Cities in the World, which are the City of God, and the City of the World, and which are remark'd in these two Brothers, *Abel* and *Cain*, whereof *Abel* is the Image of the Citizens of God, and *Cain* of those of the World; the former the Younger, the latter the Elder; because Man did not become a Citizen of Heaven, but through Grace, when he was born a Citizen of the World. [*St. Austin in Psal. 61. de Civitate Dei, lib. 15. cap. 1.*]

Thus all History consists only in representing to us the different Events and Passages which have ever hapned in these two opposite Cities.

The History which treats of the City of God has been ever carefully preserved in the World, and is divided into the Church of the *Jews*; and the Church of the *Christians*, of the New Testament. The Christian Church may be sub-divided into several Particulars; as the Churches of every Patriarchate, Kingdom, Province, Diocess, &c.

The History which treats of the City of the World is the Civil, which may be divided into the Histories of the Monarchies and Republicks that have been before our Saviour Christ, and the History of the Monarchies and Republicks that have come after him. Every Monarchy and every Republick compose many particular Histories.

Divisions of History.

Universal History comprehends what has hapned

1. The City of God, under

The New Testament, under

2. The City of the World, comprehends

Monarchies and Republicks before *Jes. Christ*, & Monarchies and Republicks after *Jesus Christ*.

To be convinced of the Necessity of thus dividing History, in relation both to the Church and to Monarchies, we are to remember that Maxim which says, *That we must never wander out of the Road in this Study*: As also, that the principal Design of God Almighty, in the Creation of the World, was the Foundation, Conservation and Sanctification of his Church; likewise, that the World subsists by no other Means but by those of the Church; and moreover, that whatever is excellent and admirable either in the Establishment or Revolution of Empires, is chiefly occasion'd by the Church.

If this be so, it is necessary of course to have Ecclesiastical Matters keep pace with those of Monarchies, and not to separate the History of the City of God, from that of the City of the World. This the Bishop of Meaux speaks admirably well of in his Treatise of Universal History. *These Monarchies (says he) have for the most part a necessary connection with the History of the People of God, for God made use of the Assyrians and Babylonians to chastize his People; of the Persians to re-establish them; of Alexander and his first Successors to protect them; of the famous Antiochus and his Successors to keep them Employ'd; and of the Romans to defend them against the Kings of Syria, who were then ready to destroy them. Under the Romans the Jews continu'd to the coming of Jesus Christ, whom, when they had Slighted and Crucify'd, these same Romans gave their Assistance (tho' without designing it) to the divine Vengeance, to exterminate this ungrateful Nation. God, who had then determin'd to gather together a new People from all parts of the Earth, first rang'd them under the Dominion of the Roman Empire, which afterwards prov'd the principal means to encrease the course of the Gospel. Tho' this same Roman Empire persecuted this new People for above 300 Years, yet that Persecution serv'd only to confirm the Christian Faith, and to make it shine the brighter by the Fortitude and Patience of its Professors. But at length this Empire, finding it had to deal with something more invincible than it self, was forc'd to yield, and receive into its Bosom that very Church, which before it had so long and so cruelly persecuted; whence it follow'd that those Emperors did all that lay in their Power to make that*
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Church Universally acknowledg'd, which Jesus Christ had founded; and Rome became thenceforward Metropolis of the Spiritual Empire. Also when the time was come that the Roman Power, which had vainly boasted it self of Eternity, was to undergo the Fate of other Empires, Rome, tho' become a Prey to Barbarians, yet preserv'd its ancient Grandeur by means of Religion; for those Nations who had Conquer'd the Romans, having by little and little softned their Manners by the observation of Christian Piety, their Kings thought none of their Titles so glorious, as that of being Protectors of the Christian Church.

Thus the Empires of the World have been serviceable to Religion, and have preserv'd the People of God; wherefore that same God which had caus'd his Prophets to foretel the divers Conditions of his People, made them also Prophecy of the Succession of Empires. You are acquainted with those places where Nebuchodonosor was mark'd out to Punish the Pride of the People, especially of the Jews, who approv'd themselves so ungrateful towards their Creator. You have also (no doubt) observ'd Cyrus nam'd 200 Years before his Birth, to re-establish the People of God, and to chastize the Arrogance of Babylon. The destruction of Nineveh likewise was not foretold with less certainty. Daniel in his wonderful Visions has briefly, but fully represented to us the Babylonish Empire, together with that of the Medes, Persians and Greeks. The Blasphemies and Persecutions of Antiochus, were also Prophesied of, as well as the miraculous Victories the People of God gain'd over that cruel Tyrant. In these Prophets you may find all these famous Monarchies come to nothing by little and little, and the new Empire of Jesus Christ to be so expressly Characteriz'd, that there is no reason to doubt of its being meant, as by Name, of the Kingdom of the most High; the Kingdom of the Son of Man, &c. being Pronounc'd to be a Kingdom that should subsist even in the midst of the Ruin of all others, and to which alone Eternity was promised.

God therefore, who made use of so many different Nations to Chastize, Employ, Enlarge or Protect his People, having a mind to be known for the Author thereof, discover'd the great Secret to his Prophets, and caus'd them

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them to foretel it before he put it in Execution. Where-
upon these Empires, being made Partners with the Designs
of God, their Fate has been foretold by the same Oracles
of the Holy Spirit, which Prophefied of the Succession of
the faithful People.

Nothing demonstrates better the necessary Relation
between Sacred and Prophane History, than this excel-
lent Discourse of the Bishop of Meaux, where we may
observe the proceedings of God in the Revolution of
Empires, and by what means the Almighty Wisdom
brings his ends about, even in those Matters where we
think either our Prudence or Policy has had the larger
share. I would gladly have all Youth learn by Heart
as much, at least, of this admirable Discourse, as we
have just mention'd; for thereby they may be able to
unravel (If I may say so) all the Intrigues betwixt
God and Man, and discover the first Principles of all
Affairs which History has handed down to us. Pro-
phane Historians have always fill'd us with confus'd
Ideas; but the Bishop of Meaux has demonstrated the
Hand of God to have set all the Springs of Causes at
work, and that for the peculiar end of Preserving and
Sanctifying his People. Men, misguided by their Pas-
sions, think all must be related in History that contri-
butes to satisfy their Avarice or Ambition; but they
are deceiv'd, for like Children they only see the Wheels
of the Movements, without being able to guess at the
Mechanism and Causes of them. The Sanctification of
the Church, is the secret Spring of all that has hapned
most considerable in the World from its Creation; and
the Fall and Rise of Empires is the Mechanism of the
Almighty.

Altho' we cannot always discover what share God
has had in certain Affairs, yet it must never be deny'd
that he has had any. Who could ever have imagin'd
that the Grandeur of the Roman Empire, which we
commonly look upon as an effect of the great Wisdom
and Valour of the Romans, should have ever contributed
towards the publication of the Gospel, and the glory of
the Church?

In a word, there might have been only one History,
which should have been that of the City of God,
where

where Empires and Dominions might have been brought in as so many Incidents and Episodes, which have only collateral Relation to the History of the Church. Nevertheless, as the Devil will always have a share in human Affairs; and that St. *Austin*, together with the Holy Scriptures, attribute to him a Power over the Kingdoms of the World; we divide History into Ecclesiastical for the Affairs of the Church, and into Civil for the Affairs of Empires and Republicks. We make no use of the Word *Prophane*, as being improper for the History of Christian Kingdoms, whose Kings are the Protectors and Cherishers of the Church.

This I presume may be sufficient to justify my preferring this Division of History, to that of all others which have treated on the same Subject.

ARTICLE I.

The Authority of the History of The People of God, contain'd in the Books of the Old and New Testament.

THE History of the *Jews* is contain'd in the Books of the Old Testament, which is sufficient to convince any Christian that it is unquestionable, and will never admit of any Doubt. Yet it is not to my purpose to quote any Fathers hereupon, or to shew what they have advanc'd, in their Disputes against the Pagans, to prove the Truth and Divinity of the Bible, those Matters being to be met with in the Books of such Doctors as have writ upon that Subject.

Nevertheless, as it is chiefly at *Genesis* that the Deists and Atheists level their Criticisms, it would not be amiss to say something in vindication of that Holy Book; and the rather, because the History therein contain'd being once establish'd, all the other parts of Religion necessarily follow on course.

1. Then it is certain that *Moses* was Author of the Book of *Genesis*. Nay more positive [says *du Pin* in the first Tome of his History of Ecclesiastical Writers, speaking of this Book] than that either *Homer* was Au-

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Author of the *Iliads* and *Odysses*, or *Herodorus* or *Thucydides* of those *Histories* that are ascrib'd to them. The *Holy Bible* (continues he afterwards) teaches me that *Moses* was Author of the *Pentateuch*. Thus are the Five Books of *Moses* call'd, of which *Genesis* is the First. *Jesus Christ* (proceeds *Dupin*) and the *Apostles* have assur'd me as much; ancient Authors concur in the same Opinion, and all other People agree with them, &c. We may find in the same Book a number of Witnesses to evince this Truth, of which some were *Jews*, others *Christians*, and others *Pagans*; all which positively affirm that *Moses* writ the Book of *Genesis*, and all the rest of the *Pentateuch*.

2. *Moses* without dispute, was a much more ancient Writer than any of those Authors who have acquir'd so great Reputation in the World, and procur'd Greece the Title of *The Mother of Sciences and Arts*; for he liv'd near 500 Years before *Homer*, 800 before the Philosopher *Thales*, who writ the first concerning *Nature*; 900 before *Pythagoras*, and above 1100 before either *Socrates*, *Plato* or *Aristotle*, who have been the most celebrated and chief Masters of all the Wisdom of Greece. [Preface to the French Translation of *Genesis*.]

3. It is true that *Moses* writ the History of the Creation a long time after it; since that he writ *Genesis*, it may be, about the Year of the World 2550. But this ought not to gravel any Man of Sense, for when once he has conceived that *Moses* foresaw future Things, through the Spirit of God which revealed them to him, it will not be hard to believe, that he was also Inspired with those that were past and before his Days.

This History also may be very well establish'd, without having any recourse to Revelation; for it is possible *Moses* might have said to those of his Time, I am resolv'd to write of the Transactions from the beginning of the World to this Day; and of which, I believe, no Body can be better inform'd than my self; for *Amram* my Father has often said to me, Son I will relate to you all the History of the World down even to us, according as I have learnt it from *Levi* my Grandfather, who had what he told me from *Isaac* his Grandfather, with whom he liv'd

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liv'd 33 Years. And as for what relates to *Isaac*, he might have heard all what he told *Levi* from *Sem*, with whom he liv'd also 50 Years. Now nothing can be more probable, than that *Sem* might say to *Isaac* after this manner, *You may safely believe what I tell you about the Deluge, since I have been an Eye-witness of all I pretend to know.* And you ought likewise to believe me, when I acquaint you about the Creation of the World, and of all what relates to *Adam*, since I liv'd near 100 Years with *Methusalem*, my Great Grandfather, who learnt all these Matters from *Adam* himself, with whom he liv'd 243 Years. So that between *Isaac* and *Adam* there are but two Persons, *Methusalem* and *Sem*; and then between *Isaac* and *Moses* his Father, there is only one more, who is *Levi*. Insomuch that to speak plainly, without having Recourse to Supernatural Proofs, never any History deserv'd greater Credit than that of *Genesis*.

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Of the Hereditary and Domestick Traditions of the Patriarchs, who might reasonably be presum'd to Instruct one another from Adam even down to Moses.

	Born in the Year of the World.	Liv'd Years.	Dy'd in the Year of the World.
Adam liv'd 143 Years with 1	1.	930.	930.
Mathusalem liv'd 98 Years with 1	687.	969.	1656.
Sem, who liv'd 50 Years with 1	1558.	600.	2158.
Isaac, who liv'd 33 Years with 1	2108.	180.	2288.
Levi, who liv'd a long time with 1	2255.	137.	2392.

Amram, Grandson of Levi, whom no doubt he had seen; since this Amram was Father of Moses, who was born only 41 Years after the Death of Levi.

It is certain that *Moses* writ nothing but what was within the Memory of Man, since he was only removed from *Adam* about Four or Five Generations. Between *Adam* and *Isaac* there are but two Persons, *Metbusalem* and *Sem*; and between *Isaac* and *Amram* the Father of *Moses*, there is but one, who is *Levi*.

It follows therefore that *Adam*, *Metbusalem*, *Sem*, *Isaac*, *Levi*, and *Amram* the Father of *Moses*, have successively convers'd with, and instructed each other in the History of the World (which was then only that of their several Families) especially at a time when there were no other Histories which Men might apply themselves to, or divert themselves with.

It is not my Design here to confute the several Objections which the Enemies both of the *Jewish* and *Christian* Religion have rais'd against the *Pentateuch*, and other Books of the Bible. That is altogether foreign to my purpose, and would engage me so deep in Theological Disputes, that I should quickly lose Sight of my *Introduction to History*. Any one may be satisfied by Monsieur *Huetius*, Bishop of *Auranches*, his learned Treatise concerning *Evangelical Demonstration*; or the famous Father *Simon's* Book of the *Inspiration of the Sacred Writers*, which might be answer'd to the frivolous Arguments which *Spinoza*, who liv'd some short time in *Holland*, brought in his trifling Treatise call'd *Tractatus Theologico-Politicus*, against the Truth and Divinity of the Holy Bible. This Author, tho born a *Jew*, falls nevertheless very severely upon *Judaism*, without shewing at the same time any great kindness for *Christianity*. So that we may reasonably infer, That his Design was to abolish all Religion, particularly the *Jewish* and *Christian*, and establish *Atheism* and *Liber-tinism*, leaving every Body to their liberty of believing what they pleas'd, provided at the same time they prov'd no Disturbance to the Common-wealth. But Father *Simon* has sufficiently demonstrated, That this *Spinoza* was a Blockhead, and that he understood neither the Criticks of the Scripture, nor the Learning of the *Jews*.

In a Word, what I have said particularly of *Genesis*, may suffice to Imprint in us a more than ordinary Idea

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of the Authority and Divinity of this Book, which is the sole Foundation of all the rest of the Bible.

The Order of the Books of the Old and New Testament.

First, the **OLD Testament** consists of 45 Books.

I. *Genesis* comprehends the History of the Creation of the World, the Lives of the Patriarchs, the Deluge, the Genealogy of the Off-spring of Noah down to *Joseph*, and, in short, all the History of 2369 Years.

II. *Exodus*, so call'd from its giving an Account of the coming of the People of *Israel* out of *Aegypt*, contains likewise the Transactions of *Moses* in the Desert; how God gave the Laws of the Decalogue to the People, and whatever hapned during the space of 143 Years, from the Death of *Joseph* the the building of the Tabernacle.

III. *Leviticus*, which contains the Laws, Ceremonies and Sacrifices of the *Jewish* Religion; the perpetual Fire, distinguishing Beasts, clean from unclean; and many other Things, of which the Inspection and Management belong'd peculiarly to the *Levites*.

IV. *Numbers*, where is to be found the numbring of the People of *Israel* after they came out of *Aegypt*, with their History of 39 Years till they went into the Desert.

V. *Deuteronomy*, that is, *The Second Law*; not that *Moses* then gave a different Law from what he had before published on Mount *Sinai*, but because he therein renewed it to the Children of such as dy'd in the Desert.

These are the Five Books of Moses, call'd the Pentateuch, and which contain the History of 2552 Years and an half, computed from the Creation of the World.

VI. *Joshua*. 'Tis commonly thought *Joshua* himself was Author of this Book. It comprehends the History of 17 Years, to be reckon'd from the death of *Moses* to that of *Joshua*.

VII. *Judges*. It is not certainly known who compil'd this Book, tho' some ascribe it to *Samuel*. It represents the Republick of the *Jews* under the Dominion

nion of *Judges*, coming from the death of *Joshua* to that of *Sampson*. It contains a Series of History of, it may be, 317 Years, that is to say, from the Year of the World 2570 to 2887. Therein the *Israelites* are to be found groaning under very severe Hardships, God having delivered them over to the Power of their Enemies, for the Punishment of their Idolatries.

VIII. *Ruth*. This Book, whose Author is not known, contains an Example of uncommon Piety, and of the singular Providence of God. *Ruth*, a *Moabitish* Woman, being not willing to forsake her Mother-in-Law, follows her till she comes into her own Country, where God so employs his Providence for the Welfare of *Ruth*, that she marries for her second Husband, *Boaz*, a very rich Man of that Country, and becomes Mother of *Obed*, Grand-father of *David*, from whom our Saviour *Jesus Christ* descended according to the Flesh. There is no doubt but this History of *Ruth* hapned in the time of the *Judges*. 'Tis laid to be during the Administration of *Shamgar*, about 28 Years after the death of *Joshua*.

IX. The first Book of *Samuel* contains all that passed under the Government of *Heli* and *Samuel*, as likewise under the Reign of *Saul*, for about the space of 101 Years; that is, from the Year of the World 2848, to 2949.

X. The second Book of *Samuel* comprehends all the Reign of *David* during 40 Years.

XI. The First Book of *Kings* contains the History of *Solomon's* Reign, as likewise how his Kingdom was divided after his Death. Afterwards it treats of Four Kings of *Judah*. There is in this Book a Series of History, for the space of 126 Years.

XII. The Second Book of *Kings* contains the several Reigns of 12 Kings of *Israel*, to the Destruction of that Kingdom; and of 16 Years of *Judah*, to the Captivity of *Babylon*. This Book also relates wonderful Things of *Elijah*, and *Elisha* his Companion. It contains all the History of 308 Years.

The Author of the First and Second Books of *Kings* is unknown; but all together include the space of 597 Years.

XIII. The

XIII. The First Book of the *Paralipomenes* or *Chronicles*.

XIV. The Second Book of the *Paralipomenes* or *Chronicles*. These two Books are so nam'd, because they contain the Acts and other Circumstances which had been omitted in the foregoing Historical Books. This Second ends at the Year of the World 3468. where ended likewise the 70 Years of Captivity, when *Cyrus* gave Liberty to the People of *Judea* to return to their own Country, to build their Temple and the Walls of *Jerusalem*. 'Tis commonly thought that *Esdra*s was Author of these two Books.

XV. The Book of *Ezra*, according to the common Opinion, was written by the Person whose Name it bears. It contains the History of the Captivity of the *Jews*, with their Deliverance and Re-establishment in *Judea*, from the first Year of *Cyrus* his Reign to the 20th of *Artaxerxes*, surnam'd the *Long-handed*: All which comprehends the space of 82 Years, computing from the Year of the World 3468, to 3550.

XVI. The Book compiled by *Nehemiah*, call'd in the vulgar Latin Bibles the Second Book of *Esdra*s, begins at the 20th Year of *Artaxerxes*, and continues even to the beginning of the Reign of *Darius* his Son, surnam'd the *Bastard*; which comprehends the History of the *Jews* during 31 Years, and extends to the Year of the World 3581.

XVII. *Tobit*. There are those that are of Opinion that *Tobit*, the Father and the Son, were the Compilers of their own History; but this carries no Authority along with it. *Tobit* was one of those *Israelites* that was transported out of *Samaria* by King *Senacherib*. This Book includes several great Examples of Virtue, and excellent Principles of Morality. You may there observe *Tobit* faithful to God, even under strange Trials. His Charity; the Care he had to bury the Dead; his Patience after he had lost his Sight; and finally his admirable Instructions of Piety to his Son. *Tobit*, the Son, informs us, with what Dispositions we are to engage in Marriage. In a word, the Providence of God towards all those that put their Trust in him, shines throughout the whole course of this Book.

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XVIII. *Judith*. The Author of this Book is by no means known. *Huetius* was of Opinion, That it was writ during the Captivity in *Babylon*; tho' the History of *Judith*, related in this Book, hapned, according to the Opinion of the Learned, before this Captivity. Thus it is thought that this wonderful Expedition of that Pious Widow, who was 64 Years old when she cut off *Holifernes's* Head, was transacted after King *Manasses* was Re-establish'd. *Judith* liv'd 41 Years after this bold Action, that is to say, to the Year of the World 3389. when she was 109 Years of Age.

XIX. *Esther*. The History of *Esther* hapen'd after the Reign of *Darius* Son of *Histaspes*, who is the *Abasuerus* all along mention'd in this Book. The Composition of it is attributed to *Mordecai*; but it appears to me that *Esther* might also have had a hand in it.

XX. *Job*. It is thought that this Book was first written in *Arabick*, and afterwards Translated into *Hebrew* by *Moses*. The History of *Job* can by no means be a Fiction; the Persons and Nations therein mention'd by their proper Names; the several Testimonies of *Tobit*, *Ezekiel*, and *S. James*, together with the Sentiments of the ancient Fathers, ought to convince us that this Story is true. *Job* was either before *Moses*, or else at the same time with him; and this History probably hapned during the *Israelites* being in the Desert, because there is no mention made in it of the written Law.

XIII. The *Psalms*. These are commonly ascrib'd to *David*, altho' there be many that are none of his, and which have been written a long time after his Death, as well by *Esdra*s as other Prophets.

XXII. The Proverbs of *Solomon*. This Book was Compos'd by him whose Name it bears, and contains excellent Precepts of Life, as well in what relates to the Service of God, as our Duty towards our Neighbour.

XXIII. *Ecclesiastes* also belongs to *Solomon*. This Book decries perfectly the Vanity of the greatest Enjoyments in this World.

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XXIV. The *Canticles*, or Song of Songs, is also of *Solomon*. This Book is altogether Mystical. It describes in a very lively manner the incomprehensible Love of *Christ* towards the Church, his Spouse, as likewise the Churches return to *Christ*. *S. Jerom* observes that among the *Jews*, none were suffer'd to read this Book till they had attain'd the Age of 30 Years; so that we may say with this Father, That *Solomon* writ his Proverbs for those that were just entred in the Paths of Piety; his *Ecclesiastes* for such as were somewhat advanc'd: But for his *Canticles*, they requir'd a Mind altogether elevated, and disengag'd from the Clogs of this World.

XXV. The Book of *Wisdom*. This Book contains the Spirit, and many other Things of *Solomon*; altho' in all likelihood he was none of the Author of it. It may be divided into 3 Parts: 1. Until the VII. Chapter, it is an Exhortation to the Study and Love of Wisdom. 2. To the X. Chapter, it Explains the Origin of Wisdom. 3. All the rest, Describes the Effects and Productions of Wisdom.

XXVI. *Ecclesiasticus* was Compos'd in imitation of *Solomon's Ecclesiastes*, as may appear by the great number of Moral Sentences, almost the same with his. *Jesus Son of Sirach* writ it in *Hebrew*, whereof *S. Jerom* says he has seen a Copy.

The Greater Prophets,

XXVII. *Isaiah*, of these, is the Chief and most Excellent. He himself has collected into one Volume all the Prophecies he made under the several Reigns of *Uzziah*, *Jotham*, *Ahaz*, *Ezechias*, and even to the time of *Manasses*, by whose Command, according to the Tradition of the *Jews*, he was cruelly Saw'd asunder with a wooden Saw.

XXVIII. *Jeremiah* Prophecy'd for 45 Years, to wit, from the third Year of King *Josias*, to the fifth after the Taking of *Jerusalem*, and Destruction of the Temple; that is to say, from the Year of the World 3375. to 3420. and 584 Years before the Birth of *Christ*. He was of the Sacerdotal Race. He always declar'd after

an undaunted manner, against the Irregularities of his Time. His Style, according to S. Jerom, is Mean as to Words, but Majestick in its Thoughts. The Prophet *Baruch* was his Secretary, who in Collecting the several Prophecies which *Jeremiah* has made upon divers Occasions, observ'd no order of Time. This Holy Prophet was Ston'd by some impious *Jews* in *Egypt*, who were not able to bear with the freedom of his Admonitions.

XXIX. *Baruch* was Secretary and Disciple to *Jeremiah*, which does not hinder but he might be of Noble Birth, as *Josephus* says he was. He says himself, that he wrote this Book of Prophecies in *Babylon*, but it is not exactly known at what time.

XXX. *Ezekiel*, of the Sacerdotal Race, was Transported under *Jechonias* into *Babylon*, where he began to Prophecie the fifth Year after his Captivity. His Book is all over full of Riddles and Figures, and which tis thought he affected, to the end that the *Chaldeans* might not be acquainted with the condition of Affairs among the *Jews*. He foretold the Deliverance of this People, the Reign of *Messias*, the Calling of the *Gentiles*, the establishing of the Church, its Victories, and the Down-fal of its Opposers.

XXXI. *Daniel*, descended of a Royal Stock, was carried, when but an Infant, a Captive into *Babylon* by *Nebuchodonozor*. He was Educated in the Learning of the *Caldees* for 3 Years. It was about this time that he deliver'd *Susanna*, accus'd by the two Vicious Elders; and that but a little after he began to Prophecie. The *Jews* will not allow him a place among the Prophets, because (say they) he liv'd in the *Babylonish* Court, rather like a Courtier than a Person inspir'd by God; nevertheless *Jesus Christ* himself, styles him a Prophet.

The Twelve Minor Prophets.

XXXII. *Hoseas* writ all the Prophecies that go under his Name. S. *Jerom* finds his Style *Pathetic* and *Sententious*. He Propheci'd under 4 Kings, viz. *Josiah*, *Jotham*, *Ahaz* and *Hezekias*. In his Prophecies he takes

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takes upon himself the Person of God. He quarrels with, punishes and repudiates the Synagogue, which he represents as if taken in Adultery, and places the Church in its stead. Thus he foretels: 1. The Reprobation of the Synagogue, and the Calling of the Church, 2. He reproves Idolatry and the other Crimes of the *Israelites*. And 3. He promises Mercy and Salvation to all such as shall be reclaim'd.

XXXIII. *Joel*. It is no easie Matter to find out what time he Prophesied. He foretels the Destruction of *Jerusalem*; and under the *Symbol* of that City, he speaks of the Destruction of the whole World and the last Judgment.

XXXIV. *Amos* was a Shepherd or Herdsman of *Teccoz*, a poor Town. God, who never makes use of slender Abilities, chose this Person for a Prophet in the Time of *Uzziah* King of *Judah*, and *Jeroboam*, Son of *Jeboash* King of *Israel*, two Years before that Earthquake, which hapned towards the 23d Year of *Uzziah's* Reign, about the Year of the World 3216, and 788 Years before the Birth of Christ.

XXXV. *Obadiab*. It is not known about what time he Prophesied. It is thought to be this Prophet that is mention'd in the III. Book of *Kings*, Chapt. the 18. and Verse 4. who was Governor of *Abah's* House, and who nourish'd the hundred Prophets in a Cave. Of all the Prophets his Prophecy is the shortest, altho' for the Mysteries it contains, it yields in nothing to the others Prophecies, says *S. Jerom*.

XXXVI. *Jonas* whom God sent to *Nineveh* to Preach Repentance, not unlikely under the Reign of *Phul*, which we believe to be Father of *Sardanapalus*, about the Year of the World 3197, and 807 Years before the Birth of Christ. He was the only Propnet that God sent among the *Gentiles*. He himself was Author of the Account of his Mission to *Nineveh*. He was Native of *Geth-Cheber*, a Town belonging to the Tribe of *Zabulon* in *Galilee*. This shews either the Ignorance or Malice of the *Pharisees* when they said to *Nicodemus*, *Art thou also of Galilee?* Search and look, for there was never any Prophet came out of these Parts, John 7. 52.

XXXVII. *Micah* Prophefied under the Reign of *Joatham*, *Ahaz* and *Hezekiah*. He has the Character of Wit and Style, like to that of *Isaiab*. He inveighs vehemently against the Idolatry, as well of the Two as the Ten Tribes. He proclaims the Ruine of *Samaria*, and the Captivity of those of *Jerusalem* by the *Assyrians* and *Chaldeans*, and he also foretels their Deliverance, and that Christ should be born in *Bethlehem*.

XXXVIII. *Nabum*, whose Country is unknown, foretels the Destruction of *Nineveh* by the *Chaldeans*, because that People had persecuted the People of God. It is likewise a little uncertain where he Prophefied.

XXXIX. *Habakkuk*. Neither his Country, nor the time when he Prophefied is known. There would be no great difficulty to know the time, providing this *Habakkuk* were the same that the Angel carry'd by the Hair of the Head to *Daniel's Den*; but which the Learned will by no means have to be.

XL. *Zephaniab*, Illustrious by his Birth, was of the Tribe of *Simeon*. He liv'd at the same time with *Jeremiah*, whose Works he seems to have Abridg'd, especially considering his conformity of Style. He speaks plainly of the Calling of the *Gentiles*, the Foundation of the Church, the Remission of Sins, of Sanctification and Eternal Salvation by *Jesus Christ*.

XLI. *Haggai* earnestly exhorts the People of God, to the building of the Temple. He complains of the *Jews* Neglect therein; and promises *Zorobabel* who undertook that Work, after it had been basely forsaken, that the *Messiah* should be born of his Race.

XLII. *Zechariah* liv'd in the time of *Haggai*, and he also solicited the re-building of the Temple. He is full of Enigmas and Figures; he speaks nevertheless very plainly of the coming of Christ, and of his Life and Passion.

XLIII. *Malachi* Prophefied after the re-edifying of the Temple. He reproves the several Abuses which were crept into the *Jewish* Discipline. As he is the last of the Prophets, and that no more was to be expected till the coming of *Jesus Christ*, he exhorts the People to stick to the Law of *Moses*, till the *Messiah* should appear in the World.

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The orig edition by Hearne
himself, in Laing's
Chronicles vol II. 680 he
complains of errors in some
editions, and says

"Here I must beg leave
to do myself one piece of
justice, which is this, ^{to} he
then mentions some error
in the fourth edition & adds
"I desire that neither this
nor any other mistake may
be ascribed to me. The said Ed.
being both printed & published
without my knowledge & authority.
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XLIV. The I. Book of *Maccabees*.

XLV. The II. Book of *Maccabees*. These two Books contain the State of the Church under the Third Monarchy, which was that of the *Greeks*, continuing Forty Years, from the Death of *Alexander the Great*, to that of *Demetrius Soter*. The Second Book is an Abridgment of the Book of *Jason*, who was one of the *Jews* of *Cirena*. The Author of the First Book is not the Author of the Second; as it appears to the Learned, both from the difference of Style, and different manner of counting the Years.

Secondly, *The New Testament contains 27 Books.*

I. *The Gospel according to St. Matthew*, was writ about 6 Years after the Death of *Christ*, at the request of those *Jews* that had embrac'd the *Christian Faith*. *St. Matthew*, from a *Publican*, became an *Apostle*. He has undertaken in his Gospel, to relate the Royal Race of our Saviour, and to represent him according to the Life he led in the *Flesh*; wherefore he speaks chiefly (as *St. Austin* remarks) of those Actions and Instructions in which the Son of God has in a manner temper'd his Wisdom with his Divine Majesty, that he might render the Example of his Life, the more Imitable and Agreeable to our Weakness.

II. *The Gospel according to St. Mark*, was written in the 3d Year of *Claudius*, or the 43d of *Christ* according to the ordinary way of Reckoning, that is 40 Years after our Saviour's Death. This Gospel *St. Mark* wrote at *Rome*, at the request of the *Christians* of that Church, and according to the Instructions he had receiv'd from *St. Peter*, whose Disciple he had been. He has follow'd *St. Matthew* in a many Things, and in some places only abridg'd him; nevertheless, there are many Passages he has dwelt longer upon, and observ'd many considerable Circumstances which *St. Matthew* omitted.

III. *The Gospel according to St. Luke*, was written by him 32 Years after *Christ's* Ascension. This *St. Luke* was a Physician, and as he was very well acquainted with

with the Greek Tongue, he has written more elegantly than either St. Mark, or St. John. He was not of the number of Apostles, as was St. Matthew and St. John, but one of their Disciples in like manner as St. Mark.

IV. The Gospel according to St. John, the Son of Zebedee, and Brother of St. James surnam'd Major, was written at Ephesus about the Year of Christ 96, and 63 Years after his Passion, upon occasion of the Heresy of Cerinthus and Ebion, both which maintain'd, That Jesus Christ was but a Man; whereupon all the Bishops of Asia, and several others, entreated St. John to treat more largely on the Matter than the Three Evangelists his Predecessors, had done, and to establish Christ's Divinity beyond Contradiction. It was hereupon that St. Austin observ'd, That the other Three Evangelists had only trac'd Christ upon the Earth, and as it were walk'd along with him in decbunting the Actions of his mortal Life, but that St. John had soar'd like an Eagle above human Pitch, and discover'd the Word even in the Bosom of God, without being dazled with the Lustre of his Glory.

V. The Acts of the Apostles are properly the Birth and Establishment of the Church, which was about the time of the Death of Jesus, and the Accomplishment of all his Mysteries. St. Paul is particularly celebrated in this History, it having been written by St. Luke, who was his Disciple. This Book contains the History of 29 or 30 Years, from the Death of Christ to the time St. Paul was carry'd Prisoner to Rome the first time, which was in the Year 63. Which makes some believe, that St. Luke wrote this Book at Rome at the same time.

The Epistles of St. Paul.

VI. His Epistle to the Romans is plac'd first, not that it was writ first, but according to the Dignity of the Place and the Church where it was written. The Subject of it is to abate the excessive Pride of the Jews and Gentiles, and to unite under Jesus Christ as the Corner-stone, by the Bonds of Grace and a Spirit of Humility.

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This Epistle was written from *Corinth* in the Year of Christ 57, and 24 Years after his Passion.

VII. His *First Epistle to the Corinthians* he wrote from *Ephesus*, about the Year of Christ 57, and 24 Years after Christ's Death. Therein St. Paul lessens the Pagan Eloquence and Philosophy which the *Corinthians* so greatly admir'd. He teaches them moreover how to prepare for the Communion, &c.

VIII His *Second Epistle to the Corinthians*, written from *Macedon*, near the same time with the First, and sent them by *Titus* and St. *Luke*. St. Paul therein chiefly admonishes the *Corinthians* to beware of false Apostles, whom he attacks severely, naming them *Deceitful Workers and Ministers of the Devil*.

IX. His *Epistle to the Galatians* was written to these People from *Lesser Asia*, a little while after they had been converted by him, upon account of false Teachers who had seduced them, by persuading them that the Gospel would not be sufficient to save them, unless they continu'd to Circumcise their Children, and to submit to other Ceremonies of the Law. He brings many Books out of Scripture to dissuade the *Galatians* from this Error, and to convince them that they ought no longer to be Slaves under the Old Law, but to enjoy the Freedom of the New. This Epistle was written from *Ephesus* in the Year of Christ 56, and 23 Years after his Passion.

X. His *Epistle to the Ephesians*, written from *Rome* when St. Paul was in Bonds there, about the Year of Christ 62, and 29 Years after his Passion. This great Apostle therein admonishes the Inhabitants of this *Metropolis* of *Asia Minor*, not to give Ear to the Preachers of *Judaism*, who would not only have the Law join'd to the Gospel, but also intermix'd many other Fables with this Error.

XI. His *Epistle to the Philippians*, written to the Christians of *Philippi* in *Macedonia* from *Rome*, where St. Paul was then Prisoner. Here this Holy Apostle professes a more than ordinary Affection for that People, which he had Converted, and who sent him thither considerable Subsistence when he was in want. He exhorts them to continue always stedfast in their Faith,

Faith, to decline Disputes, to love Prayer, to be humble and charitable to each other, to be unshaken in Adversity, and to be always replenished with Peace and Joy.

XII. His *Epistle to the Colossians*, written from Rome while he was Prisoner there, in the Year of Christ 62. The People, being of *Phrygia*, not far from *Laodicea*, having receiv'd the Faith, they were afterwards not a little pester'd with ignorant Seducers, who would needs intermix *Judaism* and Philosophy with the Gospel. St. Paul here admonishes them not to suffer themselves to be seduc'd by these Philosophers; and moreover to corroborate their Faith, gives them a Scheme of the Christian Life they should lead.

XIII. and XIV. His Two *Epistles to the Thessalonians*, written (according to the Opinion of St. Chrysostom) before any of the others. *Thessalonica* was then Metropolis of *Macedon*. This People had been converted by St. Paul, and confirm'd in the same Belief by Timothy, whom St. Paul sent among them afterwards. He professes a great Kindness for them in these Letters which he wrote from *Corinth*, in the Year of Christ 52, and 19 Years from his Passion.

XV. His *First Epistle to Timothy*, whom he styles his natural Son in the Faith, was writ from *Macedon* in the Year of Christ 64. St. Paul, after having made his dear Disciple of his, Bishop, instructs him by this Letter in all the Duties of that Holy Ministry, St. Austin says, That those who design'd to serve the Church, ought always to have before them the two *Epistles to Timothy*, with that to *Titus*, which all teach how the Ministers of the Gospel are to behave themselves.

XVI. The *Second Epistle to Timothy*, written from Rome, when he was Prisoner there the second time, about the Year of Christ 65, and 32 Years after Christ's Passion, and a little before his own Martyrdom. It contains excellent Instructions for those that God has entrusted with the communicating of his Gospel.

XVII. His *Epistle to Titus* seems to have been written from *Macedon*, towards the Year of Christ 64. St. Paul having chosen *Titus* to be Bishop of the Island of *Creta*.

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now *Candia*, he here sets down the Qualifications which are requir'd to execute that Function.

XVIII. His *Epistle to Philemon* was written from his Prison in *Rome*, in the Year of Christ 62. This *Philemon* was a Person of great Account in a City of the *Colossians*, whom *St. Paul* had converted to the Faith. *Onesimus* was his Slave, and fled from him to visit *St. Paul* at *Rome*, whom he knew to be his Master's Friend; whereupon *St. Paul* converted, baptized, and sent him back to *Philemon* with his Recommendation in his Epistle.

XIX. *The Epistle to the Hebrews* was thought to have been written by *St. Paul*, but some have question'd it. His Design seems to have been the same that he propos'd when he writ to the *Romans* and *Galatians*; for in a word, these Three Epistles appear to have had but one End, which was to prove that true Justice did not proceed from the Law, but that it is *Jesus Christ* that bestows it on us, through Faith and Inspiration.

XX. *The General Epistle of St. James*. It is term'd *General*, by reason of its being address'd to all the Faithful, wheresoever dispers'd. *St. James* his Intention therein was to prove, That Faith without Works would not be alone sufficient for our Salvation.

XXI. *The First Epistle of St. Peter* was principally design'd for the *Jews*, whose Apostle he properly was, as *St. Paul* was of the *Gentiles*. He wrote it from *Rome*, which he couches under the Name of *Babylon*, a little before his Death. This Epistle consists throughout of Morality, and which ought to be look'd upon as an Abridgment of a Christian and Pious Life, of which it contains chiefly the Rules and Instructions.

XXII. *The Second Epistle of St. Peter* was written a very little while before the Martyrdom which hapned about the Year of Christ 66, after having been foretold it from Heaven by a Vision, as he himself relates. This Epistle differs from the former, which only tended to advise the Faithful to live a holy and virtuous Life: But in this Second Epistle he admonishes them withal, against the Illusions of false Teachers; by which he means, as it is thought, the Followers of *Simon Magus* and the *Nicolaitans*, which he decries and contends with by many solid and pathetick Expressions.

XXII.

Credit to Men who have all their natural Failings, and write only by a fallible Assistance of their Reason. As Men therefore were never free from Mistakes and Errors, and as they might very well fall into false Opinions, either through Ignorance, want of due Examinations or just Reasoning; so their Hearts also might probably be byas'd by the Prospects of Ambition or Interest, and consequently they be seduc'd either into Flattery and Insincerity. So that tho' Christian Charity allows of no Distrust, yet ought we always to be upon our Guard, when we read these Books, where either Ignorance or Design may so easily lead us astray.

The *Scythians* were wont to burn all the Histories that came to their Hands; nay, they never spar'd any, *Because* (say they) *the Booksellers among the Greeks and Romans, had their Shops always so crowded with the Valorous Exploits of their own Country, that they left no room for those of other Nations, who perhaps might have perform'd Actions as worthy of Applause.* And where they hapned to have any, it was perhaps some Treatise wherein their Neighbours were look'd upon with the greatest Scorn and Contempt. Most Historians have been prepossess'd with an Opinion of their own Country, and neglect of due Esteem for the Merits of others; whence it comes to pass, that we have no History but what is either Imperfect or Partial, and consequently no true Account of those Transactions that have from time to time happened in the World.

We must observe that the most warlike Nations have ever been the least encouragers of Letters. The Muses always preferr'd a Wreath of Olive, to a Crown of Laurel: They seek Solitude and Quiet, and are frighted at the noise of Arms: 'Tis the Murmurs of a Purling Brook, and the gentle Ruffling of a Western Wind, that encourage and delight them. Sciences and Arts have never flourish'd, But in those States whose Dominions were Establish'd and Power dreaded. *Ægypt* soon quitted its Learning, when the War began to enter its Confines. *Greece* equally encreas'd in Knowledge and Conquests; and when *Rome* became Mistress of the World, she saw the Muses from all parts fly for Shelter under her Wings. Before that Time the *Romans* were

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There are some Pleasant People in the World, who would persuade us, that Learning lessens Courage, *Because* (say they) *the Greeks and Romans were never esteem'd so great Soldiers, as when they had no Arts nor Sciences among them.*

Phocion, one of the wisest and best Men that *Athens* ever bred, whilst he govern'd that State, being tyr'd out with the repeated Importunities of the *Athenians*, that they might make War, when he knew they understood but very little of the Matter; He said to them, *Were you to contend with your Enemies with Words, they would never be able to withstand you, because you talk better; but whereas Arms can only decide your Differences, they will as surely be too hard for us.*

The *Lacedemonians*, on the contrary, being less Polite, were much better Soldiers; for tho' they spoke ill, yet they fought well; their Hands were more ready than their Tongues, and they always gave six blows before they utter'd two Words. Hence we have the Style we call *Laconique* or *Lacedemonian*, which is a Concise, but Emphatical manner of speaking and writing, according to the Custom of the *Lacedemonians*. Wherefore we have an Account of their Actions, not from themselves, but their Enemies.

But notwithstanding all this, there is no Reason to accuse the Muses of ruining Kingdoms. There have ever been People in the World, both Learned and Warlike at a time; and in this Age, we have Heroes that ought to give way to nothing, either to the ancient *Greeks*, or *Romans*, and who likewise reconcile the Study of Letters with the Practice of Arms. It were better therefore to say, That Kingdoms and Empires have all their destin'd Periods, and that they Perish through the same necessity with the Hero and the Scholar.

But however it be, this is most certain, that Warlike Nations have seldom or never written their own Histories, and much less those of other Nations. We know little or nothing of the *Celtæ* or *Gauls*; and are not much better acquainted with the Customs of the

Arabs, their Priests, and other Persons which they set the most value upon.

The *Persian* Historians were their *Magi*, being the most considerable among them, either for their Knowledge, or the Station they held in the Commonwealth.

The *Egyptians*, who yielded to no other Nation for Insight into all manner of Arts and Sciences, entrusted their Priests altogether with the Conservation of their History, as likewise their Publick Memoirs, which contain'd whatever related either to Policy, Physick, Mathematicks or Religion. It is from these Priests that *Diodorus Siculus* had his History, as he owns in his Second Book. Nay, tho' *Athens* abounded with all sorts of Learned Men; yet the most celebrated in Greece, Travel'd to *Egypt* meerly to consult these Priests. *Solon*, *Plato*, *Pythagoras*, *Eudoxus* and *Democritus* had that Knowledge from *Egypt*, with which they afterwards surpriz'd the Learned World. *Cicero* owns ingeniously in his Fifth Book, *de Finibus*, that *Plato* went into *Egypt* on purpose to learn from those Priests, the Knowledge of Heavenly Matters. And *Pythagoras* did more; for he not only Travel'd over all *Egypt*, but also went into *Persia* to consult the *Magi*, about that sort of Learning which was peculiar to them, they being, beyond any other Nation, vers'd in the Knowledge of Antiquity.

Thus it is plain, That the *Egyptian* Priests, and *Persian* *Magi*, gave themselves chiefly up to History.

The *Greeks* were not so careful in this Respect; they permitted any to write who had an inclination to do it, whence it follow'd, that their History was abominably vitiated by this Liberty; and they become a Proverb by the many Lies they stuff their Relations with,

*Et quicquid Græcia Mendax,
Scribit in Historiis.*

But herein the *Romans* were much wiser, for they did not allow every Body to compile their Histories: The Pontiffs who had the care of Divine Worship, and the Ceremonial part of their Religion, had likewise the Charge of making their Annals; wherein they were

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to take notice of the most famous Occurrences in their State from Year to Year. This *Cicero* acquaints us with, when he says, *Erat Historia nihil aliud nisi Annalium confectio, cui rei Memoriae Publicae causa ab initio rerum humanarum usque ad Publ. Mutium Pontificem Maximum, res omnes singulorum Annorum mandabat literis Pontifex Maximus.* Lib. 2. de Orat.

These Annals also were very plain. They contain'd no more than a Summary Account of Matters, without entring into many Particulars. It was the Genius of the ancient *Romans* to affect Plainness. They were more intent upon deserving Praise, than hearing it; and they never complimented one Man with what was only due to the whole Place. A Glimpse of this primitive Simplicity may appear in their *Fasti Consulares*, which was scarce any more than a downright Catalogue of the *Roman Consuls*.

These Reasons which we have given to doubt of the Truth of History, ought not nevertheless to extinguish in us all sort of Belief, for what Historians have written. There are Rules before prescrib'd to direct us in ancient History, where are the very Quintessence of Criticism; that is, whatever good Sense or a sound Judgment could invent, to precaution a heedless Reader, against either the Ignorance, Negligence or Insincerity of a Writer. Into how many Errors would a Man fall, if he had not some sort of regard to these Rules? But since it is absolutely necessary for every Body to be acquainted with the worth of an Historian before they read him; I shall proceed to draw some faint Sketches of those that have been most famous in the World; since it is my Intention here to be exact, but not tedious.

C H A P. V.

Of the Method of Reading History, and an Account of the most Celebrated Ancient Historians, with their Characters from the Best Criticks.

THAT the Reading of History may be truly Beneficial, the ingenious Student ought not to satisfy himself with Abridgments and Transcripts, but Consult the Original Authors whence those Extracts are drawn, by which he may make himself Master of the Subject, and be capable of the highest Stations of Honour and Power. But however Industrious and Ingenious a Man may be, if he have not the good Fortune to have a Learned Tutor to Direct him, he may both be led astray, by Consulting Authors of uncertain Credit, and also be bewilder'd, by immethodically disposing those good ones he does look into. To prevent both which, we shall lay before our Reader a short View of those Authors that continue the Thread of History from the beginning; digested in the Order they ought to be Read; and their Characters justified by Quotations from Learned and Judicious Criticks. And we doubt not we shall obtain the more Credit herein, when we frankly declare, the Learned Mr. *Dugory Wear*, sometime History Professor at *Oxon*, has been our chief Guide, whose Lectures upon this Subject we must refer the Reader to, for more particular Satisfaction. But as we have had occasion sometimes to recede from him, and consult a more Judicious Guide; so our Reader will do well to take the same Liberty with us, if he sees Occasion.

But I must Premise; That in regard the Books we are going to Name are all written in the Learned Languages, Greek or Latin, it may be ask'd to what purpose do we direct an *English* Reader to them? To which

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which I must Answer what the Learned Translator of the abovemention'd Treatise has done to the same Objection, viz. That a great Number of those Learned Writings have within these few Years past been elegantly and accurately Translated into our own Tongue, and the Number encreases daily, insomuch, that altho' a Man may either thro' his own, or his Parents neglect, have not learnt in his Youth the Learned Languages, he may however by *English* alone, acquaint himself with those venerable Monuments, and become a competent Master in this useful and manly Science.

S E C T. I.

Of the Writers of the Earliest Times, to the Rise of the Roman Monarchy.

WE have already said, That the Students in History ought first to Read over some Epiomes, and make himself well acquainted with Chronological Tables. After which,

To proceed Regularly, the first Book to be Read over with great Care and Attention, as being the ancientest, and the truest History in the World, is the *Holy Bible*.

Josephus, surnam'd *Flavius*, a Learned Jew of the Sacerdotal Race, who flourish'd in the Time of *Vespasian* and *Domitian*; has written an excellent History in two Parts, entitl'd the Antiquities and the Wars of the *Jews*, wherein he gives an Account of all their Affairs from the Creation to his own Time. This is in every Hand, and may properly be Read along with the Bible.

Sir *Walter Raleigh*, our Country-man, who lived in the Time of K. *James I.* whose Fame and hard Fate is known to every Body, wrote an Universal History from the Creation to the Fall of the *Macedonian* Empire with very great Judgment, in

150 *A System of Universal History,*

a perspicuous Method, and an elegant and masculine Style. This is very proper to be next Read over.

For particular Concernment, and to Correct and Establish these and others, Sir John Marsham's learned and accurate Work, entitul'd, *Chronicus Canon Aegyptiacus Hebraicus Graecus & Disquisitiones* publish'd at London in 1692. may be consulted. In this Work the Author has illustrated all those dark Times between the first Peopling of Egypt after the Flood, and the Death of Cyrus, beginning from the Year of the World 1658. and continuing to the Year 3418. by collecting all the Fragments of the ancient Historians, and putting them into an exact and judicious Order, whereby he has reconcil'd many Things in those ancient Histories which before seem'd Fables.

To proceed; the prophane Authors that come in the first place were *Ctesias*, *Megasthenes* and *Berosus*, three very ancient Writers of the Affairs of the first, or *Assyrio Chaldaean* Monarchy. But their Works are lost, and the Fragments extant are of so uncertain Authority that they cannot be relied on. There goes under the Name of *Berosus* a small Book, entitul'd, *Babylonij Antiquitates*; but the Learned generally Esteem it Spurious. It is a Figment (says *Ludov. Vivès*) that pleases unlearned idle Men. Wherefore since these are not to be had, Mr. *Whear* advises our Student to begin with *Justin*, *Herodorus* and *Diodorus Siculus*.

Justin is believ'd to have lived in the Time of *Antoninus Pius*, and has made himself famous by abridging the History written by *Trogus Pompeius*, who was a Native of *Gallia Narbonensis*, and flourished under *Augustus*. His History began at *Ninus*, Founder of the *Assyrian* Monarchy, and came down to the Time of *Augustus*. But this Work, to the great Misfortune of the Learned World is lost, and its Loss is attributed to the Abridgment, which being written in a polite and elegant Style, was, very probably, the Reason why that Age neglected the Original, and using this only, their Successors totally slighted That. *Justin's* History in imitation of *Trogus*, consists of 44 Books. Of *Justin*, thus saith *Gerh. Vossius de Hist. l. 2. c. 1.* Nor is there any one among the Latins, who has more politely

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and elegantly contracted the History of so many Empires, for he comprehends the Actions of almost all Nations from Ninus to Augustus.

Herodotus, is stiled the Father of the Heathen History, as being the ancientest of any Extant: For tho' *Vossius* names *Pherecides*, *Dionysius* of *Miletum*, *Hecatus*, *Xanthus* of *Lydia*, *Charon* of *Lampsacus*, *Hellanicus*, and others to have written before him, their Works are all lost. He was Born at *Halicarnassus* in *Asia Minor*, four Years before *Xerxes's* Expedition into *Greece*, and flourished from about the Year of the World 3470. to 3520. His History is divided into Nine Books, which bear the Names of the Nine Muses (given them, as 'tis suppos'd by some Learned Persons, on account of the Elegancy of his Style) and contains a compleat Account of *Grecian* and *Barbarian* Antiquities from the time where the Holy Scripture ends, (that is, from the Reign of *Cyrus*,) to the Reign of *Xerxes*; a Period of 234 Years. In these Nine Books you will find, besides the History of the *Medes* and *Persians*, the Histories also of the *Lydians*, *Ionians*, *Lycians*, *Egyptians*, *Grecians*, *Macedonians*, and of some other Nations: Their Manners and Religions are also intermixt and deliver'd with that Purity, elegance and sweetness of Style, that the Muses were by the Ancients feigned to have spoken by the Mouth of *Herodotus*, and for this cause their Names were put before these Books (as I have said,) not by the Author, but by some other Persons, as 'tis thought. But *Vossius* is of Opinion, that the Author himself so inscrib'd 'em: And in Defence of *Herodotus* against *Lud. Vives*, goes on and asserts, *It is apparent that his Books were not so called by way of Apology, for the Falshoods contained in them, as if by those Names the Reader were in the very entrance to be Admonished, that some Things in them were related with too much Liberty to Delight the Mind, which is allowed to the Muses.* For (saith *Whear*) though *Herodotus* inserts some Narratives that are not much unlike to Fables, yet the Body of his History is compiled with a rare Fidelity, and diligent care of Truth. Concerning his other Narratives, he for the most part assures us, that he recites them not because

he thought them true, but as he had received them from others, I ought (says he) to unfold in my History what I have heard from others, but there is not the same necessity I should believe all Relations alike, which I desire the Reader would once for all take Notice of, and remember throughout my History. Herodotus (says Monsieur Rapin) is not every where over Exact, because he took in too much Matter; but still I find him of Sincerity more than ordinary, since he treats of the Greeks and Barbarians, those of his own Country and Strangers, without the least shew of Partiality. I am of Opinion, that Plutarch was severe in charging him of Partiality, but the Reflection may be imputed to the freedom our Author had taken in speaking of his Country *Bæotia*. Again, Rapin Censures Herodotus for Straying too far from his Subject; For (says he) Herodotus frequently leaves his Matter to amuse himself with tedious Digestions, which are for the most part forc'd and unnatural; wherein 'tis true he follows the Example of Homer, but with less Success: Thus far Rapin upon the Matter of Herodotus; concerning his Style, the same Critick acknowledges 'tis Pure, Smooth, Fluent, Agreeable and Elegant. (Rapin's Instructions for History) Longinus gives him this Applause, viz. That Herodotus alone, has so perfectly imitated Homer in his Dialect, that he deserves the Name of Ομηροειδης.

The five first Books of Diodorus Siculus come in here, as containing the Affairs of the World before the Trojan War. But of this Author hereafter.

Thucydides was a Person of illustrious Parentage, and admirable Genius, and flourished about the Year 460 before Christ. He studied in the Academy when Herodotus Read his History, with which 'tis said he was so Charm'd, that with Jealousy he Repin'd he should never be able to Equal it. But that he is not much behind him, appears by the Elogies the Learned Critics have conferred on him. Cicero de Orat. l. 2. says, In my Opinion Thucydides excels all others in the Art of Speaking, he almost equals the Number of his Words with the Number of his Sentences; his Expressions are so fit and short, that no Man can Determine whether he

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has more illustrated his Subject by his Oratory, or his Oratory by his wise Reflexions. Quintillian thus expresses his Esteem of him, *Thucydides* (says he) is always Close and Short, and ever present to his Business. Herodotus Sweet, Candid and Diffus'd; *Thucydides* is the best Representer of moved Affections, Herodotus of Calm; Herodotus is the best at a Long, *Thucydides* at a short Oration; This forceth, and that wins a Man's Consent. de Instit. Orat. l. 10. c. 2.

Justus Lipsius speaks thus of him. *Thucydides* wrote an History, in which he relates neither many nor great Affairs, and yet perhaps he has won the Garland from all those who have represented many and great Occurrences; his Discourse is always Close and Short, his Sentences are frequent, and his Judgment sound, giving every where Excellent, but conceal'd Advice, directing thereby Men's Lives and Actions: His Orations and Exclamations are almost Divine, the oftner you Read him, the more you will gain by him, and yet he will never dismiss you without a Thirst of Reading him again. *Isaac Casaubon* (in his Preface to *Polybius*) has these Words, *Thucydides* is a great Man, and a great Historian, who, when he had for some time been Conversant with, and employed in great Transactions, retired to describe them with his Pen; and hath left us a History so well compos'd for the use of Men; that it ever will be the Subject of the wonder of Posterity, rather than their Imitation. *Monsieur Rapin* in his Instructions for History gives us this Judgment of him, 'The Style of *Thucydides* is more Noble and Lofty than that of *Herodotus*, yet it never fails of being Natural and Easy. He has Fire, Force and Grandeur; every Thing in his Writing keeps up its self, and nothing Languishes and Grovels. Again, ' *Thucydides* and *Livy* (says the same *Rapin*) are sufficient to acquaint a Man what Genius History requires: For Antiquity has nothing to Boast of, more Perfect than their Works. *Thucydides* has established his Reputation with so pure Idea's, that he deserves to be Credited in all Ages. It is hard to meet with one of this Author's Temper, who, tho' he had been extreamly Wrong'd by the Tyrant *Pericles*, yet he always Prais'd him as

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occasion offer'd, and did Justice in his Writings to the *Athenians*, altho' Unjustly they had Banished him their Common-wealth. In a word, *Thucydides* was Exact in all he wrote, and Faithful in all he said; and tho' sometimes he seems Austere and Surly, yet it is ever what consists with Grandeur. Thus far *Rapin*. And thus much to establish the Reputation of our Author: Proceed we to his Work. *Thucydides* writes the History of almost 70 Years in eight Books, beginning at the Departure of *Xerxes* out of Greece, where *Herodotus* ends, and bringing it down to the 21st Year of the *Peloponnesian* War. Tho' his main Design was to write the War betwixt the *Athenians* and *Peloponnesians* (a great part whereof he Acted in) yet in his first Book, in its Entrance he shews the ancient State of Greece from the Times of the *Argonauts* and the *Trojan* War: And by comparing the greatness of the *Peloponnesian* War with all those that had gone before it, in explaining the Causes, Pretences and Occasions of it, he premiseth the History of those fifty Years, which interviened betwixt the Flight of *Xerxes*, and the beginning of this War. To illustrate and compleat the first Book of *Thucydides*, the Reader may take in the 11th and 12th Books of *Diodorus Siculus*, the 2d and 3d Books of *Justin*, and the Lives of *Themistocles*, *Aristides*, *Pausanias* and *Cimon*, written by *Plutarch*, or *Corn. Nepos*. Also with the rest of *Thucydides* the Lives of *Alcibiades*, *Chabrias*, *Thrasybulus* and *Nicias*, written by *Plutarch* and *Corn. Nepos*, together with the 4th and 5th Books of *Justin*, and the 13th Book of *Diod. Siculus*.

Xenophon (the Son of *Gryllus*, a Native of *Athens*) who was a great Philosopher, and a great General, as well as a great Historian, has continued the Thread of *Thucydides* his History. He flourished about the Year 410 before Christ, and wrote the History of his own Times in seven Books. The two first contain the remainder of the *Peloponnesian* War, which *Thucydides* by Death was hindred from finishing, and the Suppression of the Thirty Tyrants at *Athens*; the rest continue the Affairs of Greece to the 2d Year of the 104 Olympiad: Being a Period of 48 Years. He

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also wrote the History of the Ten Thousand Greeks that follow'd Cyrus the Younger into Persia, in his Expedition against his Brother Artaxerxes Mnemon, which Forces after Cyrus's Death chose Xenophon for their General; and by his Conduct and Valour were safely brought Home, notwithstanding the furious Assaults of the barbarous Nations, thro' whose Country they passed. The same Author has also given us the Life of Cyrus, or rather under that Denomination, the Picture of an Heroick and Virtuous Prince. The Style of Xenophon is of the Attick Dialect, and so Sweet, that he was call'd the Attick Muse, and the Attick Bee. He was a faithful Relator, and a Person of unquestionable Honour, an Instance of his Integrity is given us by Diog. Laertius in his Life of him, viz. That Thucydides's Books being then unknown, and the only Copy of 'em falling into his Hands, when he might easily have suppress'd or publish'd 'em as his own, he fairly sent 'em abroad under the Name of the true Author. The Character of Xenophon is given us by these Learned Criticks, viz. Justus Lipsius. Xenophon in his History is a pleasant and faithful, or at least a cautious prudent Writer, from which yet you may rather draw Civil-Prudence, than that he seems to have intended it. And yet Chr. Colerus in Epist. de Stud. Polit. says, Civil Prudence is certainly the principal Virtue in the Writings of Xenophon, it sparkles strangely in his Institution of Cyrus, and the Relation of his Expedition against Artaxerxes; in which Xenophon discovers how great a Commander he himself was; therefore let Xenophon be the Looking-Glass of Kings and Princes. Gerhard Vossius saith thus of him. The Glory of Xenophon was Three-fold, for I will take no Notice of his Eloquence, he was a Philosopher, Historian, and a good Commander. [He left the Profession of Philosophy for a Command in the Army.] Quintillian, speaking of his Style, says, The Graces were Lavish of their Favours throughout Xenophon's Works. Monsieur Rapin's Character of him is thus; 'Xenophon endeavours to imitate Thucydides, who keeps within the bounds of his Subject, and is more methodical than Herodotus. If Xenophon wanders never so little, as he has

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done in the fifth Book of his History of *Cyrus*, in the Adventure of *Penthea*, Queen of *Susa*, yet it has a Connection to the rest of his Works, as in this Case; *Abradates* her Husband was brought over to *Cyrus's* Party, by this Captivity of his Wife at the Defeat of the *Assyrians*. *Xenophon* is pure in his Language, and natural and pleasing in his Composition; He has a ready Wit, a copious Fancy, a sound Judgment, a clear Imagination, and a neat way of turning his Thoughts, but he has little or nothing of Great or Sublime in him, neither is a just Decorum always observ'd, for he sometimes makes Blockheads and Barbarians talk like Philosophers. Thus far *Rapin*. *Cicero* says, the Great *Scipio* had so great an Esteem for his Institution of *Cyrus*, that he always carried it about him. With *Xenophon* are to be Read the Lives of *Lysander*, *Agésilas*, *Artaxerxes*, *Thraſybulus*, *Chabrias*, *Conon* and *Datames*, written by *Plutarch* and *Cor. Nepos*. Also the 4th, 5th, and 6th Books of *Justin*, and the XIIIth, XIVth and XVth Books of *Diodorus Siculus*.

Diodorus Siculus was a Native of *Agyrium*, a City in *Sicily*, and flourished in the Time of *Julius Caesar*, and *Augustus*. He wrote at *Rome* his excellent Work, entituled, *Bibliotheca Historica*, after having Travel'd thro' the greatest part of *Asia* and *Europe*, with incredible Hazards and Fatigue to inform himself, and collect Materials. He spent thirty Years in Composing it, and collected into the XL. Books, whereof it consisted all that the other Historians before him, as *Berosus*, *Theopompus*, *Ephorus*, *Philistus*, *Callisthenes*, *Timæus* and others, had written: Insomuch that if this Work were still Compleat, we could not want sufficient Knowledge of all the first Ages. But to the great Grief of Learned Men; of the forty Books, only fifteen are now Exrant. The first five are entire, and give us the Antiquities and Transactions of the *Egyptians*, *Assyrians*, *Persians*, *Libyans*, *Grecians*, and other Nations before the *Trojan War*. The five next Books are wanting. The XI. Book begins at *Xerxes's* Expedition into *Greece*, from whence to the End of the XX. Book, which brings the History down to the Year

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Year of the World 3650, the Work is entire; but the latter twenty Books are quite lost. The Contents of the whole Work the Author himself has given us in his Preface in these Words. Our six first Books, (says he) comprehend all that happen'd before the War of Troy, together with many fabulous Matters here and there intersper'd. Of these the three former relate the Antiquity of the Barbarians, and the three latter contain those of the Greeks. The eleven next following include all that happen'd Remarkable in the World from the Destruction of Troy, to the Death of Alexander the Great. Lastly, the other Twenty three extend to the Conquests of Julius Cæsar over the Gauls, when he made the British Ocean the Northern Bounds of the Roman Empire. The excellency of this Work is thus express'd by Bishop Montague in the Preface to his *Apparatus*. Diodorus Siculus is an excellent Author, who with great Fidelity, immense Labour, and a rare both Diligence and Ingenuity, has collected an Historical Library, in which he has represented his own, and the Studies of other Men; being the great Reporter of Humane Actions. And as Diodorus himself Stiles it, it is the common Treasury of Things, and a harmless or safe Instructor of what is Good.

The Style of Diodorus is that which is termed Indifferent; Photius says, Diodorus's manner of Writing is very Clear, and not in the least Affected: That it is not too much after the Attick Dialect, nor too full of old Words, and in a Word very consistent with History. Eusebius of Casarea set a great Value on Diodorus, and frequently Quotes him with great Praises. And Pliny says, he is the first among the Greeks that left off telling idle Stories. We have already directed the Reading of the first fifteen Books of this Author. The latter end of the XV. continues Xenophon's History, and the XVI. gives us the Actions of Philip of Macedon, the Father of Alexander, with what else happen'd Remarkable in the World at the same time, and in the XVII. Book, he relates the noble Actions of Alexander the Great, the Founder of the Third Monarchy. With these two Books may be Read Corn. Nepos's Lives of Dion, Iphicrates, Timotheus, Phocion, and

and *Timoleon*. And next in order follows the Life of *Alexander* written by *Plutarch*, *Arrianus*, and *Quintus Curtius*.

Arrianus, a Native of *Nicomedia*, a City of *Bithynia*, was a Disciple of *Epiſtetus*. He flouriſhed in the Reign of the Emperor *Adrian*, and was Philoſopher, Geographer and Hiſtorian; *Suidas* ſays he arriv'd to the Conſular Dignity, was in great Eſteem among the *Romans*, had very conſiderable Employments under the Emperor. And by reaſon of the ſoftneſs of his Style he was term'd a ſecond *Xenophon*. He has written ſeven Books of the Conqueſts of *Alexander* the Great, and an eighth concerning *Alexander's* Expedition into *India*. There is alſo Extant of the ſame Author a Deſcription of the *Euxine* Sea, and the Countries about it, as alſo of the *Red Sea* and *Persian Gulf*, and a Treatiſe of *Tacticks*; but theſe are foreign to our purpoſe. *Arrian* is reported amongſt *Greek* Writers to have been a Man of ſo great Integrity in Writing, that he was ſtil'd the *Lover of Truth*: And is honour'd with that Surname by *Celſus Rhodiginus*. *Photius* ſays of him that he ought not to give place to the beſt Hiſtorians.

Quintus Curtius Rufus was a *Roman* Knight, ſuppos'd to have flouriſh'd under the Emperor *Veſpaſian*, as *Voffius* in a Diſcourſe on purpoſe has endeavour'd to prove He wrote the Life of *Alexander* in X. Books, whereof the firſt two are loſt. He is an excellent and ſubtile Writer ſays Mr. *Whewre*; and his Style is allow'd by every Body to be Excellent. *Imo vel Auguſtao ævo digna eſt dictio*, ſays *Ger. Voffius* of him. *Juſt. Lipſius* gives us this Judgment of him; He is (ſays he) in my Opinion an honeſt and true Hiſtorian, if any ſuch there have been; there is a ſtrange Felicity in his Style, and a Pleaſantneſs in his Relations, he is Contracted and Fluent, Subtile and Clear, Careleſs, and yet Accurate, true in his Judgments, ſubtile in his Sentences, and in his Orations Eloquent above what I can Expres. But Father *Rapin*, after his Cynical manner, gives us a different Character of his Veracity, and therefore to be Impartial with our Reader, we will Tranſcribe it at large.

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Quintus Curtius, says that Critick, is shining and florid. Nothing can be more Polite than *Quintus Curtius*; he has a florid and gay Expression, which extremely pleases the Men of Wit. Every thing ought to be grounded upon Reason; and therefore *Quintus Curtius* is not always in the right: When he endeavours to make his Hero so admirable, he does not make him take the wisest Resolution, but on the contrary, the most Heroick and Perillous; he always finds a Charm in Danger, and cares not so much for Conquests, as the Honour of Conquering. It is in his Power to surprize *Darius* in the Night, and by that means keep him from knowing how Weak he was; (*Darius* having double the Men): But this great Man who is less sollicitous of getting a Victory, than making his Valour to be admired, attacks the King of *Persia* in the broad Day, being resolv'd rather to die with Honour, than Conquer by a Surprise. *Darius* after his Defeat, offers to divide *Asia* with him, and proposes a Match between him and his Daughter; but *Alexander* rather chuses to arrive at Glory thro' Dangers, than become a Master so peaceably; he will hear none of these Proposals, and aims at nothing but what's extraordinary. His Historian, I must confess, does him a great deal of Honor; but does not all this great Honor want a little probability? Does he not make his Hero more Rash than Wise, and more Venturesome than Ambitious? He thought those Sentiments more noble without doubt; but on the other side, he has strain'd them too far, and has given us Reason to question, Whether he has left us a Romance or a History. *Quintus Curtius* might very well have spar'd to make *Alexander* so infamous as he does in some Places. There are some priviledged Persons, whom we ought to treat with Civility and Respect; we may, indeed, relate their personal Faults, but we must never offend their Dignity or debate their Greatness. *Quintus Curtius* deserves to be commended for his Sincerity, [here he begins to be a little kinder] for he speaks the good and the bad of *Alexander*, without being pre-possess'd for the Merit of his Hero. If one can find Fault with his History,

- it is for being too Polite : But nevertheless he has
- excelled in a pleasant and natural way of describing
- Manners. That Character of Perfection which is
- conspicuous in those great Men, is not to be found
- any more in the succeeding Ages.

The XVIII. XIX. and XX. Books of *Diodorus Siculus*, fall in here, because they give the History of the Successors of *Alexander* to the Year 3650. The XIII. XIV. and XV. Books of *Justin* may also be Read here, and in some measure to supply the Loss of *Diodorus's* latter XX. Books, the rest of *Justin* to the XXXIX. Book, also *Plutarch's* Lives of *Pyrrhus*, *Aratus*, *Agides*, *Cleomenes* and *Philopamen*; together with the *Eclogæ* or *Excerpta* out of *Diodorus's* last Books, printed in the *Hanovian* Edition of that Author; are advised to be Read in this Place by our Learned Guide so often mention'd, I mean Mr. *Degory Wheare*. After which *Polybius* comes next in Course. But we will speak a Word of *Plutarch* first.

Plutarch is an Author, whose Works are so well known, and so frequently in every Hand, that our Historical Student would not have pass'd him by, altho' we had not mention'd him. But in Honour to his Worth. and to keep up our Method of Naming all; we must give a short Account of him and his Writings. *Plutarch* was Born at *Charonea*, a City of *Boeotia*, a Province of *Greece*. His Father was in his Time chief Magistrate of the City, and our Author was frequently employ'd in Offices of Trust and Honour. He is suppos'd to have been Born about the latter end of the Reign of *Claudius*, and by some Expressions in his own Writings, 'tis likely he came to *Rome* in the Time of *Domitian*, but whether he settled at that Time, or rather only occasionally came thither, as he also Travell'd to all the Cities of *Greece*, to examine the Archives, and collect Materials, for his intended Work of the Lives of illustrious Men is uncertain. The time of his Flourishing at *Rome* being in the Reign of *Trajan*, under whom he enjoy'd the Dignity of Consul, and was honoured with great Trust and Power: after *Trajan's* Death he return'd to *Charonea*, where he also, as his Father had been before, was chosen Archon.

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Plutarch was a Philosopher as well as an Historian, and therefore wrote several Treatises in that Faculty, most of which are lost, his *Morals* excepted: But that which comes properly under our Notice is that admirable Work, the *Lives* of the most illustrious Men, *Greeks* and *Romans*. A Work so Excellent and Useful, that all Nations have chosen to Matriculate it, and make it speak their own Tongue, and consequently it has been Read by all Men that have had any regard at all for Literature.

This universal Reception and Approbation of it has anticipated our *Elogiums*, of which all Criticks are full; But to avoid Prolixity shall transcribe only these few.

Mr. *Whear* speaks thus of him. What is there in this Author that can be Read without great Advantage and Reward, especially if he falls into the Hands of a serious Reader that is apprehensive, and of an experienced Judgment? Treasures of Learning, Wisdom and History, may be found in *Plutarch*; yea, there are some that assert his Monuments, I mean his Parallel Lives and *Morals*, are the Libraries or Collection of all the ancient Historians, or rather Writers; and of all either *Greeks* or *Romans* that have spoken or done any thing in an elevated degree, Honourably, Rightly or Wisely. *Lipsius* Styles him the Prince of Writers, who doth wonderfully Form the Judgment, and in a diffused and plain way of Writing, leads a Man every where to Virtue and Prudence.

For the Affinity of the Subject, we must continue our Digression to speak of *Cornelius Nepos*, whose Lives of illustrious Men we have so often mentioned. This Author flourished in the pure Age of the *Latin* Tongue, that is to say, in the Reign of *Julius Caesar* and *Augustus*, and was Intimate with several Persons of eminent Degree, particularly with *Cicero*, and *Pomp. Atticus*. He was a Native of *Verona*, but lived most of his Time at *Rome*, where he wrote the Lives of Historians both *Greek* and *Latin*, as well as Captains, altho' only the latter is preserved. And even that too was attempted to be Stolen from him by *Æmilius Probus*, who lived in the Time of *Theodosius*, and pre-

sented to that Emperor the Book we now have as his own. But the curious Taste of these Modern Ages has been able to discover the Language to be *Tullianævi*, as *Vossius* Stiles it; and notwithstanding the Expressions of *Probus*, whereby he would intimate himself to be the Author; Justice is now done to *Cornelius Nepos*, and the whole World of Judicious Criticks have restored this Work to its right Father.

Polybius, a Native of *Megalopolis*, a City of *Arcadia*, the Son of *Lycortas*, who was sometime Sovereign of *Megalopolis*; flourished about *A. M.* 3828. He wrote Forty Books, of which Five only are now Extant, except in Fragments and Excerpts, which with great Judgment and Industry were collected together by the Learned *Casaubon*, and publish'd in his Edition of this Author. He begins his first Book with the Affairs of the *Romans*, from the taking of *Rome* by the *Gauls* under *Brennus*, and employs that and the second by way of *Apparatus*, to run thro' the chief Affairs of the *Romans*, *Greeks*, *Macedonians* and *Carthaginians*, to the time of the second Punick War, wherein having shewn by what degrees the *Romans* made 'em selves Masters of *Italy*, and began their Dispute with the *Carthaginians* for the Dominion of the Sea, He proceeds in the three following Books to Treat of the *Roman* and *Grecian* Affairs to the end of 104 Olympiad, that is, *A. M.* 3592. with great Judgment and Knowledge, giving us a vast variety of Civil and Military Literature.

The other Books, of which we have now Extant, only some broken Parcels were composed with the same Exactness, and continued the History to the end of the second *Macedonian* War with *Perseus*, when an End was put to that Kingdom, and the *Roman* began to bear the Name of the Fourth Monarchy.

This Author was held in great Esteem, and frequently Read by the Emperor *Constantine* the Great, in whose Time the Work is supposed to have been Compleat. *Cicero*, *Strabo*, *Josephus* and *Plutarch*, mention him with great Honour, and the famous *Marcus Brutus* was so in Love with him, as to take the pains of making a Compendium of his Works for his constant Use.

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Use. No Historian ever took more care to relate Matters faithfully, nor none has more Judiciously illustrated his Work with wise Politicks, and excellent Descriptions of Countries, Persons and Things. *Rapin* gives us this Character of him; *Polybius* (says he) is more Grave than *Thucydides*, he does not so often introduce, *Scipio* speaking altho' he had a kind of Right to do it, having all along waited upon him in his Wars. *Polybius* has frequent Digressions upon Politicks, the Art of War, and the Laws of History, which do not seem necessary. He is a greater Libertine than *Xenophon*, and treats the Opinions the People of those Days had of their Gods and Hell, as Fables. The great Esteem the *Grecians* had of him, is visible by the many Statues they erected to his Honour, the Inscriptions of two of which reported by *Pausanias* shew us, That he Travell'd over all Seas and Lands, was a Friend and Allie to the Romans, and reconcil'd them, being then incens'd against the *Grecians*. On another, If Greece had at first pursued the Council of *Polybius*, it had not offended, but being now miserably afflicted he is her only Comfort and Support. The same *Pausanias* Remarks, That he was so great a Statesman, that whatever the Roman General did by his Advice prospered; and whatever he acted against it had ill Success. *Justus Lipsius* gives us his Judgment of him thus, *Polybius* (says he) in Judgment and Prudence is not unlike *Thucydides*, but in his Care and Style more loose and free: He flies out, breaks off, and dilates his Discourse, and in many Places does not so much relate as professedly teach; but then his Advices are every where right and salutary, and I should therefore the rather commend him to Princes, because there is no need of an anxious enquiry into his Thoughts, for he himself opens and reveals his Sense. To conclude, if the Reader Consults the Learned *Casaubon's* Preface to his Edition and Translation of this History. Or even the Character of *Polybius* by Mr. *Dryden* before Sir *Henry Sheer's* Translation of it: He will receive a full and clear Demonstration of the Excellency of this Author.

S E C T. II.

The Writers of the Roman History.

OF the many Empires and great Estates that have been in the World, the Roman has apparently excelled, both in extent of Power, and in length of Duration. As also in great and glorious Actions, and in virtuous and heroick Examples. And therefore the Study of their History does undoubtedly deserve our Care. Of this History the Learned *Justus Lipsius* in *Cent. 3. Misc. Ep. 61.* thus Expresses himself. In the Roman History (says he) there is a plenty both of great Things and strange Events, which many Writers have Illustrated. O great and most glorious Empire! And I add of long Continuance! And therefore it is no wonder if it transcended both in Men and Actions, that short Liv'd Monarchy of the Grecians; the Grecians (said one) excel in Precepts, the Romans in Examples, and in Truth so it is, there never was a Nation, nor I believe ever will be, which affords more commendable and virtuous Examples both for Peace and War; and therefore (my young Man) come to this Harvest, gather the Sheaves of Corn, and lay them up for thy Use.

In the Reading this History, Mr. *Wheare* advises *Lucius Florus*, to be begun with. As being a Compendium of it from *Romulus* to the Reign of *Trajan*, (in whose Time he flourished) finely, plainly and elegantly written. The Accuracy and Brevity of it are very often wonderful, and there are many shining Sentences like Jewels inserted here and there with both Judgment and Truth, says *J. Lipsius*. But at the same time we must say with *Tan. Faber*, This acute and elegant Work is not to be Read or Esteemed as a History; but rather as a Panegyrick or Declamation in Commendation of the Roman People and Empire. He is Irregular in his Order of Time, and careless in the Names of Men and Officers, which often disturbs the Sense, and

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and confounds the Reader. The Elegancy of his Style is generally commended, and the Sprightliness of his Fancy has obtain'd him the Name of the *Witty Historian*.

Since we have all along commended Epitome's at the Entrance of History, the Reader may in this Place take Mr. *Eachard's Roman History* as being ingeniously written. And after the general Account given in our following History, proper to dilate the Students Knowledge in *Roman Affairs* before he enter upon *Dionysius Halicarnassæus*.

At the same time also, nothing can be more proper for his careful Perusal, than the *Roman Antiquities* of Mr. *Basil Kennett*, a most polite, accurate and ingenious Piece, both in Language and Matter: Which will abundantly assist him in the right Understanding of the *Roman History*.

And when he has attentively consider'd the Shadow and Picture of the *Roman History*, let him proceed to consider the Body of it in all its Parts in the following Method and Order of Authors, says Mr. *Whear*.

Dionysius, usually stiled *Halicarnassæus*, because a Native of *Halicarnassus* came to *Rome* in the Time of *Augustus*, and lived there 22 Years, which Time he employed in Writing the History of the *Roman Nation*, which he compleated in XXII. Books, whereof only Eleven are Extant, and give us the History of 323 Years. This Excellent Author in order to a clear Notice of the *Roman People*, has begun his Work with the *Aborigines*, or most ancient Inhabitants of *Italy*: Wherefore his two first Books he justly entitles the *Antiquities of the Romans*. Nor was he less careful to give a Stranger a right Idea of the Customs and Laws of the *Romans*, which he has done more amply than any of the *Latins*; For (as *Bodin* says) what the Latin Authors neglected as common and well known, viz. their Sacrifices, Plays, Triumphs, Ensigns of Magistrates, and all the Order of the *Roman publick Government*, their Taxes and Revenues, their Divinations, their great Assemblies, and their different Partitions of the People into Classes and Tribes; lastly, the Authority of the Senate,

the Commands of the Plebes or lower Orders, the Authority of the Magistrates, and the Power of the People he has delivered very accurately. The Laws of Romulus, Numa and Servius, had, together with the Origin of the People of Rome, perish'd totally if this Author had not preserv'd them. This is the Subject of *Dion. Halicarnas*. His Authority is thus far vindicated by Scaliger, That we have no Author remaining who kept so good Order in Chronology. And altho' he may lie open to Blame for over credulously relating some improbable Stories, yet upon the whole, even Mr. *Rapin* says he is exact Diligent, Judicious, and more Sincere than *Livy*: But that he is a very Prolix Orator. To conclude, The History and Antiquities of *Dionysius Halicarnassæus* has an universal Esteem, and the Loss of that Part that's wanting is exceedingly lamented. This we have, brings the Story to the Consular Government; and the other Books he wrote brought it down to the first Punick War.

Titus Livius, a Native of *Padua*, flourished in the Time of *Augustus*, and published at *Rome* his compleat History of the *Roman* Affairs from the Building the City to his own Time, that is, to the Death of *Nero Drusus*, *A. U. C.* 744. in One Hundred and Forty Books, but of these only Thirty Five are now Extant, that is, the first Ten. The Twentieth, and so to the Forty fifth. The Contents of the other Books are collected by an Epiromizer, which some but Erroneously have Esteemed to be *Luc. Florus*. The first Ten Books bring down the History to the Year 461. after the Building of *Rome*. With these Ten Books are to be Read *Plutarch's* Lives of *Romulus*, *Numa Pompilius*, *Valerius Poplicola*, *Coriolanus*, and *Camillus*. The second Decad is lost, it contain'd the History of 70 Years, viz. from *A. U. C.* 461. to 531. The Epitome of these Books, the 17th, 18th, 22d, and 24th Books of *Justin*: The first and second Books of *Polybius*, *Plutarch's* *Marcellus*, and *Fabius Maximus*, and *Appianus Alexandrinus*, will in some measure supply this Chasm. The remaining 25 Books of *Livy* Extant, contain an uninterrupted History of Fifty six Years, viz. to *A. U. C.* 587. together with these Books are

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to be Read *Plutarch's Hannibal, Scipio Africanus, J. Q. Flaminius, Paulus Æmilius, Cato Major or Censorinus.* The remaining 93 Books contained the History of 157 Years, to the Death of *Nero Drusus*, the Son of *Livia*, the Wife of *Augustus*, A. U. C. 744. The Contents of these Books are also Extant, and may be Illustrated by *Plutarch's* two *Gracchi*, *Cato Minor*, *Sertorius*, *Lucullus*, *Pompey*, and *Marcus Brutus*. Also *Salust* and *Cæsar's* Commentaries come within this Period.

The Character of *Livy* is thus given us by Learned Men. *Titus Livius*, says *Cremutius Cordus* in *Tacitus*, famous above all others for Eloquence and Fidelity. *Herodotus* (saith *Quintillian*) will not be offended that *T. Livius* is compared with him, seeing he is in his Relations of Things of a wonderful Sweetness, of a most clear Candor; in his Orations Eloquent above what can be spoken, every Passage in them being exactly fitted both to the Things and Persons. And as to the Passions, especially the sweeter and milder (that I may speak sparingly) no Historian has better Represented them. The famous *Casaubon* speaks thus, *Titus Livius* is a great Author, divinely Elegant in a certain sweet plenty of Style, loving Virtue, hating Vice, right in his Judgment, expert in Things relating to Peace and War, tho' no way accustomed to, or experienc'd in the latter: And if I have any Judgment, this was the only Genius the People of Rome, (I speak as to History) ever had equal to their Empire.

As to that Distinction in his Style, which *Asinius Pollio* calls *Patavinity*, and which *Quintillian* interpreted, a diffused Idiom of Speech not purely Roman; The Criticks are in much Contention about. For that extraneous Dialect being not discoverable in the Writings of *Livy*, it is concluded *Pollio* must have meant something else, and *Quintillian's* Taste was too Delicate. *M. Dacier*, in the Notes upon *Horace's* Ode to *Asinius Pollio*, gives us this Judgment upon it, namely, The *Padouans* were true to their ancient Republican Liberty, and therefore in the Civil War, inclined in their Affection to *Pompey* against *Cæsar*, which *Livy* in his History having pursued, *Pollio*, who was of the

other Party, reproach'd him with that as a Fault in his Style.

Some think it strange that *Livy*, who was a Man of Wit, should relate so many populous Reports, which he did not believe at all himself, as he always seems to Insinuate. His History is full of Prodigies: Now an Ox has spoken; another time, a Mule has ingendered; and then again, Men and Women, Cocks and Hens have changed their Sex. There Rains nothing but Stones, Flesh, Chalk, Blood and Milk. The Statues of the Gods are said to have spoke, wept or sweated Blood. In short, adds Mr. *de la Mothe la Vayer*, how many Apparitions of Phantoms do we find in him? How many Armies ready to engage in the Air? How many Lakes and Rivers of Blood?

Monsieur *Rapin* speaks thus of him: 'The Nobleness of *Livy's* Expression ravishes my Soul into extasy; 'tis about Two thousand Years since that Historian commands a respectful Attention from all Nations, by his Awful and Majestick way of speaking, which has been the Admiration of all Ages. To speak the Truth, nothing satisfies my Mind so well as his admirable choice of Words, always proportioned to his Sentiments, and his excellent manner of Expressing the Sentiments, always conformable to the things he speaks of. In short, he has hit best of any Man upon that sort of Style, which *Cicero* advises to Historians: And it is by that great Pattern, that *Buchanan*, *Mariana*, *Paulus Æmilius*, *Paulus Jovius*, (and all those that have outlived the Times they flourished in,) have squared their way of writing History. *Livy* has a very engaging way of telling a Story, which is his admirable Skill of mixing little things with great ones; because great things by themselves are fatiguing and require great attention, whereas little ones are pleasant, and unbend ones Mind: According to the same Method he varies his Adventures, makes sad things succeed those that are pleasant, and mixes very discreetly the shining with the Dark, that he may keep up the Reader's attention by that agreeable Variety. The most perfect Pattern we find in History, of a great Action related with all the heighten-

ing and enforcing Circumstances, is the March of *Hannibal* into *Italy*, described in the 31st Book of *Livy's Annals*. This, in my Opinion, is the most finished Piece in all his History, and we meet with few things of that strength in all Antiquity. Never was a greater Design framed by a more extraordinary Soul: And never was any thing Executed with more Boldness or Resolution. The Question was how to come out of *Africa*, go through all *Spain*, surmount the *Pyrenees*, cross the *Rhine*, a River so broad, and so rapid near its Mouth, and whose Banks were thick set with so many Enemies; open ones self a Way through the ragged *Alps*, a thing never attempted before; March continually over Precipices; dispute the Ground at every step with a People that lay in Ambush in a continued *Desfile*, and that too among the Snow, the Ice, the Rain, and the Torrents; brave the Storms and Thunders; wage War against Heaven and Earth, and all the Elements; draw after one an Army of a Hundred thousand Men of different Nations, and all dissatisfied with a Captain, whose Courage they cannot imitate. Fear seizes the Soldiets Hearts, and *Hannibal* alone remains in all unconcern'd Tranquility; the Danger that surrounds him on every side casts all the Army into Consternation, while his great Soul is still composed and serene. All things are described with the most dreadful Circumstances: The Image of the Danger is expressed in every Word, and never was any thing in History either more finished, or touched with deeper Colours, and greater or bolder Strokes. *Quintilian* declares that of all Historians, *Livy* has signalized himself most by these tender and delicate ways, wherewith he has touch'd the softest motions of the Soul: The Rape of the *Sabine*, and the tenderness they exprest to disarm both the *Romans* their Husbands, and the *Sabins* their Fathers: *Lucretia's* Death, and her Body exposed to publick view, to stir up the People to Rebellion against the *Tarquins*; *Vetturia* prostrate at her Son *Coriolanus's* Feet, to avert the Siege of *Rome* which he intended. *Virginia* Stabb'd by her own Father; the Consternation

nation Rome was under after the Battle of Cannæ,
 and a thousand such other Strokes touched in his
 History, in the tenderest and most delicate manner,
 and with the most pathetick Expressions imaginable,
 are fine Instances of it. And 'tis principally in this
 Author, that we ought to study the way of expres-
 sing the Passions as they ought to be touch'd in Hi-
 story: For he never animates it but where a Heat is
 requisite. The Description of the Place where Han-
 nibal attack'd Minutius, in the 22d Book of Livy's
 Annals, is a Passage extremely well touch'd. Livy
 speaking of *Lucretia*, who was so handsom in her
 Husband's Eye, without mentioning her Face does
 only describe her Vertue, and gives us in four Words
 the greatest Idea we can frame of an honest Wo-
 man: *Lucretiam nocte sera non in convivio, luxuque,*
sed deditam lanae, inter Ancillas sedentem inveniunt.
 Livy goes on his way, without stopping any where;
 he tells you what he knows about the things he
 speaks of, and leaves the Reader at liberty to make
 what Reflections he thinks fit, without preventing him
 by his own: And if he does, 'tis but seldom, and
 then too in few Words, but Noble and Great; as
 when he relates the Crime and Punishment of *Ap-
 pius*, who had ravished *Virginia*. The only Model
 we ought to propose to our imitation in point of Di-
 gressions is *Livy*, when he steps out of the Roman
 History to speak his Thoughts about the success
 which *Alexander* might have had, if he had bent his
 Arms against *Italy*. He is very cautious in speaking
 his Opinion, and that too without labouring to pre-
 vent the Minds of People by a studied Excuse. His
 Reasoning upon that Subject is very curious, and
 not at all out of its Place. There are Beauties that
 consist only in a turn of Eloquence or Wit. They
 are very surprizing, and look wonderfully well when
 artfully placed. Here are some Examples out of
Livy. *Porfenna*, King of *Clusium*, besieges Rome.
Caius Mutius deeply touched with the Danger his
 Country is in by so pressing a Siege, goes into
Porfenna's Camp, and kills the King's Secretary,
 whom he mistakes for the King himself, who stood
 then

then just by him. The King Commands burning Coals to be brought to force him by the Torment of Fire, to own his Accomplices: This Courageous Youth, without any manner of Concern, puts his Hand into the Fire, and lets it burn to the last, without so much as turning Pale upon the Matter, and thus bespeaks the King; *See what a Contemptible thing Life is to those who have true Glory in Prospect.* These Words spoken with Resolution, presently change the face of Things. The Murderer as odious and abominable as he is, casts the Beholders into Wonder and Amazement: They look upon him with Respect, and send him back with Commendation, at the same time that they were preparing the most exquisite Torments for his Punishment. 'Tis only one Word that occasions this sudden change, and this Word well placed is a very great Ornament in a Narration. Thus *Fabius* having re-taken *Tarentum*, *Hannibal*, the Vanquished, spoke these fine Words, which savoured still of the Conqueror praising himself to praise his Enemy: *The Romans*, said he, *have also at last their Hannibal*: This is a very proud way of being Humble. These Strokes are very frequent in that Historian; and indeed, nothing can give a greater Idea either of those we make thus speak when they do it well, or of him that makes them speak when he does it to the purpose. *Livy* persuades more by his sound Morals, than great Capacity: For through the various Intrigues, Interests, Passions, and other Disorders which he describes, he gives a glimpse of an honest Mind, which proclaims a better Man than Historian. We see in them the inmost recesses of the Heart, of those he describes the very bottom of his own; and among the false Lights he discovers in their Conduct, he is never out himself. He judges well of all, for his Soul is as Upright, as his Wit is True. *Livy* is the most accomplish'd of all Historians, for he has all the great Parts requisite to write History; a fine, clear Imagination; a noble Expression; a true Judgment; an admirable Eloquence. He has none but great Ideas in his Mind; he fills his Readers Imagination by what

• what he says ; by that means he affects the Heart
 • and moves the Soul : He has the greatest Genius for
 • History, and is one of the greatest Masters of Elo-
 • quence that ever liv'd. I don't understand what
 • *Asinius Pollio* means by reproaching him with a Coun-
 • try way, favouring of *Padua*, which he calls *Para-*
 • • *vinity*. His great Talent is to make People feel
 • what he says, by ingaging those that read him in
 • his own Sentiments, by inspiring them with his Hopes
 • and Fears, and giving them all his Passions, by his
 • admirable Art of setting the most secret Springs of
 • the Heart a going.

I hope the Reader will easily excuse me for dwelling
 so long upon *Livy's History* : He is the great Master of
 this Art, and deserves to be well known ; and since no
 Man can give us a better Account of him than Mon-
 sieur *Rapin*, I thought it proper to give you this long
 Abstract.

Appianus descended of one of the Families of *Alex-*
andria, came to *Rome* in the time of the Emperor *Tra-*
jan. He there practic'd the Law for some time, and
 pleaded with that Force and Eloquence, that he was
 soon advanc'd to be one of the *Procuratores Caesaris*,
 and afterwards carried to greater Dignities in the Em-
 pire under *Adrian* and *Antoninus Pius*. His History
 contained Twenty four Books, beginning with the
 Burning of *Troy*, and proceeding thro' all the Progeny
 of *Aeneas* to *Romulus*, and so forwards to the time of
Trajan. But of this Work but a part remains Extant,
viz. the *Punick*, *Syriack* and *Parthian* Wars, those a-
 gainst *Mithridates*, the *Spaniards* and *Hanibal*, together
 with the Civil Wars, and the Wars of *Illyricum*. This
 is a Writer according to *Photius*, who was studious of
 delivering the Truth as far as possible ; a discoverer
 of the Military Discipline above most others : And as
Bodin observes, hath as in a Table represented the Pro-
 vinces, Revenues, Armies, and in general the Descrip-
 tion of the whole *Roman Empire*. But *Scaliger* calls
 him a meer Child in History ; and *Vossius* affirms, he
 took many Things from *Polybius*, and transcribes *Plu-*
tarch Word for Word. But perhaps these Transcrip-
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tions may have been added since by others, for *Appian* was contemporary with *Plutarch*. *Rapin* says, He was a Copier of all the *Greeks* that treated on the same Subject, which occasioned his Style to be as various as the Books from which he Stole. Yet after all, his Works are not to be despis'd, for they contain Matter of Learning. *Henry Stephens* calls him the Companion of *Dion Cassius*, and even prefers him before him, commends him for his Method of reducing his History into Classes. His five Books of the Civil Wars are recommended by Mr. *Babun*, the Translator of *Wheare's* Lectures, as one of the best Supplements of the last Books of *Livy*, and an Introduction to the History of the *Cæsars*.

C. Sallustius Crispus, was Born at a Town in *Abruzzo*, a Province of the Kingdom of *Naples*, and flourished about the Year of *Rome* 707, or the 44th before *Christ*. He was Tribune of the People the same Year that *Clodius* was Kill'd by *Milo*; and was a Man of so Debauched a Life, that he was Expell'd the *Senate*; but by *Cæsars* Interest restor'd and chosen *Prætor*, and afterwards made Governour of *Numidia*; where he acquired Wealth (some say by violent Extorting) and at his return to *Rome*, purchased the magnificent House and Gardens, which long after (if not to this day) bore his Name. But his Writings bare no Tincture of this Vicious Nature; in them he shews a manly Judgment and virtuous Character. He wrote a History of *Rome* from its Foundation, but of that a few Fragments only are Extant. What we have of his Entire are, a History of *Catiline's* Conspiracy, and of the War with *Jugurtha*, King of *Numidia*. Two Orations to *Cæsar*, concerning the settling the Publick, are also ascrib'd to him, and usually Printed with his Works, but doubted to be his. His Style is Severe and Short, which makes him sometimes Obscure, but his Matter Noble and Sublime. *Quintilian* compares him with *Thucydides*; and *Tacitus* calls him the most Florid Writer of the *Roman History*. *Just. Lipsius* says, in his Judgment *Sallust* deserves the place of President in the Senate of Historians. *Chr. Colerus* says, That by the Testimony of the Ancients themselves, there was in *Sallust* all those Endowments

ments that make a perfect Historian. He had (says he) a profound Knowledge in Publick Affairs. Monsieur Rapin's Judgment of him is thus, 'Sallust is Great and and Sublime in his way of Writing, which made Quintillian compare him with Thucydides. But the Question is, whether Sallust's Style, as Stiff as it is, be not better and more proper for History, and gives not more Force and Weight to the Discourse. Has it not also its Beauties? Sallust's Character is to be exact and concise; he is principally to be commended for the swiftness and rapidity of his Discourse, which animates him, and gives him so much Life. Sallust's Description of the Place where Jugurtha was Defeated by Metellus, serves to acquaint us the better with the Fight. We see by it the Fortitude of the Roman General, as well as the Experience of the King of Numida, in taking all the Advantages of the Ground; and the whole Account of the Fight is better understood by the Image of the Place which the Historian sets before our Eyes. The Description of Africa, in Sallust's War of Jugurtha, is too minute and particular: He should not have said so much to mark the Bounds of the Kingdom of Atterbal and Jugurtha then in Question. What need was there to describe all that vast Country, and to distinguish the particular Manners of so many different Nations? Trogus charges Sallust and Livy (and not without a great deal of Reason) with a wanton and immoderate Excess of Harangues in their Histories. And indeed all those Speeches we put in the Mouths of great Men, carry with them an Air of Falshood; for from what Memoirs can a Man pretend to have fetch'd them? And besides, a Warrior never speaks like an Orator. Therefore Harangues are Suppositious, as well as that which Sallust makes Catiline speak to the Conspirators, which probably were secret and extemporary. Most of Sallust's Harangues are admirable, but never to the purpose: Nothing can be finer than Marius's Speech; it is the soundest Piece of Morality in the World, concerning a Noble Birth; every thing there is reasonable, and Antiquity cannot boast of many Discourses, where one may find so forcible

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Persuasions to Virtue; but that is out of its proper
 Place: And the Air with which he makes *Cato* and
Cæsar give their Opinions in the Senate, himself (as
 great as he is) is little proportion'd to the rest of the
 History. We ought to make the Picture of none but
 important Persons, wherein *Sallust* is faulty; for he
 gives us the Picture of *Sempronius*, who is but indi-
 rectly concerned in the Conjuratation of *Catiline*. *Sal-*
lust, with all Simplicity, is too prolix when he in-
 vieghs against the Corruption and loose Manners of
 his Time; he is always angry with his Country,
 and always discontented with the Government: He
 gives us too ill an Opinion of the Commonwealth,
 by his Invectives and Reflections upon the Luxury
 of *Rome*. Thus nothing can be more Eloquent than
 the Description of the Condition *Rome* was in, when
Catiline took the Resolution of making himself Master
 of it: And when that admirable Author represents
 the Commonwealth, corrupted by Luxury and Ava-
 rice, and sinking under the Weight of its own Great-
 ness, he uses the most exquisite and eloquent Expres-
 sions that can be met with in any History. 'Tis in
 those Images that a Man of Skill has an opportunity
 to shew it; and the Historians of the first Rate are
 full of those fine Strokes. *Sallust's* Preambles, which
 are great Speeches, full of Sense and manly Elo-
 quence, seem to me to carry with them an Air of
 Affectation: They are generally Common Places that
 have no Regulation to the History. Perhaps this Au-
 thor had some *Pièces of Reserve*, which he employed
 upon occasion, as *Cicero* us'd to do: That Method
 may be good for an Orator, who speaks often in
 Publick; but such Precaution is not allowable in an
 Historian, who is supposed to be Master of himself,
 and of his Time. Among the *Latins*, *Sallust* has a
 noble Expression. a true Wit, and an admirable
 Judgment. No Person ever imitated so well the ju-
 dicious, exact and severe Stile of *Thucydides*: He is
 sometimes stiff in his Expressions, but he never flags;
 his Conciseness makes him now and then obscure.
 his Manners are always true, and he gives Weight
 to all that he says. His Sentiments are always fine,

although his Morals were bad: For he continually declaims against Vice, and always speaks well of Virtue. I find him a little too morose and peevish with his own Country, and too censorious upon his Neighbour; but take him all together he is a very great Man.

Julius Caesar was as great a Man by his Pen as by his Sword; which makes *Quintilian* say of him, that he wrote, and spoke, and fought with the same superiority of Spirit; *Eodem animo dixit quo bellavit*. *Caesar* had almost an universal Knowledge, and *Pliny* speaks of him, as of a Prodigy of Learning and Wit. He learnt Astronomy in *Egypt*, and published afterwards a Tract concerning the morion of the Stars; which was the more curious, in that he foretold his own Death, upon the *Ides of March*. If what *Pliny* says, be true, we must own that *Caesar* has had a more active and vigorous Mind than all the rest of Men. He reports, that he used sometimes to Read, Write, Dictate, and hearken to other People at once; that he made nothing of Dictating four Letters of Importance at the same time, and that he has often kept seven Amanuenses employ'd.

Caesar has compos'd a great many Works, but I confine my self to those which relate to History. His Commentaries which contain VII. Books, have always been in great Esteem. They are so naked, says *Cicero*, and so destitute of those Ornaments, that he was able to give them, that one may plainly see he never design'd to write a compleat History. These VII. Books of the Gallick Wars, are for the most part an Account of *Caesar's* Actions, and he seldom mentions any thing but what he hath been an Eye-witness of: We may say the same of the three Books of the Civil War against *Pompey*, which are certainly *Caesar's*, notwithstanding what some have said to the contrary.

The Learned do remark, That his Books are full of excellent Things, and such as are able to Form both great Captains and wise Politicians; which gives *Vossius* occasion to blame those Masters of the Latin Tongue, who put *Caesar's* Works into the Hands of their Disciples, only for the sake of the Elegancy and Pro-

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Propriety of the Language : This, says he, is to admire Leaves, while we neglect the most excellent Fruit in the World. *Vossius's* Advice upon this Matter, is too important to be omitted in this Place ; these are his very Words. *Sane ex eo haurire est maximarum & utilissimarum rerum copiam, quam verborum elegantia contenti negligunt ; minus etiam Pueris sapiunt, qui nunquam ita se arboris frondibus oblectabunt, ut egregios ejus fructus contemnunt.* [De Hist. Lat. lib. 1. cap. 13.]

Concerning this Author thus writeth Mr. *Whear* ; as to *Cæsar's* Commentaries, who ever thought they did not deserve the highest Commendation, and to be Read by young Men with the utmost Care. They are (says *Aul. Hirtius*) so much approv'd by the Judgment of all, that they rather seem to have prevented the need of another Writer, than to have afforded him an Assistance or Occasion : And yet my Wonder here exceeds that of all others, for they only know how Well and Correctly he hath written, but I know with what Facility and Quickness he did it. The same *Aul. Hirtius* wrote three Books of the *Alexandrian*, the *African*, and the *Spanish Wars* : Usually printed with the common Editions of *Cæsar*, and are valued by Men of Learning. *Gerh. Vossius* of *Cæsar* speaks thus. He is a Pure and Elegant Writer, most Accurate in the Structure of his Words, and glides along like a pleasant quiet River : Politick and Grave in his Sentences, wherein he excels *Xenophon*, tho' in the rest he is not much unlike him. But *Justus Lipsius* does not quite agree with these, his Character is thus. Of those Historians that are Excellent, *C. Cæsar* is most praised ; if as an elegant Narrator, I willingly assent, for the Style of him is truly pure, adorned, but without Paint or Force, and worthy of either the *Attick* or *Roman Muse* ; but if as a perfect Historian, I say I doubt, because in his Civil History, some doubt of his Fidelity, and the third requisite in a good Historian, the Moral and Politick Part is altogether wanting in him : And therefor *Cæsar*, who was no under-valuer of himself, gave them the Title of Commentaries, and not of Histories, and even for this he deserved true Praise, because he despised the false.

Xenophon, says *Monfieur Rapin*, has a soft delicate way of Writing : His Discourse, which is like a pure and clean Stream, has no Parallel in all the Writings of the Ancients, except *Cæsar's* Stile, than which nothing was ever writ with greater Purity in *Latin*. The Observation of a modern Critick, who finds a difference of Stile in the Books of the Civil War, which he pretends not to be written with the same Purity as the Wars in *Gallia*, is a squeamish Niceness which I cannot but wonder at ; for my part I must freely own, that my Taste is too gross to be sensible of it, and therefore I am of *Suetonius's* Opinion, who puts no difference between them : I am charm'd with the Elegancy and Simplicity of that Author, and find no Body that ever writ with so much clearness. Thus *Cæsar*, as plain as he is, has something more noble in the plainness and simplicity of his Discourse, than *Tacitus* in all the Pomp and Statefulness of his Expressions : And we meet sometimes with a Negligence in the Ancients better than all the Accuracy and Exactness of the Moderns. *Cæsar's* Narrative is admirable by its Purity and Elogence, but it is not lively enough, and wants a little of that Force which he used to desire in *Terence*. One cannot be said to write History who barely relates the Actions of Men, without speaking of their Motives ; but he is rather like a Gazeteer, who is contented to acquaint us with Matter of Fact, without tracing it to its Spring and Cause. Just as *Cæsar*, who relates simply his Marches and Incampments, without acquainting us with the Motives of them. All his Narration is too plain and Naked ; however, it may be said of him, that he only writes Memoirs. *Cæsar* has an Extream entirely opposite to *Tacitus* : In him you find but a plain, naked Stile, without Tropes and Figures, and destitute of all manner of Ornament. Nothing is so tedious as a Description too nice and minute ; which Fault *Cæsar* runs into in his Commentaries, when he describes his Warlike Machines. It seems as if that great Captain, whose Reputation in the Military Science is so well establish'd, had also a Mind to gain that of a good Engineer : There is in that a cer-

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tain Air of Affectation unworthy of so great a Man. In point of Harangues, *Polybius* is more discreet than *Demosthenes*; but *Cæsar* is more cautious still, for he seldom makes any of those Speeches, because they do not consist with the Truth of History, and chuses rather to write bare Memoirs, that his Discourse may be more plain. *Cæsar* has been the greatest Master of Expression that ever was. Pedants are in the right when they admire the inimitable Purity of his Stile, but I admire more his good Sense; for never did any Man write with so much Discretion, and he is perhaps the only Author in whom we find no Impertinence. He speaks of himself as an indifferent Person, and is ever constant in the wise Character he has taken upon him. 'Tis true, he is not a perfect Historian, but then 'tis certain also that he is an admirable Pattern to write History.

Dion Cassius, a Native of *Nice* in *Bithynia*, a Province of *Asia Minor*, Son of *Apronianus*, who was Proconsul of *Cilicia*, when the Emperor *Adrian* began his Reign. Flourished at *Rome* in the times of *Commodus*, *Pertinax*, &c. and enjoyed the greatest Dignities, having been twice Consul, and afterwards Governor of *Pannonia*. He wrote a History of the *Romans* from the time of *Æneas*, to the Slaughter of *Heliogabalus*, (or as it ought to be writ *Elagabalus*) in LXXX. Books divided into Decads. But of these only XXV. are Extant, the latter End of the XXXVth, which begins with the Actions of *Q. Metellus* in *Crete*, A. U. C. 686. being the first of what we now have; the following 24 Books are entire, which bring down the History to the Death of *Claudius Cæsar*. An Epitome of the latter XX. Books made by *Xiphiline*, a Monk of *Constantinople*, is also Extant, and perhaps occasion'd the loss of the Original. And also noble Excerpta by one *Theodosius*, and other large Excerpta in the Collections of *Constantinus Perphyrogenneta*, which do in some measure make amends for the otherwise invaluable Loss. Of this Author thus speak the Learned; *Dez. Ware* says, he is deservedly reputed one of the best Historians. *Joan. Bodinus* speaks thus, *Considering that*

Dion spent his whole Life in managing publick Affairs, by all the inferior Degrees of Honours, arose to that height as to be twice Consul, and after that being Proconsul governed some Provinces to his great Honour, joyning a great Knowledge and Experience together; who can doubt whether he is to be placed among the best Writers of History? In truth he gathered together very accurately the Order of the Assemblies of State, and the Rights of the Roman Magistrates; he is the only Person who hath given an Account of the Consecration and Deifying of their Princes *; and divulged the Arcana Imperij, as Tacitus calls 'em, for he was a diligent Searcher into the publick Councils. ' He is the only ' Author (saith Chr. Colerus) who has given us the famous and politick Oration of Mæcenus to Augustus, ' [to perswade him to continue the Empire] and also ' the splendid Oration of Agrippa [advising him to quit ' it] in other Things and Relations he hath not wholly ' escaped the Suspicion of Falshood.

Dion Cassius is censured on these Accounts, viz.
 1. That he boasts of a Genius or Spirit that directed him in his Actions, at whose Impulse, and the Command of the Emperor Septimus Severus he wrote his History. 2. That he was able to keep his Credit at Rome, tho' a Foreigner, and Rich under the Reigns of Commodus, Caracalla, Macrinus and Elagabalus, who took delight in punishing and destroying the best and most Virtuous Men. And 3. That he has in his Writings most Satically inveighed against those remarkable Patterns of Virrue, Cicero, and Brutus.

To conclude, Mr. Rapin gives us this Judgment of him. ' The Speeches of Agrippa and Mæcenus are both ' admirable, but they are so long, that they make up ' the whole 52d Book. His long Discourse in the ' 56th Book in Commendation of Marriage and Celibacy is not very much to the purpose. Dion looses ' his Credit by the extraordinary Things he relates

* Note, Bodin is mistaken in this Fact: For Herodian's Account of the Consecration of the Emperor Severus, is by much the best we have.

without Judgment, often running into Improbabilities, as in the 66th Book he tells us that *Vespasian* restored a Blind Man's Sight.

Velleius Paterculus, a Person nobly Born, and one that acquir'd Honour in the Wars, was Tribune of the Soldiers, and had Travell'd thro' *Thrace*, *Macedon*, *Greece*, *Asia Minor*, &c. In the Time of *Tiberius Caesar* about A.C. 27. as he himself Testifies, he wrote a Compendious History of *Rome* in Two Books, but the greatest part is lost; what is Extant begins from the Conquest of *Perseus*, King of *Macedon*, and continues it to the 16th Year of *Tiberius*. This Author Mr. *Wheare* recommends to be Read, to supply some of the Chasms in *Livy*, and with him the Contemporary Lives in *Plutarch* as aforesaid. Of *Vel. Paterculus* the Learned speak thus. 'He is a clear Explainer of the ancient History, says Mr. *Whear*, He is Honest and True till he comes to the *Cæsars* (says *Ald. Manutius*) there he is not every where Faithful, for thro' Flattery he conceals or covers many Things, yea, and plainly tells them other ways than they were, yet he Expresses himself always with a facil and flowing Eloquence. Nothing can flow with greater Purity and Sweetness than his Style; (says *Justus Lipsius*) he comprehends the *Roman* Antiquities with so much Brevity and Perspicuity, that if he were Extant entire, there is no other that is Equal to him. He commends (says *Bodin*) the illustrious Persons he Names with a certain exalted Oratory, and worthy of so great a Man. To conclude, *Velleius Paterculus* is exact in setting down the Times of Events, describes the Originals of several Cities, and gives us the Characters of those Men that have been Famous in the Wars in the State or in the Sciences, Blaming and Commending with exactest Judgment, except in the House of *Augustus*, where he is Lavish of his Praise. His Style is Pure, Clear, Elegant, and worthy of the best Age of *Roman* Literature.

These Authors being Read over, our Student will have a full Idea of the State of the *Roman* Empire (and indeed of the whole then known World, for it was almost all become Subject to it) at the Entrance of the

Cæsars to the Government of that Monarchy. To prosecute his Work, and continue the History, *Suetonius* and *Tacitus* are next to be Read, and after them the Six Writers of the *Augustan* Story, and with them *Herodian*, and *Aurelius Victor*. Then *Zosimus* and *Ammianus Marcellinus* will bring him down to the Time of *Valentinian* and *Valens* A. U. C. 1128. A. D. 378. After which he must not expect so ample and full Accounts of Things, the Empire from that time daily declining, and Learning discouraged by the Rudeness of the barbarous Nations that invaded it.

C. Suetonius Tranquillus, Son to *Suetonius Lenis*, Tribune of the XIII. Legion, flourished under the Emperors *Trajan* and *Adrian*, about A. C. 117. to the latter of whom he was Secretary. He was an intimate Friend to *Pliny*, by whom he is stiled, in a Letter to *Trajan*, an honest, sincere, and Learned Man. He wrote the Lives of the Twelve first *Cæsars*, in a correct and elegant Style, and with undaunted Integrity. The Criticks give us this Judgment of him. 'He is a most correct and candid Writer, saith *Vopiscus*. *Suetonius* is the most Diligent and Impartial of all the Greek and Latin Writers (says *Lud. Vives*) he seems to me (continues the same Learned Author) to have written the Lives of the XII. *Cæsars* with great Integrity, because he conceals not the Vices, or Suspicions of Vices in the very best Princes, nor does he dissemble the Colours in the worst. He is most Correct and Candid (saith *Chr. Colerus*) who ever wrote the Temper or Humours, and Manners of Princes with greater Freedom?

Cornelius Tacitus descended of a noble Family of Roman Knights, flourished under *Vespasian*, and the succeeding Emperors with all Reputation and Honour, having enjoyed considerable Dignities in the Commonwealth. He wrote Annals, of the Publick Affairs in XVI. Books, which begin with *Augustus Cæsar*, and continue the Story to almost the end of *Nero*, viz. to A. U. C. 819. A. D. 66. the latter end of the XVI. Book is lost: And a History, which begins with *Galba*, A. U. C. 822, and ends at the Time of *Vespasian*, A. D. 70. in V. Books. He wrote his History in the Time

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Time of *Trajan*, and therefore 'tis suppos'd he continu'd it down to that Time, but there is no more Extant than these five Books. He wrote also a Treatise of the Manners of the ancient *Germans*; and the Life of *Agricola*. Of this Author thus speaketh Mr. *Whear*, ' *Tacitus* is an Historian of a great and sharp Judgment, ' the Criticks say he had a new concise and sententious ' way of Writing, but as to the Utility of this History they vary, or rather fight against each other. *Justus Lipsius* thus expresseth himself, *Tacitus* is an useful and great Writer, who ought to be in the Hands of those who sit at the Helm of Government. Epist. ad Ord. Barav. Again, a sharp Writer, and very Prudent; he doth not recite the surprizing Victories of *Hanibal*, the specious Death of *Lucretia*, the Prodigies of the Foretellers, or the Predictions of the *Etruscans*, to delight rather than instruct his Reader: In him let us consider the Courts of Princes, their private Lives, Counsels, Commands and Actions, and from the Similitude of those Times with ours let us expect the like Events.-----His Style is by no means Sordid or Vulgar, but distinguish'd with frequent and unexpected Sentences, which a Man cannot Conjecture, whence they be deriv'd, but for their Truth and Brevity may be compar'd to Oracles. To conclude, he is a wonderful Writer, for his is not only a History, but a Garden, and Seminary of Precepts. Epist. ad Maxim. Emp. On the contrary, *Isaac Casaubon* thinks him extreamly unfit to be Read by Statesmen: In his Preface to *Polybius* he hath these Words concerning *Tacitus*. If his Fortune had not depriv'd him of a Subject worthy of his Faculties, he might have equal'd any of the most excellent Greek and Latin Historians, but such Times fell under his Pen, especially in his Annals, as there never were any more polluted with Vices, or more destitute of, nay, even enraged against all Vertues.-----Again, We can easily excuse *Tacitus*, but not those who prefer this Author before all other Historians, recommending him as the Pattern of Statesmen and Princes, and the only one whence they and their Counsellors may collect the Rules of Government. Now if we were inclined to expose the Absurdity of this Opinion, 'twere easy to prove that those who held it, accuse our

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Princes of Tyranny, or would openly teach them the Principles of it: For what can be more Pernicious especially to young Men, than the Reading those Annals, so full of vicious Examples. For as good Examples, when they are frequently in sight, improve a Man insensibly, so ill Examples must on the contrary hurt us, for by little and little they sink into our Minds, and obtain the force of Precepts by being often Heard or Read.

The Emperor Tacitus, near two Hundred Years after our Author's Death, had so much Honour for him, as to cause his Statue to be set up in all Libraries, and not only collected his Writings, but to preserve 'em to Posterity, order'd 'em to be Transcrib'd ten times a Year. We should leave Tacitus's Character, with what has been said, to our Reader's Judgment, if the French Critick had not too much Reputation to be contemn'd; wherefore, tho' in our own Opinion he be tedious, perhaps others may think it Instructive, and therefore shall take the Pains to Translate him.

' The Style of Tacitus, says Monsieur Rapin, is not very proper for History, for it is full of Starts; and when it shines, 'tis like a Flash of Lightning, which dazles more than it gives Light. Tacitus is a starting Wit, that skips from one thing to another. His Sense comprehended in few Words, is too close for the Reader's Capacity, which is often puffed with it: And because he does not follow Nature in what he relates, and generally forgets that he Speaks to Men, so he seldom instructs us as he should. As for Example, when upon the occasion of the *Papian Law*, he relates the Original of Laws, or when in another place he describes the Priviledges of Sanctuaries, he does not trace Things back to their Beginnings; he never explains Things thoroughly, nay, sometimes he gives a false Account of them, as when he takes upon him to describe the *Jewish Religion* in the fifth Book of his History. His Style is very very improper for it, which is a great Fault in an Historian, whose primary Function is to instruct. Tacitus is still more uneven than Sallust: His Connexions are generally forced, and the Thread of his Discourse very

very much Broke and Interrupted, which is no small Discouragement to the Reader, who cannot follow him without putting himself out of Breath. There can be no better and exacter Description than that which *Tacitus* makes, of the Treat which the Empress *Messalina* gave to *Silius* her Favourite Gallant. This was a Vintage Feast with all its Ceremonies, the Season being then Autumn, and favourable for that purpose. Mirth, Pleasure, Effeminacy, Wantonness, Impudence, Lewdness and Debanchery; all in short is there described, with an exquisite Elegance and Delicacy of Expression: The Particulars are related succinctly, discreetly, and withal, in a very lively manner: And nothing can be more judiciously placed, to make, by that gay Picture, the Death of *Messalina*, which follows soon after, the more Tragical and full of Horror. In short, there are some happy Circumstances which give a particular Grace to every thing, when a Man knows how to employ and place them as he should. As for Figures, *Tacitus* is not so scrupulous; he seems to aim at nothing but to dazzle us: The boldness of his Metaphors and other Tropes, makes his Expression so high strained and troublesome. *Tacitus* is an ill Husband of his Fire, for he uses it every where; his Colours are also too strong and glaring; and because he is often too expressive in some Things, and does not Paint them to the Life, he therefore seldom affects us. A Description ought not to be too minute and particular, but such as is the Description of the Isle of *Caprea*, in the fourth Book of the Annals of *Tacitus*; for we find in it the Reasons *Tiberius* had to retire thither towards his latter Days, which makes it necessary; and as it is Concise, Polite, Elegant, and has nothing in it either Impertinent or Superfluous, it may be said to be a perfect one. Nothing can be finer than the Speech which *Tacitus* makes *Tiberius* Speak to the Senate, upon the Reformation of Luxury, in the third Book of his Annals: Never did any Historian make a Prince Speak with more Dignity. A Picture ought to be true and resembling, wherein *Tacitus* is not very exact, for he rather chuses to follow

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low his own Fancy, than imitate Nature; and en-
 deavours more to make fine Pictures, than true ones:
 If his Pictures can but please, as that of *Sejanus* in
 the fourth Book of his Annals, he little cares whe-
 ther they resemble or no, for he makes *Sejanus* a
 great deal worse than he was, if we can believe *Pa-
 terculus*, who commends him. *Tacitus* draws the Pi-
 cture of *Tiberius* by his Actions, by which only he
 makes him known. *Tacitus's* Politicks are often
 false, because his Morals are not true: Either he
 makes Men too bad, or he is not himself plain
 enough. His Reflections are not natural, because
 they want Innocence. He Poysons and puts an ill
 Construction upon Things. He has by that Hu-
 mour spoiled several People, who imitate him in that,
 tho' not able to do it in any thing else. The Que-
 stion of the *Phoenix*, which is related in the sixth
 Book of *Tacitus's* Annals (upon the occasion of the
 News brought to *Rome* of a *Phoenix* which appeared
 in *Egypt* under the Reign of *Tiberius*) is according to
 the Rules of an allowable Digression. The Question
 is scanned and examined by the different Opinions
 of the Naturalists about this extraordinary Bird,
 whose Qualities, Figure and Shape are succinctly de-
 scribed. These sort of Strokes well placed in a Nar-
 ration are a great Ornament to it, and serve won-
 derfully well to stir up the Reader's Curiosity, and
 keep his Attention awake. This that follows is a
 fine Stroke taken, out of *Tacitus*. In the height of
 the Mirth and Frolicks of that famous Treat which *Me-
 salina* gave her Lover, they caused a poor simple Fellow
 called *Valens*, to get up into a Tree, and asked him
 what he saw: A Storm (said he) which gathers in the
 Air, and comes from *Ostia*. These Words spoke by
 that blundering Fellow, spoiled presently all their
 Sport, and cast a deep sadness into every Body,
 tho' blurted out at random, and without design;
 for they were a Prognostication of the return of the
 Emperor, who arriving soon after, caused the Em-
 press to be stabbed, being grown weary of her
 Lewdness. Those Strokes that have something sur-
 prizing in them, are very happy in History. *Ta-
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citius has no good Morals; He is a great Dodger, that covers a bad Soul under a very fine Wit: He is mistaken in true Merit, because he thinks there can be no other than that of being cunning; and he always speaks more out of Policy than according to Truth. He not only has ill Thoughts of his Neighbour, but also he shews no Piety or Reverence for the Gods, as one may see in his Discourse upon Fate against Providence, in the VI. Book of his *Annals*, wherein he ascribes all to the Stars and blind Chance, upon the occasion of *Trafullus*, one of *Tiberius's* Astrologers, who was grown his Confident at *Caprea*. So difficult it is for an ill Man to be a good Historian; for one has generally the same Principles with the other. *Tacitus* relates so many Obscenities of *Tiberius*, that *Bocalline* cannot bear with him for it. *Tacitus* has a particular way of describing Things and Persons, different from all the rest; but he sticks too much to great Things, and will not descend to the little ones, which are not always to be slighted. He thinks well, but he does not always hit upon a clear Expression. He is sometimes too much a Philosopher. He is Peremptory in his Decisions upon every thing, and speaks as if the Fate of all the World lay at his Mercy. He Moralizes upon the Follies of others, that he may Lash every Body, and speak ill of all Mankind: He has spoiled a world of People, by creating in them a desire of studying Politicks, which is the most vain of all Studies: This is the Rock against which so many Spaniards, as *Antonio Perez*, and so many Italians, such as *Machiavel* and *Ammiraglio* have split.

To continue *Suetonius*, there will want the Lives of the Emperors *Nerva* and *Trajan*, which may be taken out of *Aurelius Victor*, or (as the English Translator of the *Augustan* Writers has done) out of *Dion Cassius*. After which the Six Writers commonly stiled *Historia Augusta Scriptores* will give us an entire History to A. D. 284. which are these, viz.

I. *Elins*

1. *Ælius Spartianus*, he flourished in the Time of *Diocletian* and *Constantine*, and wrote the Lives of the Emperor's *Adrian*, *Ælius Verus*, *Didius Julianus*, *Severus*, *Pescennius Niger*, *Caracalla* and *Geta*.

2. *Julius Capitolinus*, flourished also in the Time of *Diocletian*, *Constantius Chlorus* and *Constantine*. He wrote the Lives of *Antoninus Pius*, *Marcus Antoninus*, *L. Verus*, *Pertinax*, *Clodius Albinus*, *Opilius Macrinus*, *Maximinus Thrax* and his Son, the two *Gordians* and *Gordianus III.* as also *Maximus* and *Alboinus*.

3. *Vulcatius Gallicanus* the Senator, who lived much also about the same time, wrote the Life of *Avidius Cassius*, who usurped the Title of Emperor in the East against *Marcus Antoninus*.

4. *Ælius Lampridius* wrote the Lives of *Commodus*, *Diadumenianus*, *Heliogabalus*, and *Severus Alexander*.

5. *Trebellius Pollio*, says *Flavius Vopiscus* in the Life of *Aurelian*, 'Wrote a History of the Emperors, both those that have render'd themselves Famous, and those that have led obscure Lives down from the two *Philips* to *Claudius*, and his Brother *Quintillus*. But there are only Extant his Lives of *Valerian*, Father and Son; *Gallienus*, Father and Son; the Thirty Tyrants, or pretended Emperors, who set themselves up against *Valerian I.* and *Gallienus I.*; and *Flav. Claudius*.

6. Lastly, *Flavius Vopiscus*, a *Sicilian*, Born at *Syracuse*, has continued the History to the time of *Diocletian*, in the Lives of *Aurelian*, *Tacitus*, *Florianus*, *Probus*, *Firmus*, *Saturninus*, *Proculus*, *Bonofus*, *Carus*, *Numerianus* and *Carinus*.

These Authors lived after the time of the Purity of the *Latin Tongue*, and therefore their Language is less valued than those we have mention'd before 'em, on which Account many are apt to lay 'em aside, but they are however worthy of our Reader's Study, as furnishing him with a compleat History of 167 Years. Of these Authors thus speak *Lipsius* and *Casaubon*. One Writer is useful for one purpose (says *Lipsius*) and another for another, *Spartianus*, *Lampridius*, *Capitolinus* and *Vulcatius*, and the rest of the Writers of the second

Form,

Form, have indeed not much Eloquence, but it is possible to Extract out of them a vast plenty of Antiquities, and of forgotten Customs. The Reading of these Authors (says Casaubon) is not only useful but necessary for all Men, but especially for those who are Studious of the ancient Manners and History, and for those who love the Roman Civil Law. For how many things will you find dispers'd in the whole Work, which belong properly to the Study of Law? ----- If it were not for these Writers, many of the great Civilians, whose Names and Fragments are Extant in the Pandect, would have been altogether unknown to us, &c. in short, what Esteem ought we to have for the excellent Letters of so many Princes, so many grave Decrees of the Senate and so many publick Monuments transcrib'd out of the Cabinets of the Cæsars, out of the Acts or Registers of the Senate and People, or out of I know not what other secret and conceal'd Records? Or whom will you Assign out of all the Number of the ancient Writers to whom we are indebted for a like Fidelity or Industry? Nor ought I to pass by those Learned, and not far fetched, but Domestick Digressions, with which these Books are enrich'd. These Writers, as we have said, give us the History of 167 Years, and the Reigns of Seventy, who by Right or Usurpation had the Name of Emperor.

The greatest part of this Period, namely 120 Years of it is excellently written in our own Language by Mr. Wotton, in the Lives of Marcus Aurel. Antoninus, and his Successors, to the Death of Severus Alexander. A Book that ought to be universally Read, as containing, not only a most exact History of that Time justified with Critical Notes, and written in a manly Polite Style; but also very Judicious Observations upon the Actions of two most Virtuous, and two most vicious Princes. This he does in a manner that sets Virtue and Vice in their true Lights. and as they ought to be shewn to a young Prince, the purpose this Work was undertaken for, in the Days of that illustrious Youth, whose Loss we can never enough Deplore.

Herodian originally a Grammarian of Alexandria, spent the greatest part of his Life at Rome, where he flourished about A. D. 224. and wrote a History in
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VIII. Books, containing the Reigns of the Emperors from *Commodus* to the *Gordiani*: He is an Author of elegant Style, who affords us great variety both of Actions and Characters, wonderful Councils and strange Events, in a Style both of Dignity and Sweetness, wherein the Reader will find plenty of necessary Utensils for the improvement of his Manners, and as it were a Looking-glass of Humanity, which he may inspect all his Life time, and from whence he may draw Instruction for the better Management of publick or private Affairs, says *Politianus*, the ingenious Translator of him into Latin. *Photius* says of him, That if we attend to all the Parts requisite in an Historian, there are few Authors to be prefer'd before him.

Aurelius Victor flourished in the Reign of *Constantius*, the Son of *Constantine*, by whom he was much Esteemed, and Honoured with the Dignity of Consul of the second *Pannonia*. There are Extant of his two small Books, the first of the illustrious Men from *Procas* to *Julius Caesar*; the second a short History of the *Cesars* to the Time of *Julian*; to which he has premised a Treatise of the Origin of the Roman People. But it must be Remark'd, that both the Treatise of illustrious Men, and that of the Origin of the Romans are by some attributed to other Authors. He is an Author (says *Am. Marcellinus*) that for his Sobriety is much to be commended.

Eutropius wrote a short History from the Time of *Romulus* to his own Days, dedicated to the Emperor *Valens*. He is called the Italian Sophist by *Suidas*: And himself tells us he Fought under *Julian* in the Persian Wars. His History is very Short but Accurate, and considering the Age he Liv'd in, the Style very good.

Zosimus, who flourished under the Reign of the younger *Theodosius*, has compos'd in Greek a History divided into VI. Books, the first whereof gives a summary Account of the Lives of the Emperors from *Augustus* to *Diocletian*, the five others continue the History to the Times of *Theodosius*, and his two Sons *Arcadius* and *Honorius*, and descends as far as the taking of Rome by the Goths under *Alaric*. His Style is short and clear, pure

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pure and sweet, says *Photius*. The same *Photius* tells us he almost Transcrib'd *Eunapius*; an Author that wrote before him, but is not Extant except in Manuscript, as 'tis said, at *Venice*. He was a Pagan, and therefore Reflects sometimes upon the Christian Princes, but *Leunclavius* however assures us his Fidelity is not to be too easily question'd, and adds, *That if a Man Read him without Prejudice, he will find, that, not only his History is made up of those Things that were passed by, and not taken Notice of by the rest of the Historians, but is also very pleasant and useful to Men employed in State Affairs.*

In this Place the Reader may take in the Life of *Constantine the Great*, written by *Eusebius*, of whom more hereafter.

Ammianus Marcellinus, a Man of a clear Fidelity and Judgment, in the Opinion of the most Rigid Censors, flourished about *A. D. 375*, and wrote a History in XXXI. Books, from the beginning of *Nerva* to the Death of *Valens*, in whose Court he Lived; but of these the first XIII. are lost: What we have begins with *Gallus Caesar* Cousin German to *Constantius* the Son of *Constantinus Mag.* about *A. D. 353*, and largely describes the Actions of *Constantius*, *Julian*, *Jovian*, *Valentinian* and *Valens*, of which Actions he was in great part an Eye-witness. He was a Soldier, and so his Language is somewhat unpolished. But says *Baldwinus*: *He is indeed a Soldier, but a very Learned one, and so studious of Antiquities, that there is scarce any thing which he hath not searched out; To speak in one Word, he is a most diligent Writer. His Latin indeed is rough, for he was a Constantinopolitan, but he is full of Learning, having shewn in his History a various, manifold, and uncommon Literature, and has largely written a History of those Times that is not so well done by any other.*

Thus have we given our Reader a short View of those Historians, who by way of Excellency are called *Classici*, from the Roman Term of the People, who being divided into six Ranks or Classes, the first consisting of the Knights and richest Citizens, were usually

ally stiled simply, *Classici*. Accordingly the Term *Au-
thores Classici* implies the Writers that deserve the first
place for Judgment, Wit and Style.

This is necessary to be Advertised, because those that
the Reader will have occasion to Consult for the Con-
tinuation of the History, will not be found to have
come up to the Perfection of these that have been spo-
ken of.

The Continuation of the History is to be pick'd up
with more Uncertainty and less Pleasure out of abun-
dance of Authors, viz. *Zonaras's* Annals from the be-
ginning of the World to the Death of the Emperor
Alexius Comnenus, A. D. 1118. in 3 Vol. whereof the
third begins at *Constantine*, and comes down to *Alexius
Comnenus*. *Jornandes*, *Paulus Diaconus*, *Procopius*, *Cas-
siodorus*, *Agathias*, *Nicetus Choniates*, and *Nicephorus
Gregoras*, bring down the History to the Death of *An-
dronicus Palæologus*, A. D. 1341. and *Carolus Sigonius's*
History of the Western Empire will illustrate the same
Times. The Reader may also, if he please, Read o-
ver the Body of *Byzantine* Historians, printed in Greek
and Latin at *Paris*, or if he will content himself with
a Translation, the *French* one in 8 Volumes in Octavo
is admirably well perform'd.

But to Lead our Student a shorter way into as large
a Knowledge as perhaps he may desire of those Ages,
which, both for their obscurity in Literature, and pau-
city of great Actions, do less demand an intimate Ac-
quaintance; We will venture to Recommend to him
our Learned Country-man Dr. *Howell's* Institution of
General History, whose second Volume begins with
Constantine the Great, and continues the History with
great Fidelity and Judgment (I wish I could say in an
elegant Style too) to the final Destruction of the Western
Empire by the Conquest of *Rome*, by the *Heruli* under
Odoacer. And his third Volume continues the History
to the Time of the *Norman* Conquest of *England*, A. D.
1066. This Period may be illustrated, and the Series
of it continued by the particular Histories of the sever-
al Kingdoms that rose out of the Ruins of the *Roman*
Empire; but this is a Field too large for us to Enter,
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considering the small Compass in Volume we have confined our selves to. We must therefore Refer the Curious Student to the Learned Mr. *Wheare* so often mention'd, who has given him Directions in this too: And in this Place only mention the Authors that have best written the History of our own Country.

CHAP. VI.

Of the Writers of the History of England, Ancient and Modern.

THE Book to be begun with in the Study of the *English* History, is the *Britannia* of the famous Mr. *Camden* (the Prince of our *English* Antiquaries, the common Sun whereat our Modern Writers have lighted their Torches, says Sir *H. Spelman*) as containing, besides a most accurate Description of the whole Island, a brief Representation of the first Inhabitants, and an Account of the Origin, Name and Manners of the *Britains*; the History of the *Romans* in *Britain*, and many other Things worthy of our Knowledge; collected out of the most sincere and uncorrupted Monuments of Antiquities.

And if our Reader desires here as. before directed, to take a View in short of the whole History, he may read over that Compendium, entituled, *Medulla Historiae Anglicanae*; said to be written by Dr. *Howell*, which will serve to revive in his Mind the Series of *English* History, contained in the following Volumes of this Work, and continue it to our own Times.

He may also, to dilate his Knowledge, and pass thro' the whole History in a short time, proceed thus, viz.

Begin with *Milton's* History of *England* from the first Traditional beginning to the *Norman* Conquest. And then go thro'

Samuel Daniel's History of the Norman Kings, and their Successors to Edward III. written with great Brevity and Politeness, and illustrated with Political and Moral Reflections, very Fine, Useful and Instructive; which is continued by

John Trussel, with the like Brevity and Truth, but not with equal Elegance, to the End of the Reign of Richard III.

Sir Francis Bacon's, Viscount St. Alban's, excellent History of King Henry VII. Follows, and is continued by

Edward, Lord Herbert of Cherbury, his History of Henry VIII. written with great Exactness and Accuracy, after consulting all our Records by Command of K. Charles I.

Sir John Heyward wrote the Life of K. Edward VI.

Dr. Fran. Godwin, Bishop of Landaff first, and then of Hereford, wrote also the History of these two last mention'd Reigns, together with that of Q. Mary their Successor. To which follows

Mr. Camden's most excellent History of Q. Elizabeth's Reign, written by Command of the great Lord Cecil, and brings the History to the beginning of the last Century.

But the Historians of the Affairs of that Century we cannot pretend to prescribe to him. *Wilson*, a disgusted Man, wrote the Life of K. *James*. Both Mr. *Speed*, and Sir *Richard Baker* Lived in that Reign, and brought down their Chronicles, the former to the middle of it, and the latter quite through it. *William Sanderfon* wrote the Reigns of Mary Queen of Scots, and King *James* her Son. As also the Life and Reign of King *Charles I.* from his Cradle to the Grave. And the History of the Rebellion written by *Edward*, Earl of *Clarendon*, is in every Hand.

Thus He may run thro' the whole; but to acquire a compleat Knowledge of our History will need his diligent Attendance, and careful Pains in the Reading over a great many Volumes. The chief whereof are these.

Rerum

Rerum Britannicarum Scriptores Vetustiores ac
 precipui, viz. Galfridus Monumetens. Pontic-
 us Virunnius, Gildas, Bedæ *Hist. Eccles. Lat.*
Continuatio Ejusdem incerto Authore. Gulielmus
 Newbrigenf. Froissardi *Epitome in qua de Bellis*
inter Anglos & Gallos. — *Heidelb.* 1587.

Vener. Bedæ *Historia Ecclesiastica, Saxonico-Lat.*
 & Lambardi *Leges Saxonica* — *Cantabr.* 1644.

Rerum Anglicarum Scriptores post Bedam. viz.
 Guliel. Malmesbur. Henricus Huntingdon. Ro-
 gerus Hoveden, *Chronicon Ethelwerdi, Ingulphus.*
Edita ab Henrico Savilio Lond. 1596. & cum In-
 dice copios. *Francos.* 1603.

Alfredi Regis res Gesta, & Tho. Walsingham
Historia, item Typodigma Neustrie. *Lond.* 1574.

Willielmi Monachi Malmesburiensis *Gesta Re-*
gum Anglorum *Lond.* 1596.

Matthæj Monachi Westmonasteriensis *Flores Hi-*
storici ab Initio Mundi ad Annum 1307. itemq;
Florentius Wigorniensis Chronicon. *Francf.* 1601.

Historia Anglicana Scriptores Antiqui Decem. viz.
 Simeon Dunelmens. Joannes Prior Hagustoldens.
 Richardus Prior Hagulstold. Ailredus Abbas Ri-
 baldens. Rainulphus de Diceto. Joan. Brompton.
 Gervasius Monachus Dorobornensis, Tho. Stub-
 bes. Guil. Thorn. *Cantuar.* & Henricus Knigh-
 ton. *Edita a Rogero Twisden.* *Lond.* 1652.

Anglica, Normantica, Hibernica, Cambrica, à Ve-
teribus Scripta. ex Bibliotheca G. Camdeni. Conti-
nens Asserium Menevensem, Anonymum de Vita
Gulielmi primi. Tho. Walsingham. Thomam de
 la More. Gulielm. Gemeticens. Giraldum Cam-
 brenf. — *Franf.* 1603.

Eadmeri Monachi Cantuariens. *Historia sui Se-*
culi cum Notis Seldeni. *Lond.* 1623.

Mathæi Paris *Historia Angliæ*. à Tho. Watts
Edit. Lond. 1644. & 1684.

Historia Anglicana Scriptores Veteres, viz. Ingulphus integer. Petri Bleffens. *Continuatio* Ingulphi. *Chronica de Mailros*. *Annales de Burton*. *Historia Croyland*. & *Continuatio ejusd.*—Oxon. 1684.

Historia Anglic. Scriptor. quinque Veteres à Tho. Gale Edit. viz. *Annales Manganenses*, Thom. Wickes, *Annales Waverlienses*. Galfridus Vinefalsus, Gualterus Hemingford, Oxon. 1684.

Histor. Anglicana Scriptores Veteres, à Tho. Gale, Edit. scilicet, Gildas, Eddius, Nennius, Asserij *Annales*, Ran. Higden, W. Malmesburiens. Anonymus Malmesbur. Anonymus Ramef. Anonymus Eliens. Thomas Eliens. Joannes Wallingford, Rad. de Diceto. Anonymus, Joannes Fordun, Alewinus Flaccus.

These Volumes as you see comprehend a great Number of Authors, of all which we shall give our Reader a short Account, taken from the larger and very Judicious ones of that excellently Learned Antiquary Dr. *William Nicolson*, now Lord Bishop of *Carlisle*, Extant in the first Volume of his *English Historical Library*. To which we must Refer our Reader for more particular Information. But it must be noted that we mention these Authors only that are Extant in Print, altho' that Learned Gentleman Refers us to divers Manuscripts.

We have given the Titles, that we may once for all shew the Reader where the many small Tracts undermentioned are Extant. These will bring the History down to the Time of K. *Henry V.* after whom the Writers of particular Lives must be consulted for Continuance of the History.

It must be acknowledg'd and deplor'd, that the History of the Ancient *Britains* is but very imperfectly and very obscurely told us, whatever might have been written

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written by their Bards, the Romans or Saxons destroy'd, for we have very little of it.

The most ancient *British* Historian now Extant is *Gildas*, surnam'd *Sapiens*. He was a Monk of *Bangor* about the middle of the Sixth Century: His Discourse *De Excidio Britanniae*, of the Destruction of the *Britains* by the *Saxons* is all that we have of his Extant.

Nennius, said to be Son to King *Helius*, but by some Passages in his Book it appears he lived about A. D. 858. His *Historia Britonum*, published by Dr. Gale, in one of his Volumes above-mention'd is all that is Extant, altho' it is thought he wrote divers other Treatises.

Geoffery, Archdeacon of *Monmouth*, and afterward Bishop of *S. Asaph*, lived in the Time of K. *Stephen*, about A. D. 1150. and wrote a *Chronicon sive Historia Britonum*, wherein he affirms, that *Brutus* the Great-grandson of *Aeneas*, and from him a Progeny of Sixty Eight Kings Reigned in this Land a Thousand Years before the coming of *Julius Caesar*. He also gives us the Story of the *British* Hero King *Arthur*, and the Prophecies of *Merlyn*. But this Author has but a slender Credit in the World. *Will. Neubrigensis*, who lived soon after him Writes thus of him. In our Times (says he) there sprung up a certain Writer, who to Expiate the Faults of the *Britains*, set forth a Number of ridiculous Inventions, extolling their Virtue and Valour, with an impudent Vanity above the *Macedonians* and *Romans*, his Name was *Geoffery*, and he was Nick-named *Arthur*, because taking the Fables of the ancient *Britains* concerning *Arthur* out of their old Romances, encreasing them with his own Additions, and giving them the Vanity of the Latin Tongue, he cloathed them with the honourable Name of History: He hath also with great Boldness published the fallacious Divinations of one *Merlin* (which he has also improved with his own Additions whilst he turned them into Latin) for Authentick Prophecies. A hard and severe Sentence, but whether in all its parts Just, we pretend not to Determine: Several Persons have at several times written against *Neubrigensis*, in Defence of *Geoffery*, but the general Vote has always

gone against his Story of *Brute*, as also that his History of *Arthur* is too Romantick, and that of *Merlyn* totally Erroneous.

Caradoc of Lancarvan was Contemporary with *Jesfery*, and wrote a History of the Princes of *Wales* from *Cadwallader* their last King: This was Translated into English by *Humphr. Lluyd*, and augmented by *Dr. Powell* in 1585. and again has been augmented by *Mr. Wynne*, and lately Re-printed.

Robert Vaughan, a Learned Gentleman of *Merioneth-shire*, who lived after the Restoration of *K. Charles*, published, *British Antiquities Reviv'd*, printed 4to, *Oxon*, 1662. wherein (says *Dr. Nicolson*) are a great many very pretty Remarks and Discoveries.

Robert Sheringham publish'd Anno 1670. a Treatise, *de Anglorum Gentis Origine*, in which their Migrations, and various Seats, and part also of their Actions are inquired into. This is (says *Dr. Nicolson*) the very best Performance that I know of, relating to the prime Antiquities of the Saxons.

Aylet Sammes soon after published his *Britannia Antiqua illustrata*, or the Antiquities of ancient Britain. Wherein he fetches the Original of the British Customs, Religion and Laws from the *Phenicians*. This Conceit (says *Dr. Nicolson*) which is all that is new in his Book, is wholly borrow'd from *Bochart*, as is his long Discourse of the Off-spring of the Saxons from *Sheringham*.

Verstegan's Restitution of decayed Intelligence in Antiquities, which especially relates to the Language, Religion, Manners and Government of the ancient English Saxons; is proper enough to be Read in this Place, but not intirely to be Relied on, being guilty of some Faults, as has been shewn by *Sheringham* and *Somner*.

Selden's Analec'ta, or two Books of Collections of the Antiquities of the Britains and English: In which he describes from ancient and modern Writers, our publick Transactions both Civil and Sacred, and our State Catastrophe's to *William the Conqueror*. Are recommended by *Mr. Whear*; But (says *Dr. Nicolson*) the *Analec'ta* do not so clearly account for the Religion, Govern-

Government and Revolutions of State among our Saxon Ancestors, as they are reported to do.

The most ancient of the *Saxon* Historians was usually reckon'd to be *Venerable Bede*, but says *Dr. Nicolson*, I am inclin'd to believe that a part of their old *Chronicle* which has been honour'd so much of late by *Mr. Gibson*, is of that Age. It was first printed at the End of the *Saxon Bede*, with a Translation by *Ab. Wheloc*; but has been of late collated with three other Manuscripts, which brings down the History to *A. D.* 1154. newly Translated by *Mr. Gibson*, and fairly Printed at *Oxon* in *Quarto*.

Venerable Bede, a Monk in the Monastery of *Were-mouth* and *Farrow*, as he tells us himself; where he lived to the 59th Year of his Age, and employ'd his Time in writing Commentaries on the Scripture. and other Treatises, many of which are Extant. But what we are to take Notice of, here is his History, but that too is so purely Ecclesiastical, that perhaps our Reader will not think it within his Province. It begins with the World, and comes down to the Year of Christ 730, about which Time he flourished. It was written in *Latin*, but very early translated into the *Saxon* Tongue, supposed by *K. Alfred*, which together with the *Latin* was published by *Ab. Wheloc*, at *Cambridge* in 1644.

Afferius Meneviensis, who lived in *K. Alfred's* Court, and is said to have been promoted to the Bishoprick of *Sherburn* by him, has written the Life of that Prince, which History (says *Mr. Camden*) will afford no small Pleasure to thy Mind, nor bring less Profit than Pleasure, if by the Contemplation of those great Things you be brought to the Imitation of them. Also *K. Alfred's* Life in *Latin*, translated from the *English*, written by *Sir John Spelman*, illustrated with Notes and Coins, was printed in Folio at *Oxon* 1678. *Affer's* History was first publish'd by Archbishop *Parker*, together with *Wal-singham's* History at *London* 1574. and afterwards among the Collection of *Mr. Camdens*. And *Dr. Gale* has since publish'd another Work, entituled, *Afferij Annales*, in his 3d Vol. of *English* Historians, which He avers to be Genuine.

Ethelwerd, or *Elward Patricius*, descended of the Blood Royal, and lived in the Year 1090. wrote a Chronicle in four Books, published by Sir H. Savil, among the *Scriptores post Bedam*. The whole (says Dr. Nicolson) is a Translation of a very false and imperfect Copy of the Saxon Chronicle, and therefore William of Malmesbury, out of Deference to his Family, has declined giving a Character of this Writer's Performance.

The Life of King *Offa*, an ancient Piece Extant in Dr. Watts Edition of *Matt. Paris*. Also the Life of *Edward the Confessor*, written by Abbot *Ealred*, Extant among the *Decem Scriptores*, fall in here.

Ingulphus, Abbot of *Croyland*, who lived in the Time of *William the Conqueror*, wrote the History of his Monastery from the Year 626 to 1089. wherein many Things relating to the Civil Government are intermixt. The Relation he bore to King *William* does manifestly Bias him in the ill Account he gives of *Harold*, says Dr. Nicolson. He is Extant, but imperfectly among the *Scriptores post Bedam*. And more Entire and Correct in the first Volume of Dr. Gale's Collections. *Vossius* in l. 2. c. 67. de *Histor. Latin.* gives us a very ample Account of him.

Peter Blessensis, Archdeacon of *London*, continued *Ingulphus* to the Year 1117. but the latter part of it is Imperfect. He wrote about A. D. 1190. and his Work is printed in the first Vol. of the *Oxford Collection*.

Marianus Scotus, a Monk of *Mentz* in *Germany*, brought down our *English* History interwoven with a more general one of *Europe* to the Year 1083.

Florentius, a Monk of *Worcester*, Whom (says Dr. Nicolson) I know not whether to call an Epitomizer or Transcriber of *Marianus*, He seems to give himself the latter Character, tho' it must be acknowledg'd, he has added very many Collections out of the *Saxon Chronicle*, and other writers with much Care and Judgment. His Book ends with his Life A. 1119. but was continued fifty Years farther by another Monk of the same Monastery.

Eadmerus, a Monk of *Canterbury*. wrote *Historia Novorum sui seculi*, containing the History of *William I.* and *II.* and *Henry I.* that is, from A. 1066.

to 1122. *A Work of great Gravity, and unquestionable Authority* (says Dr. Nicols.) It was published with Notes by Mr. Selden.

William, Monk and Library-keeper of *Malmsbury*, wrote *de Gestis Regum Anglorum* in five Books, with an Appendix in two more, entituled, *Historia Novella*. In these we have (says Dr. Nicols.) a judicious Collection of whatever he found on Record, touching the Affairs of England from the first Arrival of the Saxons to the 8th Year of the Reign of K. *Stephen*: That is, from Anno 449. to 1143. at which Time he lived. Sir Henry Savil in his Preface to the *Scriptores post Bedam*, among whom this Author is printed, writes thus of him. *William of Malmsbury was a Man exquisitely Learned for the Age in which he lived, and hath compiled the History of about seven hundred Years, with so much Fidelity and Industry, that he seems to be the only Man amongst all our Writers, who hath performed the Part of a good Historian.*

Simeon, commonly stiled *Dunelmensis*, because a Monk and Precentor of *Durham*, flourished A. D. 1164. and is justly reckon'd one of the most Learned Men of his Age. But his two Books *de Gestis Regum*, are not his Master-pieces, being only a few indigested Collections, chiefly out of *Florence of Worcester*, whose very Words he Copies. Thus far Dr. Nicols. But if we Consult Mr. Selden, in his Preface to the *Decem Scriptores*, where this Author is printed, we find a very great Character of him, he says, that *Simeon*, to recover the History of what had hapen'd in the Northern Parts (which had been exceedingly obscured by the Ravage of the *Danes*) set himself to Work to Collect the scatter'd Manuscripts, and those Fragments the Monks had preserv'd when they fled from their Enemies. Which with great Diligence having sought out and found, collected the History of the *Northumbrian* Kingdom from the Time of *Bede*, to the Time of King *Stephen*.

Ealred, Abbot of *Rievaulx* in *Yorkshire* (and not *Revesby*, says Dr. Nicolson) called *Ailredus Rievallensis*, in the *Decem Script.* where his Work is printed, wrote a short Genealogy of our Kings, but enlarges chiefly on

on the Praises of *David King of Scots*. He is the same that wrote the Life of *Edward the Confessor* above-mentioned. He was Contemporary with *Simeon Dunelmensis*. and about the same Time flourished also

Henry, Archdeacon of *Huntingdon*, who wrote a History in VIII. Books, wherein he shews the Origine of our Nation, and continues the History to the end of *K. Stephen's* Reign *A. D.* 1153. at which Time he lived. *Leland* stiles him an approved Writer, and *Polyd. Virgil* an excellent Historian. He transcribed *Bede* in many Things, and chiefly follows him for the Time he wrote. Has taken a great many Fashoods out of *Jeoffery of Monmouth*. Has many Particulars out of the *Saxon Chronicon*, which had been omitted by others before him. And writes very Confusedly, says *Dr. Nicols*.

Gulielmus Neubrigensis, or *William of Newburg*, a Monastery in *Yorkshire*, whereof he was a Member; beginning with the Death of *Henry I.* continues a History to the Year 1197. His *Latin* Style is prefer'd to *Mat. Paris*, and equal'd with those of *Eadmerus*, and *William Malmesb.* by *Dr Watts*. He is a great lover of Truth, says *Polyd Virgil*, but is thought by *Leland* to have exceeded in his Reprehension of *Jeffer* of *Monmouth*.

Gervase, a Monk of *Canterbury*, is said to have written a compleat History from the earliest Times to *A.* 1200. but the former Parts are lost, for there are only three Reigns Extant, viz. part of *Henry I.* *K. Stephen*, and *Henry II.* written with Judgment enough, says *Dr. Nicols*. Printed among the *Decem Scriptores*.

Roger de Hovedon, sometime Chaplain to King *Henry II.* a considerable Historian, wrote Annals of the *English* Affairs from the Time of *Bede* to the Year 1203. that is, the fourth of King *John*. *Leland* charges him with transcribing *Simeon of Durham's* History, and taking the Glory of it to himself. Insomuch that *Selden* in his *Prolegomena* to the *Decem Scriptores*, says, That many Men thought these two Books were the same: But the same *Selden* again Excuses him, and says he is rather to be esteemed a diligent Writer, than a Plagiary, having collected from *Simeon*, and many others,

others, and made a copious single Work which is usually done by the best Historians. He may have borrowed something from *Simeon*, (says Dr. *Nicols*.) but if he did, he has improved his Story, adding the Years to many Things confusedly related in that Writer. He clears effectually the Dispute about the Homage due from the Crown of Scotland, says *Pitts*.

Ralph de Diceto, Dean of London, about the Year 1210. wrote an Abbreviation of the Chronicles from A. D. 589. to 1147. where he begins another Work which he calls *Imagines Historiarum*, wherein he continues it to 1199. The former Part relates chiefly to Church Matters. Mr. *Selden* Applauds this Author in his Preface to the *Decem Script.* where he is Printed.

Matthew Paris, a Monk of St. Albans, was one of the most Renowned Historians of this Kingdom. His *Historia Major* contains the Annals at large, of Eight of our Kings; from the beginning of the Reign of *William I.* to the end of that of *Henry III.* To which are added in Dr. *Watts* accurate Edition, the Author's large Additamenta, and his Lives of the Abbots of St. Albans, and the various Readings collected by the Editor, who has also added a good Glossary. *Matth. Paris* died in the Year 1259. from which time the History was continued by *Will. Rishanger*, a Monk of the same Abbey, as *Bale* and others inform us. It is by some pretended that *Matth. Paris* was not the Author of this Work, but one *Roger de Windelshore*, one of his Predecessors in the same Monastery. The Author, whoever he was, did certainly begin his Chronicle at the Creation (says Dr. *Nicols*.) tho' we have now lost the former Part, unless that which now goes under the Name of *Matth.* of *Westminster* be in reality the true Work of *Matth. Paris*. In this History the Author manifests a great deal of Candor and Exactness, in furnishing us with so particular a Relation of the brave Repulses given by many of our Princes to the usurping Power of the Roman See. *Tho. Walsingham*, of whom we shall speak by and by, begins where *Matth. Paris* leaves off.

The Chronicle of *Mailros*, begun by the Abbot of *Dundraynan* in *Scotland*, and continued by several Hands, contains a History from the Year 735. to the Year 1272. It affords many Things that are worth the knowing, especially the Series of the Kings of *Scotland*, as also the Successions of the Princes, Nobles, Bishops and Abbats in those Northern Parts, says the Learned Editor of it. There is (says Dr. *Nicolf.*) very little relating to the Northern History of this Kingdom before the Year 1142. but what is borrow'd from *Florence of Worcester*, and *Matthew of Westminster*. From the Year 1262. the Continuator is dull and whimsical enough in Conscience. This is Extant in the 1st Vol. of the *Oxford Collection*.

The Chronicle of *Burton* printed in the same Collection, contains a History from *A.* 1004. to *A.* 1263. wherein are collected in imitation of *Hoveden* the most memorable Passages, which are mostly set forth also in *Matth. Paris*, yet (says my Author) there are many, and those not common Things which are not to be found in *Paris*, or any other printed Historian.

The Continuation of the History of *Croyland*, Extant also in the same Volume, contains the latter end of the Reign of *Henry VI.* and the whole Reign of *Edward IV.* not before in any of the *Latin* Historians; It is in some places Imperfect (says the Editor) but printed because the Author seems to have designed a Continuation of *Ingulphus* and *Petrus Blesensis*.

The second Volume of the ancient *English* Historians printed at *Oxon*, will properly enough come in here. It contains only five Treatises, viz.

1. *Annales Morganenses*, or the Annals of *Morgan*. It begins at *A.* 1066. and ends 1231. The Author is unknown, and the Work but short, as containing only 19 Pages, but contains something not to be found else, where.

2. *Tho. Wikes's* Chronicle of the Monastery of *Salisbury*. It begins at the Conquest, and ends at *A.* 1304. The Author was Canon Regular of *Osney*, near *Oxford* and writes as clearly and full (especially in some Passages relating to the Barons Wars) as so compen-

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dious a Chronicle as his would allow him to do. [Dr. Nicholf.]

3. *Annales Waverlenses*, the Annals of *Waverley*, an Abbey in *Surrey*. It begins at the Conquest also, and ends at 1291.

4. *Galfridus de Vinofalvo*, or *Geoffery de Vinesauf*, his History of the Voyage of King *Richard I.* to the *Holy-Land*. A Person (says my Author) of great Eloquence, considering the Time in which he lived.

5. *Walter Hemmingsford's Chronicle* from the Year 1066. to 1308. He was an *English Man*, and a Monk of *Glastenbury*, a Person of good Sense, and greedy of Learning, in which he arriv'd to as high a Degree as the Age he lived in (which was the Reign of *Edward III.*) would bear.

John Brompton, Abbot of *Foreval*, or *Forvaulx* in *Yorkshire*, lived about the middle of the XIV. Century, and wrote a Chronicle beginning with the coming of *Augustin* the Monk, A. 588. and ending with the Death of K. *Richard I.* A. 1189. which is especially valuable for a Collection of the *Saxon Laws* translated into *Latin* in the Time of K. *Edw. III.* The Author is full (says Dr. *Nicolf.*) in his Collections for the *Saxon Times*, but takes no Notice of the Chronological part in the whole Story of the *Heptarchy*. He gives the *Saxon Laws* at large, and translates them pretty honestly, but in what he borrows from the old Chronicle in that Language, he is not altogether so Correct. This is printed among the *Decem Scriptores*.

Rainulphus Monachus Cestrensis, or *Ran. Higden*, Monk of *St. Werburgs* in *Chester*, died A. 1377. and left a Work, entituled, *Polychronicon*, what of it relates to the *Britains* and *Saxons*, is Publish'd by Dr. *Gale* in his 3 d Vol. of *English Writers*, by whom he is commended for having preserv'd many Remains out of ancient Chronicles before wholly lost.

Mattheus, surnam'd *Westmonasteriensis*, because a Monk at *Westminster*, flourished A. 1377. say *Dale*, *Pitts* and *Vossius*, but according to Mr. *Wharton*, he died A. 1307. He is a choice Collector of the Flowers of

of former Historians, from whence, and from the Title of his Book, he is stiled *Florilegus*. His chief Benefactor is *Matth. Paris*, whence some have thought this Work to be that Authors. But 'tis most likely *R. de Wendelshore*, was a common Parent to both the *Matthews*, and the main of what is publish'd in both their Names came from that Hand. [Dr. Nicols.] His History begins at the Creation, and comes down to the Year 1307.

Henry de Knyghion, Canon of *Leicester*, wrote a Chronicle of the Events of *England*. In the first Book of which he gives a short Account of the *Saxon* and *Norman* Affairs from the Time of *Edgar*, to the Time of *William I.* and then Writes more largely to the Year 1395. that is, the 19th of *Richard II.* in whose Time he lived.

Sir *John Froissard*, a French Man, who lived about the Year 1400. wrote a Chronicle in his own Language, wherein the Affairs of *England* being treated on occasionally is proper to be Read by our Student.

Thomas Walsingham, a Benedictine Monk of *St. Albans*, about the Year 1440. wrote a History from the end of *K. Henry III's* Reign, where *M. Paris* leaves off, to the end of *Henry V.* The Account he gives is well enough, and we are indebted to him for many Things not taken Notice of by any other Writer of those Times. He might well seem to be *Matth. Paris's* Continuator, were his Language answerable to his Matter. Dr. Nicols.

These are the most valued of our ancient Historians, and by these as I said before, we are brought to the end of the Reign of *K. Henry V.* The following Times must be collected from particular Histories, or general Chronologers. Whereof we are next to speak.

The Life of *Henry VI.* is not written separate by any eminent Hand. But that of *Edward IV.* is done by Mr. *Habington*. Sir *Tho. More* wrote the History of *Edward the Fifth's* short Reign, as also that of his Uncle and Successor *Richard III.* whose Reign was also

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so written by Geo. Buck. My Lord Bacon has very excellently given us the Reign of Henry VII. as has the Lord Herbert of Cherbury that of Henry VIII. Bishop Godwin wrote also the History of Henry VIII. together with the Reigns of Edward VI. and Q. Mary, which continues the Story to the Excellent Mr. Camden's History of Q. Elizabeth: And for the rest as I have said already, the Reader must follow his own Judgment.

Of General Chronicles of England.

William Caxton, Servant to Margaret, Dutcheß of Burgundy, Sister to K. Edw. IV. published a Chronicle from the first Inhabiting of this Island to the last Year of Edward IV. A. D. 1483. printed Lond. 1515. This Work was built upon the Foundation of one John de Trevisa, who translated Ran. Higden's Polychronicon, above-mentioned into English, to which it seems Caxton added what he thought fit, and publish'd it under his own Name. The Opportunity he had of being acquainted with the Court Transactions of his own Time would Encourage his Reader to hope for great Matters from him; but his Fancy seems to have led him to an Undertaking above his Strength. Dr. Nicols.

Rob. Fabian, Citizen, and sometime Sheriff of London, wrote a Chronicle which was printed Fol. Lond. 1559. It begins at Brute, and comes down to Henry VII. He is very particular in the Affairs of London, many good Things being noted by him, which concern the Government of that City, hardly to be had elsewhere. He gives us the Names of all the Bailiffs, Mayors and Sheriffs, with the chief Transactions in their several Years; but in other Matters he is a great Follower of R. Higden. [Dr. Nicols.]

Polydore Virgil, an Italian, who resided here as Servant to the Pope in the Time of K. Henry VIII. wrote a History in Latin of our Nation, in a clear and elegant Style, but with less regard to Truth, which has made his Work bear but an indifferent Esteem with Men of Learning and Judgment.

Richard

Edward Hall, sometime Recorder of *London*, and *Richard Grafton*, who borrow'd very much from him, both lived about the middle of the Sixteenth Century: And compiled a Chronicle that bears no great Esteem.

Holingshead's Chronicle, composed by *William Harrison* and *Ra. Holingshead*, and continued by *John Hooker* to the Year 1586. is the first that bears a considerable Figure in the World: It was first printed *A. 1577.* afterwards in 1587. with *Hooker's Continuation*.

John Stow, Citizen of *London*, who died *A. 1605.* was a most industrious Antiquary, having spent forty Years, and travell'd through a good part of *England*, in search of the Manuscript Historians; in the Libraries of Cathedral Churches; He left a Chronicle very faithfully and exactly written, which was afterwards continued and published by *Edw. Howes*, *A. 1631.*

John Speed, Citizen also, and Merchant-Taylor of *London*, his Theatre of Great Britain in two Volumes in Folio, whereof the first is usually stiled his Maps, and the second his Chronicle, is a Work that has deservedly acquired a very great Reputation; He travell'd over all Great Britain, read diligently all our own Historians, and those of our Neighbour Nations, and also made a diligent Search in the publick Offices, Rolls, Monuments, and Charters, (says Mr. *Wheare*.) His Work is divided into ten Books, whereof the four First contain the Chorography and Maps of the several Counties of *England*, the Principality of *Wales*, the Kingdom of *Scotland*, and the Kingdom of *Ireland*. The fifth Book begins the other Volumes, and shews the earliest State of *Britain*. The sixth Book the Roman Government in *Britain*. The seventh the Saxon Kings. The eighth the Danes. The ninth shews the Norman Race and its Successors. And the tenth the Union of the two Kingdoms under *K. James*: In whose Reign he died *A. D. 1619.* He must be acknowledged to have had a Head the best dispos'd towards History (says *Dr. Nicols*.) of any of our Writers; and would certainly have out-done himself as far as he has gone beyond the rest of his Profession, if the Advantages of his

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Education had been answerable to those of his natural Genius. However we may boldly say that his Chronicle is the largest and best we have hitherto Extant.

Sir Rich. Baker's *Chronicle* is too well known to need a Character, its Author died in the Fleet A. D. 1644. The Continuation to the Restoration of K. Charles II. was written by Edw. Phillips, and the whole Book was animadverted upon by Tho. Blount, 8vo Ox. 1672. where a great many gross Errors are charg'd upon him, but the Reputation has still kept up to the Sale of two or three Editions since.

Sir Winston Churchill's *Divi Britannici*, Fol. Lond. 1675. gives the Reader a Diverting View of the Arms and Exploits of our Kings down to the Restoration. [Dr. Nicolson]

Fran. Sanford's (Herald at Arms) *Genealogical History of the Kings of England from the Norman Conquest to the Year 1677.* with their several Effigies, Seals, Tombs, Arms, &c. Fol. Lond. 1677.

Sir William Dugdale's *Baronage of England*, being an excellent History of all the Noble Families in England, 2 Vol. Fol. Lond. 1676. And,

Thomas Fuller's *Worthies*, Fol. Lond. 1662. wherein an Account is given of the Native Commodities, Manufactures, Buildings, Proverbs, &c. of the several Counties of England and Wales, as well as the Lives of the Great Men in Church and State. May serve to Illustrate the former Histories. But of this last I find such a Character in Dr. Nicolson. p. 14. that I advise the Reader to Consult that before he Confides too much in this Author.

Dr. Brady, late Master of Caius College Cambr. publish'd 3 Volumes; that is, the Introduction to the old English History, and the 2 Volumes which he Entitles the Compleat History of England, brought down to the Reign of Richard II. and was intended to be continued by the Author. It is indeed a Learned Work, Demonstrating the Author a Laborious Searcher into Records; but this Gentleman was so wholly taken up in the Proof of the Novelty of Parliaments, that his Book does by no means Answer the Title.

Mr. *James Tyrrell* has since that undertaken a greater Task, namely, the History of *England Ecclesiastical and Civil* from the earliest Accounts of Time to the Reign of the late *K. William*. His three Volumes hitherto published bring the History but to the end of *Henry III.* and when the rest will appear I know not. The indifferent Reception this has had, perhaps Deters that

These are all that we can Recommend to our Reader, unless *Rushworth's Collections*, *Whitelock's Memorials*, *Franklin's Annals*, *Nelson's Collections*, and *Heath's Chronicle*, may be thought proper to inform him of the late Civil War. But as that Story is most handsomely and impartially told by the late Earl of *Clarendon*, we cannot omit recommending to his serious Perusal that History of the Rebellion. And for the Reign of *K. Charles II.* he must pick it up as well as he can. *K. James II's* stirring Reign made his History more Remarkable, and therefore some, tho' but Mercenary Pens, have written the Affairs of his short Time. The mighty War in *Europe*, wherein *England* had so large a share, has naturally encreas'd the Subject of our History during the fourteen Years of *K. William's* Reign; accordingly three or four Histories of his Reign have been already published in *England* and *Holland*, and give us the Journals of Campaigns, and out-sides of State-Acts, compleat enough. But perhaps the present Age must not hope for a History, according to the true Rules of History, wherein the Designs and Arts of the two Parties which were the Springs of Actions shall be fairly and truly shewn.

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Of Ecclesiastical Historians.

THIS is a Matter out of our Province, and improper enough to make a Chapter here; for this Study properly belonging to Divines, they to be sure will consult Authors of a higher Class for Direction of their Studies. But because in the former Edition of this Book there was a Section upon this Subject, some Buyers may perhaps Esteem themselves cheated if it were wholly passed over; wherefore a few of the most Eminent, and such as are proper for our Historical Student, are here set down.

The Books of the Holy Scripture contain the only Authentick History of the Church of God, during the Times they Treat on, whereof the Old Testament shews us the State of it under the Law, and the New Testament the Promulgation of the Gospel.

With the Old Testament is to be Read *Josephus's* History of the Antiquities, and the Wars of the Jews, from the Creation of the World to the final Destruction of *Jerusalem* by *Vespasian*. A Work of great Fidelity and Judgment, and well known to every Body, and therefore needs no farther Character here.

Sulpitius Severus, a Learned and Pious Priest of *Aggen* in *France*, in the middle of the fifth Century, wrote in Elegant and pure *Latin* a short Abstract of Ecclesiastical History from the time of the Creation to the Year of our Lord 400. A Work universally applauded, and proper for our Student in this Place.

After the New Testament is diligently Read over, the Ecclesiastical History of

Eusebius, surnamed *Pamphilus* (from the Martyr of that Name his intimate Friend) Bishop of *Cæsarea* in *Palestine*, in the Time of the Emperor *Constantine* the Great, will give the Reader a most true and excellent

Account of the Successors of the Apostles, and other illustrious Doctors in the Church, the Doctrine of the Gospel, the Persecutions, Martyrdoms and Heresies, and in a Word, whatever else relates to the Affairs of the Church, from the Birth of our Saviour to his own Time.

The same Author wrote also the Life of the Emperor *Constantine* the Great, wherein the Revolutions of the Empire, and the Affairs both Ecclesiastical and Civil, that any ways concern'd that Monarch, are set forth in a sublime and florid Style in manner of Oration rather than History. Which makes it be thought rather a Panegyrick than a true History,

Nor must we omit this Learned Author's Abridgment of Universal History from the beginning of the World down to his own Time, in two Parts. The first was entituled, *Canons of Universal History*, or *Universal Chronography*. The second *Chronical Canons*. In the *First* he has collected the Origine and History of all Nations, the Succession of Kings and Princes, &c. In the *Second* has enlarged and digested these Histories according to the Order of Time. They were both Translated by *St. Jerome*, but part of the first is lost. The Original Text was carefully collected and restored by the Learned *Joseph Scaliger*, and with a Latin Version and Annotations published in the Year 1606; which was Re-printed with great Additions after his Death, in the Year 1658.

Socrates, *Sozomen* and *Theodoret* have every one written the Continuation of *Eusebius's* History, and *Evangrius* has continued them down to the Year 594.

Socrates, Born at *Constantinople*, flourished in the Reign of *Theodosius*, the Son of *Arcadius*, and wrote an Ecclesiastical History, beginning where *Eusebius* ends, and continues it to the 17th Consulship of *Theodosius*, that is, *A. 441*. The whole contains a Series of 140 Years in VII. Books, written in no excellent Style.

Sozomen, in the Time of the same *Theodosius*, wrote IX. Books of Ecclesiastical History, beginning at the Consulship of *Crispus* and *Constantius*, Sons of *Constantinus Mag.* *A. D.* 323. and ending at the Death of *Honorius*, *A. 423*.

Theodoret,

Theodoret, Bishop of *Cyrus*, a City in *Syria*, was a Person of admirable Learning and excellent Judgment. His Ecclesiastical History, which also begins where *Eusebius* ends, continues it to the beginning of *Theodosius Junior*, in a cleaner Style, more Judgment, and better Exactness than the two former.

Evagrius, a Native of *Epiphania*, a City of *Syria*, lived in the sixth Century, he was called *Scholasticus*, because he had been a Pleader at the Bar, which it seems was the Title such Men then bore. He wrote an Ecclesiastical History, beginning where *Sozomen* and *Theodoret* leave off, that is, *A. 439.* and continues it to the twelfth Year of *Mauritius*, *A. 594.* This History is very large, and exact enough, and the Style not unpleasant, says Mr. *Du Pin*.

All these Historians are generally Printed together, as they were first in Greek by *R. Stephens*. Afterwards in *Gr. Lat.* 3 Vol. Fol. with excellent Notes by *Valesius*. And not many Years since in *English* by Dr. *Shorting*.

The History of the succeeding Ages are not so well related, the Legendary Stories of the Monks of those Times have so obscured the Truth, that from the Year 600 the Reader must accept the Light of Modern Collectors, who since the Revival of Learning have sifted the Rubish, and given us all the Ore they could Pick out. This was done by the Centuriators of *Magdeburg*, an Ecclesiastical History from the Apostles Days to the time of the Reformation, written by several Learned Protestant Divines of *Germany*, and Printed at *Basil*, *A. D. 1574.* In this Work is set forth,
1. What the Faith of the Church was in every Age.
2. What was the external Form of Discipline. 3. What Changes have happen'd in the Church. Which according to Bishop *Montague*, they have excellently perform'd; to whose Character in the Preface to his *Apparatus*, I must Referr my Reader.

More Modern, and perhaps more Agreeable to our Student, is the Ecclesiastical History of Mr. *Du Pin*, Doctor of the *Sorbon*, a Writer of surprizing Learning, excellent Judgment, and admirable Integrity. His Work contains a History of the Lives of the Primitive Fathers,

Fathers, and other Ecclesiastical Writers: An Abridgment of all their Works, and a Judgment upon their Doctrin, this he performs with exact Justice, and to an incredible degree of Impartiality discovers and separates the spurious Writings ascribed to the Fathers from their genuine Compositions, and gives us the Doctrin and Discipline of the Church, with the several Controversies started in every Age with great Judgment, Brevity and Clearness. He has brought down this History to the Year 1600. which makes the most compleat Work on this Subject in any Language.

But I cannot finish this Chapter without telling our Reader, if perhaps he is still ignorant, that the very Learned and Pious Dr. *Jeremy Taylor*, Bishop of *Dowry* and *Connor*, wrote the Life of our Blessed Saviour, with most Pious Devotions and Contemplations upon every Chapter, which amount in a manner to a whole Body of Divinity. To which are added the Lives of the Holy Apostles written by the Learned Dr. *Carr*, who has also written the Lives of the Primitive Fathers that flourished in the first Four Hundred Years, wherein the State of Christianity under its Persecution is shewn, and the Peace of the Church under *Constantine* declared. Mr. *Echard* has also of late given us an Abridgment of Ecclesiastical History for the same Period, which may not be unworthy our Reader's Perusal.

The History of the Reformation of Religion in *Germany* (where it began) was written by *John Sleidan*, and was, not long since, Translated into *English*, and continued to the Time of the Council of *Trent*; The History of which Council impartially written by *Father Paul*, is likewise Translated into *English*. And the same Story is told at large by Mr. *Du Pin*, in the Work abovementioned.

The History of the Reformation of Religion in *England*, is incomparably written by Dr. *Burnet*, now Bishop of *Salisbury*, which is so well known, and universally Esteemed, that it needs no Character from us.

Thus

Thus have we laid before our Reader a View of Ecclesiastical History also. And chalk'd out a Path wherein at least he will not be led Astray, altho' perhaps it may be objected we have not led him far enough, by bringing him so short a Way from the sixth Century to the Time of the Reformation. But if he be no Divine, and to such I already professed not to Speak, I am sure he has no need of more Ecclesiastical History, than what these Books will furnish him with.

of the Battle, wherein his Grace the Duke of Marlborough Commanding the English Forces, and Prince Eugene of Savoy the Imperialists, with incredible Courage and Conduct, obtained the most signal Victory that any Age or King of over the United Forces of France and Bavaria, could Tullow a Match of Bravery, being taken Prisoner, together with Twelve other General Officers, 1500 Captains and Subalterns, and 14000 Soldiers. Besides at least 10000 slain. The Ottoman Victory depend'd on the loss of August, 1704.

The

Book II. [224] History. 223
Thus have we seen our Reader's View of
Historical History also. And chalk out a Plan
wherein at least he will not be led astray, although
*The Sheets of the Chronology being Printed off
before the late Glorious Victory, the Reader
is desired to add this with his Pen.*

THE Battle of *Bleiborn*, near *Hochstet*, on the Banks
of the *Danube*, wherein his Grace the Duke of
Marlborough Commanding the *English* Forces, and
Prince *Eugene* of *Savoy* the Imperialists, with incredi-
ble Courage and Conduct, obtained the most Signal
Victory that any Age can Brag of, over the United
Forces of *France* and *Bavaria*; Count *Tallard*, a Mar-
shal of *France*, being taken Prisoner, together with
Twelve other General Officers, 1500 Captains and
Subalterns, and 14000 Soldiers. Besides at least 10000
kill'd. This Glorious Victory happen'd on the 13th
of *August*, N. S. 1704.

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Vol. I

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A SHORT
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Universal History.

BOOK III.

An Account of the Ancient Monarchies, which preceded the Birth of JESUS CHRIST.

An Account of the Church of God under the Old Testament.

GOD (1) created the Heaven and the Earth, and all that in them is. He created them out of Nothing, by the sole Power of his Word, for his own Glory. He did not make them all at once, as if it were out of Necessity; but in six Days time, and in that Order which he thought most convenient. The first

Day he made the *Light*; the second he made the *Heaven*; the third Day he divided the *Heaven from the Earth*, and caused the Earth to bring forth *Herbs, Trees, and all Manner of Plants*; the fourth Day he made the *Sun, Moon, and Stars*; the fifth Day he made the *Fishes and the Fowls*; the sixth Day he caused the Earth to bring forth *all the other Beasts*; and lastly he made *Man* to command all the rest of the Creation. On the seventh Day, having finished all his Works, he rested; that is, he ceased from producing new Creatures. He made Man in his own Image, and Likeness; that is, after he had formed a Body out of the Earth, he breathed into it the Breath of Life. 'Tis this Soul which is the Image of God; because, (though his Body being more perfect than any of the other Creatures, and so in that Sense he may also be said to bear his Image, yet) his Soul is endowed with Understanding, and is of a Spiritual Nature; notwithstanding there be some new Pretenders to Philosophy, who endeavour to persuade the World that the Soul is Material, and dies with the Body. God having made *Man*, made also *Woman* to be an Help-meet for him; and he made her of one of the Man's Ribs; that so the Man and the Woman might love each other entirely, and be made one, as being but one *Flesh*.

The Man, whom God called *Adam*, and the Woman whom he called *Eve*, were both Innocent when they came out of the Hands of their Creator; but they fell into Sin through the Malice of the Devil, and involved all their Posterity in the Guilt, and the Miseries consequent thereupon. So that all Mankind make up but one sinful Mass of Perdition; out of which God makes choice of a small Number of Persons to compose the *Heavenly Jerusalem*. These Elect are mix'd on Earth, in the Church, among the Men of this World, whom God looks upon as Vessels of Wrath, and abandons to his Justice. These Carnal and Fleshly-minded Men, together with the Infidels, make up the Church of the Reprobate, which in Scripture Language is stiled *Babylon*. Whatever happens on Earth is done for the Sanctification of the Elect, whose Assembly composes *Jerusalem*, which is actuated by no other Principle but *Charity*; whereas *Babylon*, a Slave to it's Lusts and Passions, is under the Dominion of *Concupiscence*. So that the Church, the Object of our Lord's Mercy, is the only thing which lasts in the World for ever. All other things come to Decay, the most puissant Monarchies not excepted, however governed by the most prudent Rules of Man's Wisdom. God indeed

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indeed sometimes seems to abandon the Church; but this he does only in order to purify, correct and prove, not utterly to relinquish it. The Truth of what is here delivered will better appear in the Course of this History; where we shall find that all Empires have an End, whilst the Church lasts always, and *Jesus Christ* brings within the Pale of his Visible Church all Nations of the Earth, by Virtue of the Cross.

The Church of God under the Old Testament begins with the World, and ends at *Jesus Christ*, who is the Corner-Stone which under the Gospel re-unites all Nations in his Church, and takes away that Middle-wall of Partition, which stood formerly between the *Jews* and the *Gentiles*. Its Duration is according to some about 3950, according to others 4000 Years. But since 'tis difficult to trace the Succession of so many Years together, without being bewildered, we have assigned several *Epochas*, which may serve as so many Points of Sight, to direct us farther; or as so many Breathing Places to rest in before we proceed. We shall therefore consider the *Jews* to the Coming of *Christ* under four Kinds of Governments, viz. 1. *Patriarchal*, under 22 *Patriarchs*. 2. *Judicial*, under 22 *Judges*. 3. *Regal*, under 22 *Kings*. 4. *Sacerdotal*, under 22 *Ancestors of Jesus Christ*.

The State of the People of God under the XXII Patriarchs.

This State lasts 2453 Years; that is from Adam the first Man and first Patriarch, down to Moses the first Governour and Judge of the Jews.

Years of the World.

Years before Christ.

1. I. **A**DAM (1) is created by God, and lived 930 Years. 3074.

After his Expulsion from Paradise, he had small Comfort in his Issue. *Cain* slew (2) his Brother *Abel*, and for that reason was condemned to be a Vagrant. A Fabulous Book Entitled *Lepto Genesis* makes *Calmana* and *Dolbora* to be the two Eldest Daughters of *Adam*, and to have been Wives to *Cain* and *Abel* their Brethren. Nor are his *Revelations*, published by the *Gnosticks*, less ridiculous; nor

(1) Gen. I. V. Joseph. Ant. Jud. l. 1. c. 2. (2) Gen. IV. Joseph. Ant. l. 1. c. 3.

Tears of the World made of *many Tears before Christ* the Genealogies of his Sons and Daughters, invented by the *Manichees*, but condemned by *Galasius*. The *Rabbins* (1) also relate incredible Accounts of his first Wife *Lillith*; and some are of Opinion (2) that *Abel* slew the very same Serpent the Devil had formerly possessed; but not without a Wound in his Heel, before he could bruise his Head.

130. II. *Seth* (3) is born; he lived 912 Years. 3067. The *Gnosticks* make him also a Writer, attributing 7 Books to him, to which they add seven more of their own; and the *Anonymous* Author of the Commentaries upon *Matthew* mentions another Piece of his concerning the Star which directed the *Eastern Magi* to *Christ*. But these Relations are not to be relied on. He was (as (4) *Josephus* acquaints us) brought up under the Tuition of his Father, and so soon as ever he was able to distinguish betwixt Good and Evil, he delivered himself up wholly to the Study of Virtue. He proved a wonderful Man, and his Children were the lively Images of so excellent a Father. They were all of them well bred and well disposed. They lived happily and peaceably, with respect to the Publick, and in a perfect Agreement one with another. These were the first that made their Observations upon the Motions of the Heavens, the Courses and Influences of the Stars; and having been foretold by *Adam* of an Universal Deluge and Conflagration to come, they erected two Pillars, one of Brick, and the other of Stone, which they were sure would be Proof, one or the other of them, against either Fire or Water. Upon these Pillars they ingraved the Memorials of their Discoveries and Inventions, there to remain for the Benefit of Ages to come; and least the Science it self should be lost for want of a Record. This they did, and their Foresight and Providence was not in vain, the Stone Pillar being to be seen in the time of *Josephus*; though I am not ignorant that this Story is quite exploded by several judicious Authors.

220. III. *Enos* (5) is born; he lived 905 Years. 2954.
 325. IV. *Cainan* (6) is born; he lived 910 Years. 2864.
 395. V. *Malaleel* (7) is born; he lived 895 Years. 2769.
 460. VI. *Jared* (8) is born; he lived 962 Years. 2582.

(1) Buxtorf, *Synag. Jud.* c. 2. p. 74. Hanov. 1604. 12°. (2) MSS. Hele on the 3 first Chap. of Gen. (3) Gen. IV. V. (4) Ant. l. i. c. 3. (5) Gen. IV. V. *Joseph. Ant.* l. i. c. 3. (6) Gen. V. *Joseph. Ant.* l. i. c. 4. (7) Gen. V. *Jos. ibid.* (8) Gen. V. *Jos. ibid.*

Years of the World. To remember A. M. *Years before Christ.*
637. VII. *Enoch* (1) is born; he lived 365 Years, and is Translated.

His Prophecies are mentioned in the Epistle of *St. Jude* (2). *St. Origen*, and the Author of (3) the Testament of the XII Patriarchs cite divers Passages out of them. As, 1. Of the Number and Names of the Stars. 2. Of the wooing of Women by Angels. 3. Of the Gyants which were thus generated. 4. Of the Death of *Christ* by the *Jews*, and their Ruine by it, for which Reason *Tertullian* (4) informs us, this Book was rejected by the *Jews*, as *Apocryphal*. 5. Of the Drowning and Burning of the World, &c. They were certainly in the Hands of *Origen*, *Tertullian*, *Hierome*, *Augustine*, *Bede* and others, notwithstanding they are condemned by *St. Augustine* as spurious. The greatest part of the Papists tell us, that he is reserved alive in Paradise with his Companion *Elias*, and that they shall Both come in Person to oppose Antichrist, and then be slain of him, then revive, and so at length be taken up into Heaven. This is invented (5) by them to quit the Pope from the Accusation of being *Antichrist*; which according to this Opinion he cannot be, because *Enoch* and *Elias* have not yet come in Person to resist against him.

687. VIII. *Methuselah* (6) is born; he lived 969 Years. 2348.

874. IX. *Lamech* (7) is born; he lived 777 Years. 2353.

1056. X. *Noah* (8) is born; he lived 950 Years. 1998.

For Seven (9) Generations, Men lived in the Exercise of Virtue, and in the Love and Fear of God the Lord of all Things; but from thence forward they degenerated from the Ways of their Fathers, leading their Lives without any Reverence or Regard either to Religious Duties, or Human Justice; and taking twice as much Pains to Out-strip others in Wickedness, as they had formerly done to make themselves Eminent for Goodness. This Abominable Impiety brought down the Wrath of Heaven upon them; and *Noah* took their Impious Extravagances so to Heart, that after several Tryals, both by his Counsel and Authority to bring them to a Reformation

(1) Gen. V. Jos. *ibid.* (2) *Vers.* 14. (3) See Mr. Grabe's Edition and Notes to them. (4) *Lib. de Habitu Mulier.* (5) See Bellarmin, *de Pontif. Rom.* L. III. (6) Gen. V. Jos. *Ant.* l. i. c. 4. (7) Gen. V. Jos. *ibid.* (8) Gen. V. Jos. *ibid.* (9) Gen. V. VI. Jos. *ibid.*

of their Lives and an Amendment of their Manners, and no good to be done at last upon a Generation so incorrigibly Obstinate, and abandon'd to their Lusts, finding himself and Family in manifest Danger of some mortal Violence for his good Will; he departed out of the Land himself and all his People. Now tho' this good Man was highly in the Favour of the Lord for his Integrity; yet the Corruption and Iniquity of the Age cry'd out so loud to Heaven for Vengeance, that God resolv'd within himself to destroy the present Generation of Mankind; and accordingly in the Year of the World 1656, and 2349 before the Coming of *Christ*, he sent a universal Deluge, wherein all that had Life perished, except *Noah* and his Family, and the Creatures which he took with him into the Ark. This Flood continued a whole Year, which is a good Argument that the Years of the Long-lived Patriarchs were *Solar*, and not *Lunar*, as some have imagin'd. After this, *Noah*, in a Perswasion that God had Doom'd Mankind to Destruction, lay under a mortal Dread, for Fear of the same Judgment over again; and effectually that it would end in an *Anniversary Inundation*. Upon which Account he presented himself before the Lord with Sacrifices and Prayers, 'Humbly beseeching God in Mercy, to preserve the Order of the World in its first Frame; to punish the Guilty; and spare the Lives of the Innocent, and not to proceed with Rigour for the Wickedness of some Particulars, to the Destruction of the whole; for otherwise, the Survivors of this Calamity would be more wretched than those that were wash'd away in a common Ruine: if after having suffer'd Horror of Thought, and the Terror of so Dismal a Spectacle, they should only be deliver'd from one Calamity to be confounded by another. Wherefore he earnestly besought God to receive his Prayers, and his Sacrifice; to turn away his Wrath from the Earth, and the Inhabitants thereof, that they might Till it, and reap the Fruits of his Bounty as formerly; build Cities, and entertain themselves with all the Comforts and Conveniences they enjoy'd before the Flood. He pray'd also for length of Days to himself and his Posterity; and that the Children to come might live up to the Age of their Ancestors. The Piety and Righteousness of the Man prevail'd so far with Almighty God, that he hearkened to his Request, and told him that it was the Wickedness of the World which drew that Judgment upon their own Heads, and that He himself was not in Truth the Author of it, for He

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He would never have given Life at first, with a Design or Desire to take it away again; and it were much better not to give it at all than to give only to take again. But, says he, they have forc'd me upon a Vengeance by a Violation of all the Holy Duties they owe me; and yet to shew you that I am not Inexorable, especially (1) upon your Mediation, I promise you that I will never deal with Sinners so severely again for the future. And therefore what Storms and Tempests soever may be rais'd, let your Heart at rest, for you are out of Danger of another Deluge. One Thing I positively require and command, (2) keep your Hands clear of Human Blood, and punish Murder with the uttermost Severity wherever you find it. As for other Creatures, whether they live upon the Earth, or swim in the Water, or fly in the Air, you are the Lords and Masters of them, and may dispose of them as you think fit, saving only as to the Blood; for in the Blood is the Life of the Creature; and for your security now, that the Arrows of my Displeasure shall never strike Mankind again in the like dreadful Manner, I will set my Bow in the Air for a Token of my Covenant. By the Heathens *Noah* was call'd *Prometheus*; for that no one else is meant by this Name appears from what the Ancients have deliver'd of him, namely that as under *Noah*, so also under *Prometheus*, the great Flood was suppos'd to happen. And therefore *Diodorus* (3) tells us, That 'twas reported that *Nilus*, having broken down its Bounds, overwhelm'd a great part of Egypt, especially that part where *Prometheus* reign'd, which destroyed the greatest part of Men in his Territory. And tho' some may object that this is meant only of a particular Deluge in Egypt under *Prometheus*, &c. yet 'tis readily reply'd, That as the Grecians attributed the General Flood to *Deucalion*, so the Egyptians attributed the same to *Prometheus*, or, as *Eusebius*, to *Ogyges*; whereas all these Fabulous Deluges were but broken Traditions of the true universal Deluge under *Noah*. And particularly, That this under *Prometheus* was the same with that of *Noah*, *Vossius* endeavours to prove (4) from the Notation of the Name: For (says he) *Emundus* signifies one who is so wise, as to foresee Evil; whereas, on the contrary, *Emundus* is one, who has no foresight, and does not consider the Mischief 'till it hath happened; which agrees to *Noah*, who being taught by God himself, foresaw the Flood, and so preserv'd himself, and those belonging to him. Besides

(1) Gen. 8. and 9. (2) See *Selden de Synedrion Vet. Hebræorum*, l. 1. c. 5. p. 34. Ed. Amstel. (3) L. 1. (4) *De Idololatr.* l. 1. c. 18.

Years of the World.

Years before Christ.

Prometheus is said to restore Mankind after the Flood; which exactly answers to *Noah*, from whose Loyns the Earth was Peopled after the Flood. Not to insist upon what *Herodotus* relates (1) viz. That *Prometheus's* Wife was call'd *Asia*, the same Name with that of *Noah's* Wife.

1558. XI. *Shem* (2) is born; he lived 600 Years. 1846.

The Jews take him to be *Melchizedek*, who brought Provision to *Abraham* and his Associates (3) in their Return from their Victory against the Four Eastern Kings; but this Opinion is opposed by some Modern Writers.

1658. XII. *Arphaxad* (4) is born; he lived 438 Years. 1908.

Abulenfis out of *Comestor*, and *Methodius*, make Mention of one *Jonithus*, or *Jonichus*, begotten of *Noah* 100 Years after the Flood, who taught the Eastern Nations in Astronomy, prophesied of the IV Monarchies, and perswaded *Nimrod* to incroach upon the Liberties of the People, and assume to himself Regal Authority.

1693. XIII. *Salah* (5) is born; he lived 433 Years. 1878.

1723. XIV. *Eber* (6) is born; he lived 464 Years. 1817.

1757. XV. *Peleg* (7) is born; he lived 239 Years. 2008.

1787. XVI. *Reu* (8) is born; he lived 239 Years. 1978.

1819. XVII. *Serug* (9) is born; he lived 230 Years. 1955.

1849. XVIII. *Nahor* (10) is born; he lived 148 Years. 2007.

1878. XIX. *Terah* (11) is born; he lived 205 Years. 1921.

1948. XX. *Abraham* (12) is born; he lived 175 Years. 1822.

He was a Man equally Wise and Eloquent, of a Piercing Judgment, and an Universal Knowledg. He had the Reputation of an Understanding beyond other Men; and

(1) Lib. IV. (2) Gen. V. X. XI. Jos. Ant. l. i. c. 5. (3) See Gen. XIV. (4) Gen. X. XI. Jos. Ant. l. i. c. 7. (5) Gen. X. XI. Jos. ibid. (6) Gen. X. XI. Jos. ibid. (7) Gen. X. XI. Jos. ibid. (8) Gen. XI. Jos. ibid. (9) Gen. XI. Jos. ibid. (10) Gen. XI. Jos. ibid. (11) Gen. XI. Jos. ibid. (12) See Gen. XI. XII. & seqq. usque ad XVI. Jos. ibid. & cap. seqq.

as he wanted no Skill, so he had the Courage also to At-
 tack the most Daring Iniquities of the Times, and by
 Dint of his Authority as well as of his Reason, to Tear up
 false Opinions in Religion by the Roots, and to terrify
 wicked Men into the Love and Fear of that God they had
 despised. He was the first that adventured to preach up the
 Doctrine of One God, the *Almighty Maker*, and *Creator of*
all Things in Heaven and Earth: and that for all the Com-
 forts we enjoy in this World, it is to his Infinite Good-
 ness, not to any Power in our selves, that we stand in-
 debted for them. This he argued from the orderly Course
 of Things both at Sea and Land in their Times and Sea-
 sons, and from his Observation upon the Motions and
 Influences of the Sun, Moon and Stars; insomuch that
 without an Over-ruling and an Administring Providence
 to keep the Wheel agoing, the whole frame of the Uni-
 verse must drop into Confusion, and consequently that all
 we have to trust to, for Matters either of Pleasure, Profit
 or Necessity, depends singly upon the good Will and
 Bounty of the first Mover: so that it is to him alone that
 we are to render all Honour and Thanksgiving, without
 assuming any Thing to our selves. His Travels from
Charran to Canaan; and from thence to *Egypt and Gerar*;
 his Victories against the four Eastern Kings; his Dome-
 stic Troubles, arising from a Dissention between his Wife
Sarah, and her Maid *Hagar*; his Circumcision by God's
 Appointment; his Entertaining of Angels; his Receiving a
 Son from *Sarah*, when, according to the ordinary Course of
 Nature, she was past Child-bearing; his Readiness to Sa-
 crifice him when God commanded; his second Marriage,
 and Issue by *Keturah*, with other the like Passages are so
 carefully and clearly related in Scripture, that I shall not
 trouble the Reader with a needless Recital of them, 'Tis
 sufficient to note that the Nations of the Earth being now
 notoriously given up to Idolatry, and the Worship of false
 Gods, God was pleased to separate to himself a Chosen
 People from the rest of the corrupted World; and that
Abraham was the Person made choice of to be the Head
 and Father of all the Faithful; that from his Loyns pro-
 ceeded the Saviour of the World *Jesus Christ*; and that he
 was the first Man whom God honoured with his Alliance,
 styling him *his Friend*.

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Years of the World. 1948. XXI. Isaac (1) is born; he lived 180 (2) Years.

He was a Person acceptable in the Sight of God, and attended by special Providences in the Course of his Life next to Abraham. He always liv'd in a steady and an eminent Course of Piety and Virtue.

2308. XXII. Jacob (3) is born; he lived 147 Years. 1689.

He got the Birth-Right from his Brother Esau by Purchase of a Trifle, and the Blessing by a Stratagem. Whereupon to escape his Brother's Revenge, he fled into Mesopotamia to his Uncle Laban, and married both his Daughters, Leah and Rachel. Whence, after hard Service, he returned into Canaan with great Riches, and a good Number of Children. After this divers Afflictions beset him, as the Desflouring his only Daughter Dinah, and the Murther thereupon of the Sichemites by the Rashness of his Sons Simeon and Levi; Rachel's Death, &c. mentioned at large in Scripture; but what afflicted him most of all was the Unnaturalness of his Sons to their Brother Joseph, whom they sold into Egypt, because they perceived he was most of all in their Father's Affection, and that several Omens had fallen out portending his future Greatness. But however their wicked Intent in this Matter was strangely obstructed, and at length Joseph was advanced to be Chief Governour of the Country, and by that means proved the Deliverer of his Father and Brethren from the Jaws of Death, occasioned by a sore Famine which raged in Canaan. When Jacob understood this Extraordinary Preferment of his Dear Son, whom he thought to have been devoured long before by wild Beasts, he very much rejoiced, and entering into a Contemplation of God's infinite Grace and Favour to him, (the late dark Interval only excepted) he and his People, (in all 70 Souls) hastened away to Joseph into Egypt, where, after he had continued 17 Years, he departed this Life in the Arms of his Children, wishing them Plenty and Prosperity, and foretelling them that their Issue should in time to come possess Part of the Land of Canaan, which came to pass. He mightily recommended to them the Generosity of Joseph, for his Goodness in returning only Friendships and Benefits for the most provoking Injuries; and expressing more Tenderness

(1) See Gen. 21, 22, 24, 25, 26, 27, 28. Jos. l. i. c. 13. &c. (2) Joseph. l. i. c. 22. says 185. See also l. 2. c. 1. &c. (3) Gen. 25. 27. & seqq. Jos. Ant. l. i. c. 18. & seqq.

for his Mortal Enemies, than was usual with others to the best of Friends. Wherefore he laid his Command upon them to receive *Ephraim* and *Manasses*, *Joseph's* Children, into their Number, when they should come to share the Land of *Canaan*, desiring them at last that his Body might be buried in *Hebron*. He was not inferior for Piety and Virtue to any of his Predecessors, and by the Goodness of God he was crown'd with all sorts of Blessings. *Joseph*, with the King's Leave, caused his Body to be transported to *Hebron*, where it was magnificently buried. But the Solemnity being over, the Brothers made a great Difficulty of going back again, for fear of a Revenge from *Joseph*, now the Father was dead, and no Body left that could interpose to hinder Mischief; but *Joseph* quieted that Scruple, and so got them back with him again: bestowing upon them large Possessions, and upon all Occasions treating them with the most generous Respect imaginable. After this *Joseph* also died at the Age of 110 Years; a Man of an exact and punctual Virtue; of a wonderful practical Prudence, and one that made so modest a use of his Power, that no Calumny would stick to him. In fine, he master'd all Difficulties, and was advanc'd to the highest Station in the Government, and no man either to envy or bespatter him.

Tears of the World.

Tears of Christ.

2453. The Children of *Israel* (1) remained in *Egypt* the Space of 215 Years, where they multiplied so exceedingly, even amidst the Pressures of a very severe Bondage, which they endured after the Death of *Joseph*, that they went thence under the Conduct of *Moses* six hundred thousand fighting Men, beside Women and Children.

Observations concerning the Origine of the Nations of the Earth.

THE three Sons of *Noah*, *Japhet*, *Shem* and *Ham*, were the first (2), who, after the Flood, came down from the Mountains to settle their Habitation in the Plains,

(1) Exod. 1. &c. Num. 1. &c. See *Joseph. Ant.* 1. 2. c. 9. & seqq.

(2) *Joseph. Ant. Jud.* 1. 1. c. 5.

and

and by their Example they drew others after them, who till then had not the Heart to quit the Hills for fear of a second Deluge. They gave the Name of *Shinar* to the first Place they planted in. But God in his Wisdom ordered them to spread and divide themselves into Colonies, as the more proper Method both for peopling the World, and preserving Men in Peace one with another: And to the end besides, that they might take their Possessions at large, and enjoy more abundantly the Fruits of the Earth. Now these People being an ignorant and a stubborn Generation, they never heeded the Divine Appointment, but continued still in the same Place, till they were overtaken by a Judgment from Heaven, that gave them a Sight of their Fault in their Punishment. They came in Process of Time to be numerous and strong; and God once again admonished and directed them as before, to disperse themselves into several Plantations; but they went on nevertheless in their Disobedience, not only forgetting the Author of all the Blessings and good things they were made Partakers of, but assuming to themselves the Glory of their Successes in all the Greatness they had acquired, and, which is worst of all, interpreting the Advice of separating themselves to be rather a Snare than a Favour, and a meer Trick of Common Policy, first to disunite and weaken them, and then to bring them under the Yoke of an Oppression.

The chief Incendiary that animated the People to this insolent Contempt of God, was *Nimrod* the Son of *Cush*, a Man fierce and valiant, but of so extravagant a Vanity, that he would be often valuing himself upon it, that he had no Obligation to the Goodness of God for the Dignity of his present State and Reputation, but to the Power of his own Courage and Virtue. This was his way of Insinuating himself into a Tyranny, not doubting but the People might be easily brought to Apostatize from God, if they could but first be prevailed upon to choose him for their Governour. And lest the Dread of another Inundation should deter them from it, he had an Expedient in his Head, he said, that would secure them from any Damage of that Quality. His Project was the erecting of a Tower to such a Height, that it should be impossible for the Waters ever to reach the Top of it: Beside the Revenge he meditated over and above, for the Loss of those that perished in the Flood. The Multitude were so unanimously satisfied with the Huffs of *Nimrod*, that they began to look upon it as a Matter of high Indignity to think

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of living in Subjection to God any longer : Upon this, they set themselves immediately, might and main, and all Hands at Work, to the carrying on of the Design. The Height of it was to be prodigious, but the infinite Number of Labourers advanced it, even beyond Imagination. The Breadth and Thickness of it (being wonderfully firm and strong) appeared so vast at hand, that it made the Height seem the less for it. The Materials were burnt Brick, and cemented in the Joints with a Pitchy Matter to make it Proof against the Waters. The Madness of these People was highly provoking, especially considering the Warning they had in the Example of their Forefathers, who were all swallowed up in an Universal Deluge for their Wickedness. But God was graciously pleased however, not to proceed to the Extremity of Extinguishing Mankind once again, for their contemptuous Transgressions, but chose rather to punish them with such a Confusion of Tongues, that they should not be able to understand one another. This forced the (1) People to disperse themselves up and down into Colonies, and so to plant and inhabit, some upon the Sea-Coasts, others in the Midland; some in one Place, some in another, according to the Lot, that God in his Wisdom and Providence had assigned them : But the whole World, in fine, was to be more or less Peopled. And for this end, Men came by Degrees to the Use and Knowledge of Navigation, so far at least as to make Boats, and transport themselves into Islands. Now this being the Fate of this Stupendous Building, 'twill be proper to follow the Family of Noah in this Dispersion, and to give a short but as clear Account as we can of the Nations Peopled by them.

I. SEM, though the second Son, is the Person we place first, because from him descended *Abraham*, *David*, and *Jesus Christ* himself according to the Flesh. He had five Sons (2), namely *Elam*, *Assur*, *Arphaxad*, *Lud*, and *Aram*; of whom there is no Issue mentioned in Scripture, but only of *Arphaxad* and *Aram*, the former whereof had one Son, which was *Selah*, and the latter four, *Uz*, *Hul*, *Gether*, and *Mesech*. To *Selah* was born *Heber*; to *Heber*, *Phaleg* the Ancestor of *Abraham*, and *Jocktan*, with his 13 Sons.

(1) *Jos. ibid. c. 6.* (2) See *Jos. Ant. l. 1. c. 7.* Junius's *Notes on the 5th of Genesis*, *Sr. Walter Raleigh's History of the World*, *Bochartus's Geographia Sacra*, and *Dr. Heylin's Prolegomena to his Cosmography*, from whom I have taken the following Account, abating some Improvements of my own.

From

From *Elam* came the *Elamites*, a People bordering on the *Medes*, and upon that Account oftentimes joyn'd together in Scripture (1). Their chief City was called *Elymais* (2), famous for the rich and magnificent Temple there consecrated to *Diana*, and seated on the Banks of the River *E. leus*, and neighbouring close to *Susiana*, which is therefore sometimes included in the Name of *Elam* (3). The second Son of *Sem* is *Assur*, from whom came the *Assyrians*, which is chiefly to be understood of *Assyria* properly so called, as it denotes the Country about *Nineve*, called afterwards *Adiabene*, and not of the whole People of that vast and unwieldy Empire, who sometimes generally go under the Name of *Assyrians*. *Josephus* makes *Arphaxad*, the Third Son, to be the Father of the *Chaldeans*, called anciently *Arphaxadei*, if we may believe him. But others with greater probability tell us he planted in that Part of *Assyria* called first *Arphaxitis*, afterwards *Arrapachitis* (4). *Lud*, the Fourth Son, is generally said to be the Father of the *Lydians*, a People of *Asia Minor*; though there are others who understand it rather of the *Lydians* a People less known upon the Confines of *Persia*; which indeed is more agreeable to Reason. *Aram*, the 5th and last, set himself down near his Brethren in the Land of *Syria*, called *Aram* in Hebrew; and the *Syrians*, as *Strabo* testifieth, anciently called themselves *Arameans*, or *Aramenians*. In and about the same Parts his four Sons settled themselves also; *Uz* in that Part of *Syria* called *Syria Damascena*, or *Aram Dammesek*, the Land of *Uz* taking Denomination from him; *Hul* or *Chul* in *Armenia*, according to *Josephus* and *St. Hierome*, and is confirmed from a Region in *Armenia*, call'd by *Stephanus Cholobetene* (5), and several Cities in that Tract, which still preserve the Radicals of *Hul*, or *Chul*, as *Cholus*, *Cholmata*, *Cholimnam*, *Colsa*, & *Colana*. As for *Gether* 'tis uncertain where he settled; *Josephus* placeth him in *Bactria*; *Mercer* in *Caria*, a Province of the Lesser *Asia*, and *Acarmania* of *Greece*; *Junius* in the Province of *Cassiotis*, and *Selencis*, near his Father *Aram*, where *Ptolemy* placeth *Gindarus*, and the Nations which *Pliny* calls *Gindareni*; *Bochartus* on the Banks of the River *Contrites*, which divideth *Armenia* from the *Carduchi*, as it is in *Xenophon*; which would be likely enough, provided that River were originally called *Gerri*, as he conjectureth, without any Proof. But now since in *Prolomy* (6)

(1) Efa. XXI. 2. Jer. 25. Acts II. (2) See *Maccab. VI. 2.* (3) See *Dan. VII. 2.* (4) See *Ptolemy's Tables.* (5) *Steph. Byz. in Χολοβητῆν.* (6) *Pag. 153. Ed. Bertii.*

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we find a City of *Albania* (which bordereth on *Armenia*) called *Getara*, and a River of the same Name called *Getras*, 'tis better to place him here; though I know that the Greek Copies read *Γαζαρά*, concerning which perhaps the Ingenious Mr. Halley, Savilian Professor of Geometry in Oxon, may give us some Conjecture, in his designed Edition of this Author. However if this be too far to set him, we shall find *Mas* or *Mesach*, nearer, viz. in the Northern Parts of *Syria*, towards *Mesopotamia*, near the Hill called *Masius*, at the Foot whereof is a People called by *Stephanus*, *Massiani*, notwithstanding in some printed and written Copies 'tis wanting. And thereabouts there is a River also which *Xenophon* names *Masía*.

Proceed we now to the Second Branch of the House of *Sem*, derived from *Arphaxad*; whom we left settled in the Region of *Arrapachitis*, in, or near *Affyria*. Not far from which is a City, in *Susiana*, a Province of the Persian Empire, called *Sela*; whereof there is mention made in *Ptolemy*, and *Ammianus Marcellinus* (1); to pass by *Eustathius Antiochenus*, who relates that the People of *Susiana* came from *Sala*. To *Sela* was born *Heber*, from whom the Hebrews had their Name. And to him *Phaleg* his First-born, who in all likelihood gave Name to the Town called *Phalga*, situate on the River *Euphrates*, not far from *Seleucia*, whereof there is mention in *Stephanus*, and *Ptolemy*; yet in the latter 'tis corruptly written *Pharga*, as 'tis in *Isidore* *Phaliga*.

But the great Increase of *Sem*'s Posterity came by *Joktan*, the Father of 13 Sons (2), who had their Dwelling from *Mesha*, as thou goest to *Sephar*, a Mount in the East. *Bochartus* placeth them in a little Corner of *Arabia Felix*; which being absurd, and not agreeable to the Words of Scripture, we ought to look for them in some other Parts. Now to find out *Messa*, *Bochartus* himself maketh *Mesh*, the last of *Aram*'s Sons to be planted in the Mountainous Tracts of *Mesopotamia*, from him called *Mont Masius*. And then for *Sephar*, which the Text calls a Mount of the East; if it be the Southern Part of Mount *Imäus*, by *Ptolemy* named *Bitigo*, by the Moderns *Gates*, extending from Mount *Caucasus* to *Cape Comari* in the hither *India*, as *Postellus* very probably conjectureth, we have the Dwellings of the Sons of *Joktan* according to the Bounds laid down in Scripture. This Opinion seems the rather to be followed; because we have

(1) L. 23. c. 6. some MSS. Copies have *Sole*. (2) Gen. X.

Siphare a City of *Aria* directly East from *Mons Masius*, or the Dwelling of *Mesb*; both in the East Parts of the World, with reference unto the Place wherein *Moses* writ: *Mons Masius* being placed by *Ptolemy* in the 74 Degree of Longitude, and 37 of Latitude, and *Siphare* 36 Degrees more towards the East, but with no more than 2 Degrees of Latitude superadded. And this agreeth to the Position assigned to the Sons of *Joktan* by *Josephus*, *Eusebius* and *St. Hierome*. 'Tis affirmed by *Josephus* that the *Joktanites* possessed all that Tract, *ἡ δὲ χώρα τοῦ ποταμοῦ τῆς Ἰνδίας, ἣ τῆς περὶ αὐτὴν Σουείας τινὰ*, or as others have it, *ἣ τῆς περὶ αὐτὴν Σουείας πύα*: which is a Corruption, and yet followed by *Epiphanius* in his Version, who reads it, *Et posita circa* (or *circa eam*) *Syria loca quadam*. *Eusebius* instead of *Syria* reads *Seria*, and *St. Hierom* *Jeria*, but neither rightly; there being no such Place in the World as *Jeria*; and *Syria* and *Seria* (or the Country of the *Seres*) lying too far off to border on *Cophenus* a River of *India*. *Bochartus* therefore thinks that for *Syria* is to be read *Aria*, which in its largest Latitude and Extent, comprehending *Parapomissus* and *Arachosia*, stretcheth it self out Eastward as far as the River *Cophenus*. Which Conjecture I find also confirmed from the MSS. Copies of *Eusebius*, in which 'tis written, *ἣ τῆς περὶ Οείας*, &c. So that we have found out a Dwelling for the Sons of *Joktan* between *Mons Masius* and *Siphare*, a Town of *Aria*, which probably might give Name to some Mount adjoyning, as *Saphar* by *Bochartus* is supposed to do to some of the *Arabian Hills* bordering near unto it. And as this Situation agrees exactly with the Meaning of those Old Writers, so is it likewise suitable to the Plantation of the Sons of *Arphaxad*. For certain it is, that *Phaleg* and *Joktan* being both too Young, when so many of the Residue of *Noah's* Posterity moved towards *Shinar*, kept themselves under the Tuition of their Grandfather *Noah*, or at least went not from the Plantation of their Father *Arphaxad*, 'till *Joktan's* Sons being grown to be Fathers of Families were forced to seek New Habitations. And when Necessity compelled them to seek new Seats, it seems most likely they would pitch upon the large uninhabited Parts beyond *Tygris*, and not pass through populous Places into a Corner of *Arabia Felix*, though I do not deny but in Process of Time some of the Descendants might come hither out of *India*. To confirm this Opinion might be alledged that there are a great many Places in this Eastern

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Eastern Country which seem to have been denominated from *Joktan's* Sons; but there being great uncertainty in this, I shall not insist upon it.

II. *CHAM* had Four Sons, *Cush*, *Misraim*, *Phut* and *Canaan*, of which only *Phut* the 3d Son has no Issue assigned him. To *Cush* were born *Seba* and *Havilah*, and *Sabtah*, *Nimrod*, *Sabtecha*, and *Raamah*, who was the Father of *Sheba* and *Dedan*. To *Misraim* the 2d were born *Ludim*, *Ananim*, *Lehabim*, *Naphtuhim*, *Pathrusim*, *Capthorim*, and *Castuhim*, who was the Father of *Philistim*. And to *Canaan* were born *Zidon*, *Heth*, *Jebusaeus*, *Amoreus*, *Girgeshi*, *Hevi*, *Arki*, *Seni*, *Araadi*, *Zemari*, and *Hamathi*.

Most of the Ancient Jewish and Greek Authors tell us that *Chus* was the Father of the *Aethiopians* in the Heart of *Africa*; but our more Modern Writers think he went no farther than *Arabia*, possessing himself of a good Part of that which is called *Petraea*, and some Part of *Arabia Felix*; which indeed is the more warrantable Opinion, as appears from *Numb. XII. 1.* where though *Zippora* be called an *Aethiopian* Woman, yet by it must needs be meant an *Arabian*, because *Jethro* her Father was Priest or Prince of *Madian*, which was a City of *Arabia* near to the *Red-Sea*. *Seba*, the Eldest Son of *Chus*, was the Father of the *Sabeans* in *Arabia Felix*, their Metropolis being *Saba*, a very celebrated City for its Wealth, and its Queen is mentioned both in the Old and New Testament. From *Havilah* proceeded the *Getulians* in *Africa*, and from *Sabtah* the *Sabatheanians* in *Arabia*, where, according to the Account of the best Geographers, is situated the City of *Sabathai* or *Sabatia*. *Nimrod* planted himself in *Babylonia*. But for *Sabtecha*, there is no Track of him in Ancient Writers; and therefore *Dr. Heylin* mingles him and his Posterity with the Son of *Sabtah*, and the Children of his Brother *Raamah* or *Regma*, who were all planted near the *Persian Gulf*. Not far from whence we are to look for *Sheba* the Eldest Son of *Raamah*, from whom descended the *Sabeans*, different from those already mentioned. For there are two Countries of *Sheba* in *Arabia*, both of them famous for the *Frankincense* which comes from thence in Abundance. In the same Track we are to look for *Dedan* the other Son of *Raamah*; they being both joined together by the Prophet *Ezekiel* (1), and on the *Arabian Coast* of the *Persian Gulf* is a Province and a City called by the Name of *Dedan*.

(1) *Ezek. 27, 15. 38, 13.*

The Head of the next House of the Race of *Cham*, was *Misraim* his Second Son, who Peopled *Egypt*, which is called *Misraim* in the Hebrew Bibles. *Ludim* his Eldest Son Peopled *Ethiopia*, as appears from what is said in Scripture of him, viz. That (1) he had great Skill in the Bow, which agrees exactly with the Character of the People of this Country; and therefore I proceed to the next, only observing that the *Ethiopians* mentioned in our English Bibles are not those of *Africa*, but the *Chusites* of *Arabia Felix*; our Translators always rendring *Chus* by *Ethiopia*. The *Anamim* seem to have been the same with the *Amantes* of *Solinus*, and the *Hammanientes* of *Pliny*, a People seated on the Sea-side near the greater *Syrtis*; for near to this Place we find the *Lehabim*, who were no other than the People of *Lybia*, a Province seated betwixt *Egypt* and *Cyrenaica*. The *Naptuhim* settled themselves in *Cyrenaica*, and there is some Remainder of the Name in the *Ap-tuchi sanum* of *Ptolemy*. The *Pathrusin* were the People of that Province of *Egypt* called in Scripture (2) *Pathros*, which probably was the same with *Thebais*, where *Ptolemy* placeth *Pathyris*, an Inland Town not far from *Thebes*. And 'tis not far from hence that we ought to look for *Capthorim* and *Castuhim* the Two Sons remaining; but though they all settled near one another, yet 'tis hard to point out the particular Places pitched upon by the two last.

Phut, the Third Son of *Cham*, settled himself West of his Brother *Misraim*, the Inhabitants of *Lybia* and *Mauritania* proceeding from him.

Canaan, the fourth Son of *Cham*, posselt all that Country called by the Romans *Palastine*, in the Scriptures *Galilee*, *Samarina* and *Judea*, and in latter times known by the Name of the Holy-Land.

Zidon, his Eldest Son, built the famous City of *Zidon* in *Phanicia*. The *Canaanites* have been celebrated for their great Commerce, from whence came the Riches of *Tyre* and *Sidon*. Upon which Account it is, that the Scripture gives in the general the Name of *Canaanites* to Merchants and Traders. From *Heth* came the *Hethites* or *Hittites*, inhabiting about *Bersabe*, and towards *Hebron* near the Torrent of *Besor*, and about *Gerar*, which *Moses* (3) maketh the utmost Limit of *Canaan*, having the Defart of *Pharan* to the South. *Jeбусæus* gave Name to the *Jeбусites*, and their chief City was called *Jeбус*, afterwards *Jerusalem*. *Amo-*

(1) Esai. 66, 9. & Jer. 45, 9. (2) See Ezek 11, 11. Jer. 44, 1. Ezek. 29, 14. (3) Gen. 10. v. 19.

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reus was Father of the *Amorites*, who inhabited the Country on the East of *Jordan* below the Sea of *Galilee*, having *Arnon* and the Mountains of *Galaad* on the East, and *Jordan* on the West. *Girgesbi* or *Girgeseus* gave Name to the *Girgastres*, inhabiting on the East-side of the Lake of *Tiberias*, where *Ptolemy* places the City *Gerasa*. *Hevi* or *Herveus*, Father of the *Hivites*, inhabited under *Libanus* near *Emath*. From *Arki* or *Araceus* came the *Arkites*, from whom the City *Arcas* near *Libanus* had its Name. From *Seni* or *Sineus* came the Inhabitants of the Wilderness of *Sin*, or rather of Mount *Sina*. From *Araadi* or *Aradaus* descended the *Arvadites*, and from him the Cities *Arade* and *Antarade* were denominated. From *Zemari* came the Inhabitants of the City and Country of *Samaria*. And lastly, from *Hamathi* were descended the Inhabitants of the City of *Hamath*. There are two of these Cities mentioned in Scripture, the Greater *Hamath*, which is *Antioch*, and the Lesser, called *Epiphania*.

III. To *Japhet* (whose Tents God promised to enlarge, as indeed he did) were born Seven Sons, *Gomer*, *Magog*, *Madaï*, *Javan*, *Tubal*, *Mesech* and *Thyras*: of which we have only the Issue of two upon Record, viz. *Aschenaz*, *Riphat*, and *Togarma*, the Sons of *Gomer*; *Elisha*, *Tarsbish*, *Kittim*, and *Dodanim*, the Sons of *Javan*. We will begin with *Gomer* and his Sons. They first possessed themselves of convenient Dwellings in the Greater and Lesser *Asia*: *Gomer* himself first Planting in the Mountainous Places of *Albania*, where the Mountains called *Cimmerini* retained his Name a great while; and afterwards changing that unpleasant and desert Country for the Plains of *Phrygia Major*, in which the City *Cimmeris*, in the Days of *Pliny*, preserved his Memory. For that the Posterity and People of *Gomer*, called at first *Gomerians*, came to take the Name of *Cimmerians*, and *Gimbri*, is what is generally agreed upon amongst learned Men. Now as *Gomer* fixed himself in the Greater *Phrygia*, so did his Eldest Son *Aschenaz* in the Lesser, and the Parts adjacent; as is evident from several Places denominated from him, as *Sinus Ascanius* in *Bithynia*, together with a River and Lake of the same Name also. And in the Lesser *Phrygia*, and the Country of *Troas*, there was both a City and a Province adjoining, anciently known by the Name of *Ascania*, and the *Ascania Insula* were also on the Coast thereof. 'Tis likewise probable that in Honour of *Aschenaz*, the Kings and great Men of these Parts, took the Name of *Ascanius*. Of which Name, besides *Ascanius* the Son of *Aeneas*, we find a King in the second Book of *Homer's*

mer's *Iliads*, who came to *Priamus* in the Siege of *Troy*. Nor did the *Euxine Sea* receive its Name from any thing else but him, it being called anciently *Αἰένος* or *Αἰώνιος*. For what others assert that it was named *Αἰένος* by reason of the Barbarity and Rudeness of the Inhabitants is very absurd: because the most ancient Writers give them a very good Character, as that they were a very just (1) and frugal People, and *Anacharsis* and several others are sufficiently celebrated for their Wisdom (2). In the same Quarters of the World we find *Riphab* also, the Founder of *Riphei*, a People dwelling in the East Parts of *Bithynia*, and spreading likewise over *Paphlagonia*. Nor need we look much farther for *Togarma*, who certainly inhabited *Capadocia*, which was eminent for an excellent Breed of Horses, agreeably to what the Prophet (3) says of *Togarma*, and *Strabo* tells us of an ancient People in *Cappadocia* and *Galatia* called *Trocmi*, whom others name *Trocemi* and *Trogmi*. But in the Greek Subscriptions to the Canons of *Chalcedon* they are called *Τρογμάδες*, where *Κυριακὸς ἐπίσκοπος Τρογμάδων* is mentioned, though in the Old Latin Canons published by *Jusfel* and *Voel* (the Original Copy whereof in Uncial Letters is now in the Bodleian Library in three Folio's) he is called *Cyriacus Trocnadensis*.

The next Son of *Japhet* is *Magog*, whom some make the Father of the *Scythians*; but there being a Region in *Stephanus* called *Gogareus* betwixt *Iberia* and *Colchis*, and *Pliny* telling us that the *Scythians* themselves called the City of *Calo-Syria* *MAGOG*; 'tis more likely that they seated in those Countries, than that they wandered so far out of the way as *Scythia* from their Brethren. For *Mesech* placed himself on the North and North-East of *Syria*, in the Confines of *Colchis* and *Armenia*, and so to the *Caspian* and *Hyrcanian* Sea; and *Tubal* in *Iberia*, the People whereof were anciently named *Theobeli*. As for *Madai* the 3d Son of *Japhet*, 'tis most probable he was the Father of the *Medes*; who in the Book of *Daniel* and *Esther* are represented by no other Name than that of *Madai*.

After this View of those who fixt themselves in either, or both the *Asia's*; let us take a View of the Plantations of *Thyras*, *Javan* and the Sons of *Javan*, who, not contented with their Dwellings in the *Lesser Asia*, filled all *Europe* by Degrees with their numerous Progenies. And first be-

(1) Homer *Iliad*. E. Chærilus in *Xerxis Diabasi*. (2) See *Strabo*. *Anonymi Periplus Ponti Euxini*, p. 3. Ed. Oxon. (3) *Ezek*, 38, 6.

ginning with *Javan*, all Authors make him the Father of the *Ionians*. And *Elisha* his Eldest Son went with him, being the Father of the *Æoles* or *Æolians*, on the *Asian* side, and the Founder of *Elis* in *Peloponnesus*, and Planter of the *Græcian* Isles called by *Ezekiel* (1.) the Isles of *Elisha*. From *Tershisb* the second Son proceeded the *Cilicians*, the Capital City whereof is *Tarsus*. From *Cittim* were descended the *Cyprians*, of which the Capital City is called *Cytinium*. The Hebrews give the Name of *Chittim* to all Cities and Provinces which are upon the Sea-Coast; for which reason 'tis said of *Alexander the Great* (2.) that he comes from the Land of *Chittim*; and the same Name in Scripture is applied to *Italy*. From *Dadanim* came the *Rhodians*, or rather the *Dodoneans* in *Epirus*. Lastly, as for *Thyras* the 7th Son of *Japhet*, having accompanied his Brother *Javan* to the Shores of *Asia*, and seeing him passed over the Seas to *Greece*, he took the Opportunity of the next Strait or *Fretum* (since called *Bosphorus Thracius*) and fixed himself in *Thrace*, to which Country he gave Name, according to the Opinion of most Writers.

These are the Families of the Sons of Noah after their Generations in their Nations, and by these were the Nations divided in the Earth after the Flood. Gen. X. 32.

And now after all this Account, does it not appear that the World is but of a Short Date? We here find Laws first enacted; Manners polished; Empires founded; and Arts invented. The Earth we find peopled by little and little; Experience improved; and Mankind by Degrees awaking out of the Slumber of Ignorance. Husbandry then began to be in use; wild Beasts were caught, and tamed for the Service of Mankind. Abundance of Inventions and Sciences began then to appear, and *Nimrod* the First Warrior, and others of the First Heroes, began to signalize themselves. Should we look beyond this Account which *Moses* has given us of the Origine of the World, we shall meet with nothing but Darknefs, Obscurity, and Chaos; and no wonder, if Fables and Fictions be the Product of such Beginnings: Whereas if we fix here, we find Truth, and Light, and Certainty, whereon to build some Assurance, to which we may give our free Assent and Consent.

(1) *Ch.* 27, 7. (2) *Maccab.* 1, 1.

A REMARK, Concerning the Heads of the Families of the People of God.

JACOB (1) had Twelve Sons, who were the Twelve Heads from whence the Twelve Tribes of the People of God proceeded.

By his Wife *Leah* he had Six Sons, 1. *Reuben*. 2. *Simeon*. 3. *Lewi*. 4. *Judah*. 5. *Issachar*. 6. *Zabulom*. By his Wife *Zilphah* he had Two, 1. *Gad*. 2. *Aser*. By his Wife *Rachel* Two, 1. *Joseph*. 2. *Benjamin*. By his Wife *Bilhah* Two, 1. *Dan*. 2. *Nephthali*.

Jacob, who had a great deal of Esteem and Affection for *Rachel*, continued the same Respect for her after her Death. Therefore having only Two Sons by her, *Joseph* and *Benjamin*, he adopts the Two Sons of *Joseph*, *Ephraim* and *Manasses*, that so by placing these amongst the rest of his Sons, he might give himself some Comfort for the small Number of Children which he had by her.

'Tis upon this Account that *Jacob* blessed *Ephraim* and *Manasses*, as well as his own Children, which he did after a strange and surprizing manner. *Manasses* was the Eldest, and therefore *Jacob*'s Right-Hand should have been laid upon him, and his Left on *Ephraim*. But the quite contrary happen'd, which made *Joseph* inform his Father of the Mistake, supposing it had been through the Dimness of his Sight. But *Jacob* tells him, *I know it, my Son, I know it; Manasses shall become the Head of many People, and he shall be great; but his Brother Ephraim shall be greater than he, and his Seed shall become a Multitude of Nations.* Gen. XLVIII. 19.

These are the Heads of the Twelve Tribes of Israel, and this is it that their Father spake to them, and blessed them every one, according to his Blessing he blessed them. Gen. XLIX. 28.

(1) Gen. 29. 30. 35. Joseph. Ant. l. 1. c. 21. l. 2. c. 7.

*The State of the People of God under the
XXII Judges or Leaders.*

This State lasts 426 Years; i. e. from Moses the first Leader of the People of God, to Saul the first of their Kings. Among these there are six of the Leaders who were not Hebrews, but Tyrants, to whom God delivered his People to punish them for their Sins.

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2453. I. **M**OSSES (1) begins to govern the People of God, and leads them for the Space of Forty Years.

1451.

The chief Passages in his Life were his Miraculous Preservation, and Education in *Pharaoh Chenchres's* Court; his Flying from thence, and Sojourning with *Jethro* in *Midian*, and Marrying *Zipporah*, *Jethro's* Daughter; his Returning thence by God's especial Commission, and negotiating with *Pharaoh* for the Deliverance of his Brethren, which at length was accomplished after ten Plagues upon *Egypt*, and the Drowning of *Pharaoh* and his Host in the Red-Sea; His Troubles in the Wilderness; Receiving the Law in *Horeb*; Settling Church-Discipline; and lastly, his Victories over *Arad*, *Amaleck*, *Sehon*, and *Og*, in his Passage towards *Canaan*.

He was a Man of Admirable Wisdom, and one that made the best Use of what he understood; an Excellent Speaker, and no Man better Skill'd in moving the Affections than himself: So great a Master of his Passions, that he liv'd as if he had none, and as if he had known them only by their Names; or else as he observ'd them in other Men: never a greater Captain, nor a Prophet equal to him; for all his Words were Oracles. He has also made himself as famous to Posterity in his Writings, as he was to the Age he liv'd in for his Actions.

(1) Concerning his Life see *Exod. 2, 3. & seqq. also Levit. Numbers, Deut. particularly Chap. 34. Josephus's Ant. l. 2. cap. 11. usque ad finem libri 4.*

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Years before Christ.

2493. II. *Joshua* (1) governs the *Jews*, and having overthrown one and thirty Kings, settles the *Israelites* in the Promised Land, and divides it amongst them according to their Tribes, with *Eleazar* the High-Priest *Aaron's* Successor, being about the Year of the World 2499, and the 1444th before the Birth of *Christ*. Likewise with *Eleazar* he held the first Council (2) in *Shechem* for abolishing strange Women, and burying *Joseph's* Bones; and settled the Tabernacle in *Shiloh*; where it rested 369 Years, till *Eli's* time.

2510. *Joshua* (3) dies, having governed the People of God about 25 Years after the Death of *Moses*. 1426.

He was a Man of Political Prudence, and endued also with a singular Felicity of Popular Eloquence in expressing his Thoughts; Brave, and Indefatigable in War, and no less just and dext'rous in Peace; and in short, a Person qualify'd for all great Purposes.

The Elders govern the *Jews*, who are obedient to God for the Space of 15 Years.

2525. After (4) this there succeeds a Generation of Men which forget God, and mingle themselves with the *Canaanites* by Marriage, and worship their Idols. In this time of Anarchy and Confusion, when every Man did that which seem'd right in his own Eyes, all those Disorders were committed which are reported in the five last Chapters of the Book of *Judges*; to wit, the Idolatry of *Micah*, and the Children of *Dan*; the War of the *Benjamites*, and the Cause thereof; which provoked God to give them up to the Cruelty of their Enemies. 1406.

2531. The first (5) *Servitude*, which lasted eight Years.

III. *Chushan-rishathaim*, King of *Mesopotamia*, oppresses the People of God.

2539. IV. *Othniel* (6) the Son of *Kenaz*, and Son-in-Law to *Joshua*, stirred up by God as a Judge and Avenger of his People, defeats *Chushan-rishathaim*, and delivers the *Israelites* out of Bondage. 1394.

2551. The second (7) *Servitude*, which lasted eighteen Years.

V. *Eglon* the King of *Moab* oppresses the People of God.

2570. VI. *Ehud* (8), the Son of *Gera*, is raised up by God to be an Avenger of his People; for feigning a Message

(1) *Joshua* 2. &c. *Joseph. Ant.* l. 5. c. 1. &c. (2) *Joshua* 24. (3) *Joshua* 24. (4) *Judges* 2. 3. See particularly the 5 last Chapters. *Josephus* l. 5. c. 1, 2, 3. (5) *Jud.* 3. *Joseph.* l. 5. c. 3. (6) *Jud.* 3. *Joseph.* l. 5. c. 4. (7) *Jud.* 3. *Jos.* l. 5. c. 5. (8) *Jud.* 3. *Jos.* *ibid.*

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Years of the World.

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to Eglon, he runs him into the Belly with his Dagger; then getting away, he gathers all Israel into a Body on Mount Ephraim, and slays 10000 of the most valiant Men of Moab, and by this means delivers the People of God. He was a valiant Man, and, as the Scripture tells us, was Left-handed.

2631. *The third (1) Servitude, which lasted twenty Years. 1316.*

VII. Jabin the King of Canaan oppresseth the People of God.

2651. VIII. Deborah (2), who judged the Jews, together with Barak, defeats Sisera, Jabin's General, and delivers the People of God. Jael, Heber's Wife, fastens Sisera's Head, while he was asleep, with a Nail to the Ground.

1296.

2671. *The (3) fourth Servitude, which lasted seven Years. 1256.*

IX. The Midianites oppress the Jews.

2679. Upon (4) this they cry unto God for Help, and are reproved by a Prophet. Then Gideon the Son of Manasses is sent by an Angel from God to deliver them. He first overturns the Altar of Baal, and burns his Grove, and is called Jerubbaal. Out of 32000 Men which came unto him, he chuseth only (God so commanding) 300; but with them he puts to flight all the Host of the Midianites, whom the Ephraimites afterwards pursue; and slay their Princes Oreb and Zeeb. Gideon, having pacified the Ephraimites, who complain that they were not called to the Battle at first, passeth the River Jordan, and defeats the Remainder of the Midianitish Army; he chastiseth the Men of Succoth and Penuel, who had refused him Victuals in his Journey; and slays the two Kings of the Moabites, Zebah and Zalmunna. After which great Victories, the Israelites offering to settle the Kingdom upon him and his Posterity, he refuseth it; but receiving their Golden Ear-rings, he makes thereof an Ephod, which afterwards proves an Occasion of their falling away again.

1209.

For after his Death, returning to Idolatry, they worship Baal-berith for their God.

2711. Abimelech (5) the Son of Gideon (begotten upon his Concubine) purposing to get to himself the Kingdom which his Father had refused, slayeth 70 of his Brothers all upon one Stone, and having by the Help of the Sicheemites got to be made King, Jotham the Youngest Son of Gideon, who only escaped Abimelech's Fury, from the Top

(1) Jud. 4. Jos. Ant. l. 5. c. 6. (2) Jud. 4. 5. (3) Jud. 6. Jos. l. 6. c. 7. (4) Jud. 6. 7. 8. Jos. l. 5. c. 8. (5) Jud. 9. Joseph. Ant. l. 5. c. 9.

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of Mount Gerizim, expostulates with them the Wrong they had done to his Father's House; and by way of a Parable foretells their Ruine, which done, he flies and dwells quietly in Beerith. Abimelech having reigned three Years over Israel, Gaal a Sichekite conspires against him, which being discovered to him by Zebul, he utterly destroyeth the City of Sicheim, and puts all the Inhabitants to the Sword, and burneth the Temple of their God Beerith with Fire, from thence he goes and layeth Siege to Thebez, where he is knock'd on the Head with a Millstone, cast upon him by a Woman from the Walls, and then killed out-right by his Armour-Bearer.

2714. XII. Tolah (1) judges the Jews the Space of three and twenty Years. 1206.

2737. XIII. Jair (2) governs the Jews the Space of two and twenty Years. 1183.

2741. The fifth (3) Servitude, which lasted eighteen Years. 1161.

XIV. The Philistines and Ammonites afflict the People of God in the time of Jair's Government.

2759. XV. Jeptha (4) succeeds Jair, delivers the Israelites from the Servitude of the Philistines and the Ammonites, and governs the Jews six Years. The Scriptures take notice, that this Man made a rash Vow to sacrifice the first who should meet him upon his Return from the Conquest, who happen'd to be his own Daughter, whom accordingly he offer'd as a Burnt-Offering, as is plain likewise from Josephus and most of the Rabbins; and is confirmed from the Interpretations of the most learned and judicious of our modern Expositors, the other Interpretation, namely, that Jeptha only consecrated his Daughter to the Service of God in a State of Virginity, being forc'd and unnatural. Nor is it at all confirmed from his being in the Hebrews (5) reckoned amongst the Faithful, or from the Redemption of things vowed in Leviticus (6). Because 'tis probable Jeptha was not then aware of this Dispensation, or at least had more in mind what is mentioned in the 27 Verse of the same Chapter of Leviticus, viz. that by the Law of Redemption a Thing devoted of Men could not be redeemed, but must be put to Death; though in Reality that did not at all favour this Act, because the Things there spoken of

(1) Jud. 10. Not mentioned in Josephus. (2) Jud. 10. Joseph. Ant. l. 5. c. 9. (3) Jud. 10. Jos. l. 5. c. 9. (4) Jud. l. 11. Jos. l. 5. c. 4. (5) Chap. 11. (6) Chap. 27. 3, 4.

were

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were only such as were anathematized and accursed for execrable Wickedness, and therefore devoted to utter Destruction, as *Jericho* and the Spoils of it (1), and the *Amalekites* (2), and so that Place concerned not *Jephtha's* Daughter, who was an innocent and pious Virgin. What is objected about the Priests, viz. That 'tis not likely they would permit *Jephtha* to commit such an abominable Sin, seems at first somewhat plausible; but 'tis easily solved, if we consider the Ignorance of the Priests at this time; And this I take to be the chief Reason why afterwards the High-Priesthood was translated from the Line of *Eleazar* to that of *Ithamar*; it being a Punishment inflicted upon this House for its Ignorance in the Law, and not instructing *Jephtha* better, but suffering such a Butchery for a Sacrifice.

2765. XVI. *Ibzan* (3) succeeds *Jephtha*, and judges Israel 7 Years. 1137.

2772. XVII. *Elon* (4) judges the Jews the Space of ten Years. 1130.

2782. XVIII. *Abdon* (5) governs Israel the Space of eight Years. 1120.

2767. *The Sixth* (6) *Servitude*, which lasted almost forty Years. 1161.

XIX. The *Philistines* afflict the People of God.

2789. XX. *Sampson* (7), when he was about 19 Years old, being inspired by God, undertakes to defend the *Israelites*, whom he judges for the Space of 20 Years; and, as far as he was able, delivered from the Tyranny of the *Philistines*, of whom he killed great Numbers. At last, by the Allurements of *Dalilah* his Concubine, he was made Prisoner by the *Philistines*, had his Eyes put out, and in Revenge pulled down an House upon himself and 3000 People of the *Philistines*. 1120.

He was a Man of wonderful Strength and Courage, and to his Immortal Honour, he employed his uttermost Force to the Confusion of his Enemies. It is true, that it was his Hap to be inveigled by a Woman; and where is he that hath not been so, more or less, that carries Flesh and Blood, and Human Frailty about him? To say nothing of his other excellent Qualities, that deserve eternal Memory.

(1) Jos. 6. 17, 18. (2) 1 Sam. 15. 3. (3) Jud. 12. Jos. 1. 5. c. 9.
(4) Jud. 12. Jos. *ibid.* (5) Jud. 12. Jos. *ibid.* (6) Jud. 13. Jos. 1. 5.
c. 10. (7) Jud. 13, 14. Jos. 1. 5. c. 10.

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2810. XXI. *Eli* (1) governs the Jews the Space of 40 Years, who was so remiss in the Government of his loose and disorderly Sons, that he provoked God to Anger against him; and upon hearing the News of his Sons Deaths, and of the Taking of the Ark, he fell backwards from his Seat, and brake his Neck by the Fall. 1141.

2849. XXII. *Samuel* (2) succeeds *Eli*, and impleys himself in the Regulating whatsoever he found amiss in the Government. For which end, as soon as he had put the People in some sort of Order, and Re-instated them in the Possession of their Lands and Cities; he appointed publick Meetings at certain Times and Places, for the Hearing of Causes, and Administration of Common Justice; Taking a Progress Twice a Year into all those Towns of Appeal, and Law-Business, to see Right done himself; making it his Principal Care still, not to depart from the Laws of his Country. This was the Polity, and Method of his Management, for the space of One and Twenty Years; but at last, when Old Age, and Weaknesses that attend it, had put his Body out of Condition for the Personal Performance of these Publick Offices, he devolved the Authority and Care of the whole upon his Two Sons, *Joel* and *Abiah*; the Former the Elder, the Other the Younger: Directing them to make a Distribution of the People into Two Divisions, and the Two Brothers to go several Circuits; the One to have his Court of Judicature at *Bethel*; the Other at *Bersheba*. We may learn from hence, that Sons do not always take after their Fathers, either for Good, or for Evil: But many an Excellent Father has a wicked Wretch to his Son; and so on the Contrary, a Sober Conscientious Child, may be the Son of a Graceless Father. As these Young Men for Example, without any Regard to the Doctrine, and Practice of *Samuel*, steered a Course Directly Contrary to the Prudence and Equity of his Institutions and Measures. They prostituted the Sacred Name of Justice for Money, making Judgment to be mercenary; and in this State of Corruption, Controversies were decided by the value of the Bribe, not the Righteousness of the Cause. They were still Guzzling at their Collations, when they should have been upon the Bench, and so abandon'd to their Avarice and Pleasure, as if they had deliberately entered into an Equal Defiance of the Will and Commands of their God,

(1) Jud. 14. &c. 1 Sam. 4. Jos. 1. 5. c. 11, 12. (2) 1 Sam. 5. 6. 7. &c. Jos. 1. 5. c. 11, 12. 1. 6. c. 1. &c.

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*Years of the World.**Years before Christ.*

and of their Father. For *Samuel* laid nothing more to Heart than the Care of keeping the People in the train of a Dutiful Obedience to their Superiors, and in the Knowledge and Observance of Common Justice one with another. The People were so outrageously Transported to see such Havock made of so Excellent a Frame of Government, both in Respect of Policy, and of Manners, that they went presently with open-mouth to *Samuel*, who was then at *Ramath*, with a Grievous Complaint against his Sons, for their Misgovernment in General, and the Particulars in Length of their Male-Administration; making it their Earnest Request to him, in Regard of his own Craziness of Body, and the Intolerable Extravagancy of his Sons, that he would set some King over them, under whose Conduct they might revenge themselves upon the *Philistines*, for the Injuries they had done them. After some Demurrs upon the Request, and Objections against it, proceeding from a certain fore-knowledg which *Samuel* had, that they would Repent thereof, at length he Nominates them a King, whose Name was *Saul*, who was about 40 Years Old when he Began to Reign.

1095.

The State of the People of God under the XXII Kings.

This State lasted 481 Years, from the Beginning of the Reign of Saul, the First King of the Jews, to the End of the Reign of Zedekiah their last King.

*Years of the World.**Years before Christ.*

2870. I. **S**SAUL (1) is Anointed King by *Samuel*, but sparing *Agag* King of the *Amalekites*, (contrary to the exprefs Command of God) his Authority very much sinks, and *Samuel* is sent to acquaint him of the Displeasure of God, who makes amends for the Fault of *Saul*, by causing *Agag* to be put to Death. After which *Saul* being Defeated by the *Philistines*, his 3 Sons slain in

(1) 1 Sam. 10. 11. 16. 17. 18. 24. 26. 27. 28. 29. 31. 2 Sam. 1. Jos. Ant. l. VI. c. 5. usque ad finem libri.

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Battle, and himself very much Wounded, he laid Violent Hands upon himself, after he had Reigned in all about 40 Years.

2889. II. *David* (1) having consulted the Oracle of God, returned into *Judah*, where the Tribe of *Judah* Anointed him for their King, being then about 30 Years Old. *Abner* (2) *Saul's* General, takes his Son *Ishbosheth* to be King over the other Ten Tribes. But at last *Abner* (3) being killed by *Joab*; and *Ishbosheth* (4), after he had Reigned Five Years, being Murdered by Two Barbarous Assassins, *Rechab* and *Baanah*, *David* (5) became King of all *Israel*.

2901. About this time it was that *David* (6) fetched the Ark Home; and *Uzzah*, who laid hold on the Ark to keep it from falling, was struck Dead.

2926. At this (7) time *David*, out of a Motive of Vain-Glory, caused *Joab* to Number the People; for which Offence, God sent the Plague among them, which in the space of Three Days Destroyed 70000 Men.

2929. *David* (8), at the Instance of *Bathsheba* and the Prophet *Nathan*, makes his Son *Solomon* King, the one being about Seventy, and the other about Eighteen Years Old.

2930. *David* (9) Dies, after he had Reigned above Forty Years, viz. Seven and an Half at *Hebron*, and Three and Thirty Years at *Jerusalem*.

He was a Man of wonderful Goodness, and endued with all the Royal Excellencies that might qualify a Prince for the Discharge of so great a Trust. No Man was more Valiant, and himself was Personally Present in the Head of all Dangers, for the Protection and Defence of his People. He did more with his Soldiers by his Example, than by any Imperiousness of Command. He was a Judicious Prince in the Choice of his Counsels; of a singular Presence of Mind, to make the Best of what he had before him; and of as sharp a Foresight for the Improving of all Advantages, and the Obviating of Difficulties to come. To all this, he was Temperate and Sober; Affable to All; Tender towards People in Distress; Righteous and Hu-

(1) 2 Sam. 2. 1 Chron. 12. Joseph. *Ant.* l. VIII. c. 1, 2. (2) 2 Sam. 2. (3) 2 Sam. 3. (4) 2 Sam. 4. (5) 1 Chron. 11. (6) 2 Sam. 6. 1 Chron. 16. 2 Chron. 1. Joseph. l. VII. c. 4. (7) 2 Sam. 24. 1 Chron. 21. Joseph. l. VII. c. 10. (8) 1 Kings 1. Joseph. *Ant.* l. VII. c. 11. (9) 1 Kings 2. Jos. l. VII. c. 12.

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man; which are all Princely Virtues. He was a Prince, in short, that never made an ill use of his Power, saving only in the Case of *Uriah*, with whose Wife he committed Adultery. He left a Treasure to his Successors, greater than ever any other Prince whatsoever left behind him: And he was Buried at *Jerusalem*, with a Solemnity of Royal Pomp and Magnificence, that was Glorious to the Highest Degree. And over and above the Splendor of the Ceremony, his Son *Solomon* deposited in his Monument an Inestimable Treasure, as may appear from what *Josephus* has Delivered concerning it (1).

2931. III. *Solomon* (2), at the beginning of his Reign Married the Daughter of *Pharaoh*, and prays God (3) to give him Wisdom. 1014.

2934. *Solomon* (4) Builds the Temple which *David* had Designed to do, but was prevented from it by reason of the Wars wherein he was Engaged. This Temple began to be Built the Fourth Year of his Reign, 480 Years after the coming out of *Egypt*, and it was Finished in the Beginning of the Year of the World 2940, just 1006 Years before the coming of *Christ*. 1012.

2969. *Solomon* dies (5) after he had reigned about Forty Years. 975.

He was the wisest and richest Prince that ever was heard of, and in all Respects the happiest, bating only the Sin of his ungovernable Passion for Women, and of those Dotages that he was led into, in his declining State, by their Arts.

IV. *Rehoboam* (6) succeeds his Father *Solomon*. But this young King following the Counsel of the young, and not that of the old Men, who advised him to use his People mildly and with Moderation in the Beginning of his Reign, returned Answer to the Deputies of his People, and by this imprudent Act lost the Kingdom of *Israel*. For all *Israel*, that is the Ten Tribes, revolted from *Rehoboam*, and took *Jeroboam* the Son of *Nabat* to make him their King. Here began that fatal Division between the Kings of *Judah* and *Israel*, which lasted for so many Years. I will at present continue the Succession of the Kings of *Judah*, without intermixing any thing of the Kings of *Israel*, that so I may avoid Confusion. But after I have done with the Account

(1) See *Jos. Ant. l. VII. c. ult.* (2) 1 Kings 3. 2 Chron. 8. *Jos. Ant. l. VIII. c. 1, 2.* (3) 1 Kings 3. (4) 1 Kings 6. 2 Chron. 3. &c. (5) 1 Kings 11. 2 Chron. 9. *Jos. Ant. l. 8. c. 3.* (6) 1 Kings 12. *Jos. Ant. l. 8. c. 2.*
of

Years of the World. of their Succession, I think it proper to subjoin the Series of the Kings of *Israel*, adding what happened most remarkable in each of their Reigns.

2986. *Rehoboam* (1) dies after he had reigned 17 Years.

V. *Abijam* (2), a wicked King, succeeds his Father, and reigned three Years.

2989. VI. *Asa* (3), a good King, succeeds his Father, and reigns one and forty Years.

He was a Man so conscientiously strict, both in his Religion and Morals, that he led a Life, in Word, Thought, and Deed, in a most scrupulous Conformity to the Laws of God and Nature. He rectified all that he found amiss in his Government; and purg'd his Dominions from all extravagant Lusts, and foreign Abominations.

3030. VII. *Jehoshaphat* (4), a good King, succeeds his Father, and reigns 25 Years.

He never fail'd of God's Blessing and Protection in any of his Undertakings; for he was a just and pious Man, and not a Day pass'd over his Head without doing some good Thing or other that was acceptable to God. This Integrity of his Life and Manners gave him a very high Reputation among all the Neighbouring Kings, as appeared by the Frequency and Munificence of their Presents; which not a little contributed to the Advancing even of his Fortune, as well as of his Fame.

Elijah (5), the Man of God, in a Time of Dearth is fed by Two Ravens by the Brook *Cherith*.

In this King's Reign *Elijah* (6) was taken up into Heaven, and *Elishah* inherited a double Portion of the Spirit which rested on that Prophet; and the Children who mocked *Elijah* were torn in Pieces by two Bears.

3055. VIII. *Jehoram* (7), a wicked King, succeeded his Father, and reigned Eight Years.

The Madness and Folly of this King was so Abominable, that he forc'd the *Israelites* up to the Groves and High-Places upon the Mountains, and there to Worship False Gods. He went on for some time, in the Defiance and Contempt of Law and Religion, and all that could be Sacred either in Heaven or Earth, till in the End, there came a menacing Letter from the Prophet *Elijah* to him, to this Effect: That

(1) 2 Chron. 12. Jos. 1. 8. c. 4. (2) 2 Chron. 3. Jos. 1. 8. c. 5. (3) 1 Kings. 14, 15. Jos. 1. 8. c. 5, 6. (4) 1 Kings 17. 2 Chron. 20 Jos. 1. 8. c. 7, 9, 10. 1. 9. c. 1. (5) 1 Kings 17. (6) 2 Kings 2. (7) 2 Chron. 21. 2 Kings 8. Jos. 1. 9. c. 2.

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Since he had Audaciously and Wilfully set himself up against the Practice and Example of his Forefathers, and Espoused the Impious Superstition of the Israelites; and not resting there neither, had likewise Debauch'd the Tribe of Judah, and the Citizens of Jerusalem, from the Religion of their Country, into Paganish Superstitions of Idolatry, in making Gods of Images, after the Example of Ahab's Violence upon his People to Force them into these Abominations: After the doing of all this, and the Dipping his Hands in the Blood of his own Brothers, and other Good and Righteous Men; this Judgment was Denounced against him in the aforefaid Letter: That his Family and his People should fall into the Hands of a merciless Enemy, that should spare neither Women nor Children; that he himself should be Tormented with a lingering Pain in the Guts, till his Bowels, by little and little, should Rot and and fall out. This was to be his Miserable Condition, that should bring him at last, though too late, to a Sense, and a Sight of his Wickedness. Some time after, an Army of Arabians from the Borders of *Æthiopia*, together with a Medly of other Barbarians, brake in upon the Kingdom of *Jehoram*; Ravaged the Country; Rifled the Palace; put the King's Wives to the Sword, and all his Children, One only excepted, who was his Successor, and hardly Escaped the Fury of the Enemy. The King, after this publick Calamity, fell into a Disease according to what the Prophet Foretold him; which was such a kind of Plague in the Guts, that all People looked upon it as a Just Judgment of God upon him in his Displeasure; his Bowels Dropping Daily out of his Belly before his own Eyes. The People insulted over the Carcass, and drew Inferences from the Exemplary Manner of his Punishment, to the Degree of his Wickedness, and that the Wrath of God was upon him. They would neither vouchsafe him a Royal Funeral, nor a Place in his Father's Monument.

3063. IX. *Ahazias* (1), a wicked King, Succeeded his Father, and Reigned One Year. 885.

3064. X. *Athalia* (2) Usurped the Throne of *Judah*, which she held the space of Six Years. 884.

In her (3) time a Dead Man, who by chance was thrown into the Sepulchre of *Elisha*, was raised to Life again by touching the Prophet's Bones.

(1) 2 Kings 8. ~ 2 Chron. 22. Jos. Ant. l. 9. c. 3, 4, 5. (2) 2 Chron. 22. Jos. l. 9. c. 7. (3) 2 Kings 13.

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3070. X. *Jehonash* (1), at Seven Years Old, was shown to the High-Priest *Jehoiada*. He was Anointed King, and Reigned over *Judah* the space of 40 Years. During the Life-time of *Jehoiada*, *Jehonash* behaved himself Regularly, and Governed well; but after that Priest's Death, he soon Degenerated. 878.

Zacharias (2) the High-Priest was Stoned to Death, between the Temple and the Altar, by the express Order of King *Jehonash*, whom he had reprov'd for his Misdemeanours. 878.

3110. XI. *Amaziah* (3), a good King at first, but afterwards an Idolater, Succeeded his Father, and Reigned 29 Years. 839.

3139. XII. *Uzziah* or *Azarias* (4), after his Father was killed, began to Reign, and his Reign lasted 52 Years. 810.

He was a Man Naturally of great Courtesy and Justice; Brave, Provident and Industrious. He made War upon the *Philistines*, and took *Gath* and *Jamnia* from them, by Assault; Demolishing their Walls. And he made another Expedition also against the *Arabians*, upon the Borders of *Egypt*, and Built a Town near the *Red-Sea*, which he committed to the Guard of a Strong Garrison. After this, he Subdued the *Ammonites*, and put them under Contribution; Reducing the whole Country, as far as the Frontiers of *Egypt*, under his Power; betaking himself in the End, to the Care of the City. Where the Walls were Ruinous, or Decay'd, whether by Age, or by the Neglect of Former Governors, he Rebuilt them a-new, and Repaired that Breach also, which the King of the *Israelites* had made, when *Amaziah* was his Prisoner; at his Triumphant Entrance into the City. He Erected also several Towers of One Hundred and Fifty Cubits in Height, and Built Castles and several strong Forts, for the Security of the open Country; besides a great many *Aqueducts*, Cisterns and Basins, for the Relief of his Herds and Cattle, whereof the Number was Incredible; the Country being Naturally Dispos'd for Pasture. He was himself also a great Lover of Tillage, Planting, Gardening, Nurseries, and all sorts of Husbandry. As to the Military Part he had an Army of 370000 Select Men, under the Command of 2000 Brave and Experienc'd Offi-

(1) 2 Kings 11, 12. 2 Chron. 23. Jos. 1. 9. c. 7, 8. (2) 2 Chron. 24. (3) 2 Kings 12. 34. 2 Chron. 25. Jos. 1. 9. c. 9, 10. (4) 2 Kings 15. 2 Chron. 26. Jos. 1. 9. c. 10, 11.

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cers: All well Arm'd, with Swords, Bucklers, Brazen Corsets, Bows, Slings, and Train'd up to the Exercise of Arms, and the Drawing up of Armies, after the most Advantageous Way of Martial Discipline. He had several Machines and Engines also, for Battery, and Casting of Stones and Darts; besides Hooks and other Instruments for Attack. But his Head was so taken up with the Vanity of these Preparations and Designs, that the Arrogance of his Ambition for a Transitory and an Earthly Glory, took him quite off from the Thoughts of Blessings Everlasting, and from the Duties of Holiness and Religion, in the Worship and Service of the Almighty. Insomuch that he falter'd in his Integrity, after the Example of his Father, out of an Impotency of Mind, that was not able to bear-up against the Tide of a Constant Course of Prosperity and Success. Once upon a Solemn Festival-Day, he Dressed up himself in a *Sacerdotal Habit*, and went into the Holy Temple, to Offer up Incense to the Lord upon the Golden Altar; but *Azariah* the High-Priest, with a Train of Four-score Priests more along with him, rushed into the Temple to the King, Exclaiming against the Wickedness of that Usurpation, in breaking in upon an Office belonging peculiarly to the Priests of the Race of *Aaron*, exclusive of all others: So that *Azariah* bad him immediately be gone, and not provoke the Wrath of God any longer with those Indignities. The King in a Passion bad them be quiet without more a-do, upon the Peril of their Lives: which Menace was followed with a Terrible Earthquake, and the Roof of the Temple opening with the shock of it, there pass'd a Beam of the Sun through the Cleft, that struck directly upon the Face of this Sacrilegious Prince, who in that very Moment became a *Lepet*. And this Prodigy was accompanied with Another. There was a Place at some small Distance Westward from the Town, that they call'd *Eroge*; where, by the same Earthquake, one half of a great Mountain was torn from the other; and after it had Rolled over and over, a matter of Four Furlongs, it stop'd in the Conclusion, upon the East-side of a Mountain over against it: having cheak'd up the High-Way, and covered the King's Gardens all over with Rubbish. When the Priests found the King to be *Lep'rous*, and that the Lord had smitten him, they Admonish'd him to Depart the City, as an unclean Person, and not fit for Common Society. The Shame of lying under such a Calamity had, by this Time, so far brought down his Impious Pride and Stomack,

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 that he Submitted and Obeyed; and after he had Lived for
 some time Privately without the City, at last he Died in
 this Miserable Condition.

In his Reign *Isaiah* (1) began to Prophecy, and prophesied for above the Space of 100 Years.

Hosea (2) Prophefied in the Time of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, during the Space of a whole Century.

Joel and *Amos* (3) Prophefied also about the same time.

3191. XIII. *Jotham* (4), a good King, Succeeded his Father *Uzziah*, and Reigned 16 Years. 758:

He was a Prince Famous and Celebrated for all Excellent Qualities and Virtues; a Man Exemplary for his Reverence to God, for his Justice to Men, and for the Care he took of the Common-Wealth; making it his Business to set, and to keep all things in Order, and to Rectify what he found Amiss. He repaired the Decays of the Porches, and Galleries in the Temple; made good the City-Walls, where they were falling to Ruine; Erected Large and Strong Towers: He brought the *Ammonites* under the Contribution of a Hundred Talents a Year; Thirty Thousand Measures of *Wheat*, and as many of *Barly*; Advancing the Kingdom also to such a State, that the People were both Happy at Home, and Formidable Abroad.

Micah (5) Prophefied for the Space of above Fifty Years.

Jonah seems to have been sent much about this time to *Nineveh*.

3207. XIV. *Ahaz* (6), a wicked King, Succeeded his Father *Jotham*, and Reigned 16 Years. 742:

He was the most impious Prince of all that ever sat upon the Throne, both for his Apostacy from the Laws of his Country, and for his Idolatry, in Imitation of the Kings of *Israel*. He built Altars in *Jerusalem*; sacrific'd to Idols upon them; and his own Son amongst the rest for a Burnt-Offering, after the manner of the *Canaanites*; besides a great many other things which he did, as bad as this, provoking the Lord to deliver him up into the Hands of his Enemies.

3223. XV. *Hezekiah* (7), a good King, succeeded his Father, and reigned 29 Years. 726.

(1) 2 Kings 15. (2) Hosea 1. (3) *Isaackson's Chron.* Amos 1. (4) 2 Kings 15. 2 Chron. 26. *Jos.* 1. 9. c. 31. (5) *Micah*. 1. *Jer.* 18. (6) 2 Kings 16. 2 Chron. 28. *Jos.* 1. 9. c. 12. (7) 2 Kings 18. 2 Chron. 29. &c. *Jos.* 1. 9. c. 13.

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In his Reign *Sennacherib* (1) King of *Assyria* invaded *Judah*, and sent *Rabshakah* to *Jerusalem* to threaten *Hezekiah* and the *Jews*: But blaspheming the God of *Israel*, he sent a destroying Angel among the *Assyrian* Army, who cut off in one Night 185000 Men.

In his time likewise (2) the King of *Babylon* sent Ambassadors to *Hezekiah*, who out of Civility shew'd them the House of his precious Things and all his Treasury; which occasion'd *Isaiah* to prophesy of the future *Babylonish* Captivity.

He was a Person of an excellent Understanding, and naturally a Lover and Practicer of Piety and Justice; and as soon as ever it pleased God to set him upon the Throne he provided for the Comfort and Support of his People, by settling the Affairs of the true Religion, and expelling those gross Errors which had crept in.

Nahum prophesied, and comforted the ten captive Tribes.

The Angel (3) *Raphael* was sent by God to attend young *Tobias* in the Journey he was to take.

3252. XVI. *Manasses* (4) succeeded his Father *Hezekiah* at the Age of twelve Years, and reigned 55 Years. 698.

This King led a Life directly contrary to the Practices of his Predecessor. No Impiety escap'd him; but he made choice of all sorts of Abominations, that had brought so many heavy Judgments upon the *Israelites*, for his Imitation, and Example. He was so daring a Libertine, as to profane the holy Temple it self, and consequently the whole City, and every Corner of his Dominions with the Tincture of the same Iniquity and Pollution. He began his Reign with the Contempt of God, and so proceeded to a barbarous and bloody Persecution of holy and good Men, dipping his Hands in the Blood of the very Prophets themselves: Insomuch that hardly a Day pass'd without putting some or other of them to Death, so that the very Streets of *Jerusalem* ran Blood. The Cry of these impious inhumane Outrages call'd so loud to Heaven for Vengeance, that God was highly incens'd at this audacious Course of Wickedness; and sent Prophet after Prophet, both to the King, and to the People, with Cautions to them to repent in time, of their Neglect of God's Worship, and to re-

(1) 2 Kings 18. 19. Isa. 37. Jos. 1. 9. c. 14. l. 10. c. 1, &c. (2) Isa. 18. Jos. 1. 10. c. 1. (3) See Bucholcerus's *Chronologica Isagoge*. (4) 2 Kings 2. 2 Chron. 33. Jos. 1. 10. c. 4.

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turn to their Duty, upon the Peril of Suffering the same Calamities for the same Sins that their Brethren the *Israelites* had suffer'd before them: But these were Discourses that they gave no Credit to, till in the Conclusion they found the Menaces follow'd with Effects, when it was too late to struggle with those Miseries, which, by a seasonable Belief and Consideration, might have been easily prevented. But upon their persisting in this Train and Habit of Wickedness, in the two and twentieth Year of his Reign, God stirr'd up the King of *Babylon* to make War upon them; who sent an Army into *Judea* that over-ran and destroyed the whole Country, surpriz'd *Manasses*; and carried him away in the Quality of a Prisoner, every Hour at Mercy. So that this miserable Prince came now by dear Experience to be sensible of his Fault; and upon that Reflection, earnestly besought God, only so far to soften the Hearts of his Enemies, as might move them to treat him with some sort of Tenderness and Humanity. And God was not yet inexorable neither; but in Pity, gave Ear to his Supplication; and the King of *Babylon*, after some time, gave him his Liberty and restor'd him to his former Government. Upon his Arrival at *Jerusalem*, by the Leave and Clemency of the Conqueror, he did all the good that was possible, to atone for his former Miscarriages, even to the Burying of them in Oblivion, being now quite another Man in his Inclination and Manners, and wholly intent upon the Advancement of Religion, which gain'd him the due Esteem of all that had abhorred him before, and he reigned afterwards three and thirty Years more. 677.

At this time happened the History of *Judith* (1), who cut off the Head of *Holofernes*, and delivered the City of *Bethuliah*.

3307. XVII. *Amon* (2) succeeded; but following the loose Example of his Father *Manasses's* Youth, and indulging himself in the same wicked Liberties, he was quickly call'd to an Account for his Miscarriages, by some of his familiar Friends and Domesticks; who cut him off in the second Year of his Reign. 643.

3309. XVIII. *Josias* (3) at the Age of 8 Years succeeded his Father *Amon*, and reigned one and thirty Years. 641.

In the 12th Year of his Reign, he gave an eminent Instance of an innate Piety and Justice, in the Reformation

(1) *Judith* 13. (2) 2 *Kings* 21. 2 *Chron.* 33. *Jos.* 1. 10. c. 4. (3) 2 *Kings* 22, 23. 2 *Chron.* 34.

of the People from their erroneous Perswasions concerning False Gods, and in the Gaining of them over to Reverence for the Religion of their Country. He repealed several of the Ordinances of his Forefathers; corrected whatever he found amiss; and applied, as proper Remedies where the Case required any such Expedient, as the most consummated Wisdom and Experience could have supplied. Where he found Matters well, he kept them so, and lived in a Conformity to what he approved: And all this he did, partly, out of an inbred Faculty of Choice and Judgment, and partly, upon the Admonition and Advice of his Council; for so long as he kept to the Line of the Law in the Government of the Common-wealth, and in the Matter of Divine Worship, he was sure to be right, having so many Examples before his Eyes among his Apostate Predecessors, that had been cut off and destroyed, only for breaking those Measures. Wherefore he caused all the Groves to be cut down that were dedicated to false Gods; their Altars to be demolished; and all the Donatives that had been consecrated by their Ancestors to the Honour of a false Worship, to be taken away, and treated with Contempt and Derision: And this to be done, both in the City and all over his Dominions; By which means the People were drawn from the Vanity of their Superstitions, to a Reverence for and Exercise of the true Religion; and to the Use and Custom of Burnt-Offerings, and other Sacrifices upon the Altar. In short he permitted no Hypocritical Dealings, but proceeded with all due Rigour against such as were any ways Enemies to the true Worship; and endeavoured that every one should act upon Principles of Conscience, not of Interest. And as he made this thorough Reformation in the Ecclesiastical, so did he also in that of the Civil State. Upon which Account he stands deservedly recorded in sacred History for one of the best of the Jewish Princes. But though he be commended for these Actions, yet he is blamed for his Rashness in waging War (1) with *Pharaoh Necho* King of *Egypt*, wherein he was killed, and all the Joy of *Judah* turned into Mourning. This happened about the Year of the World 3340, and 610 before the Birth of *Christ*.

Zephaniah, *Baruch*, *Habakkuk*, and some other Prophets, belong to this time.

XIX. *Jehoahaz* or *Shallum* (2) succeeded his Father, and

(1) 2 Kings 23. (2) 2 Kings 23. *Jos. l. 10. c. 6.*

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reigned three Months, being a Person of an impious and an immoral Conversation.

Necho (1) King of *Egypt* returning from *Assyria*, deposed *Jehoahaz*, and made his Elder Brother *Eliakim* King in his stead; turning his Name into *Jehoiakim*, and carried *Jehoahaz* along with him Captive to *Egypt*, where he died.

3340. XX. *Jehoiakim* (2), a spiteful and ill-natur'd Man, succeeded his Brother, and reigned over *Judah* 11 Years. 610.

3344. This Year *Nebuchadnezzar* (3) King of *Babylon* took *Jehoiakim* Captive, with an Intention to carry him to *Babylon*; but afterwards releasing him upon very hard Terms, he left him at *Jerusalem*, where he remained as his Vassal. This *Nebuchadnezzar* carried away with him part of the Vessels of the Temple, with several Children of the Blood-Royal, and divers Persons of Quality, among whom was *Daniel* and his Companions. 'Tis here we must begin to reckon the seventy Years of Captivity. 606.

Daniel (4) begins to prophesy, being then very young.

3351. *Jehoiakim* (5) was killed by the *Babylonians*, and cast out to be devoured by the Fowls of the Air, and the Beasts of the Field. 599.

XXI. *Jechonias* or *Jehoiachin* (6), a just and easy Prince, succeeded his Brother *Jehoiakim*, and reigned in *Jerusalem* the Space of 3 Months. But *Nebuchadnezzar* (7) carried him away to *Babylon*, with his Mother and the principal Men of his Court, among whom were *Ezekiel* and *Mordecai*, the Uncle of *Esther*; with all the Treasures of *Judah*, and the Vessels of the Temple which remained. He made (8) his Uncle *Mattaniah* King, and changed his Name to *Zedekiah*.

3351. XXII. *Zedekiah* (9), the last King of *Jerusalem*, reigned the Space of 11 Years.

He had little or no Regard, either for Honour, or for Virtue; and his Companions were altogether as impious and extravagant as himself: Beside that this Loosness of Manners in his Days was become Popular; and the Corruption Epidemical: Insomuch that the Prophet *Jeremiah* was often at him with earnest Entreaties to change his

(1) 2 Chron. 36. (2) 2 Chron. 36. Jos. l. 10. c. 6. (3) Jer. 25. 29. 2 Chron. 36. Dan. 1. Isa. 39. Jos. l. 10. c. 7, 8. (4) Dan. 2. (5) 2 Kings 24. Jer. 22. 36. (6) 2 Kings 24. 2 Chron. 36. Jos. l. 10. c. 8, 9, 10. (7) Isa. 39. Jer. 24. Ezek. 17. (8) 2 Kings 24. 2 Chron. 36. (9) 2 Kings. 24. 25. 2 Chron. 36. Jer. 1. 39. 52. Jos. l. 10. c. 10, 11.

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Course of Life, and to betake himself to the Love and Exercise of Piety and Justice; without laying so much stress upon what his Courtiers, or his False-Prophets told him; a lewd sort of People, that abus'd him in their Promises and Predictions, when they told him the *Babylonians* should never trouble *Jerusalem* again; and that whenever they encounter'd, the *Egyptians* should have the better of them: For this was all false he told them, as would appear by the Event. *Zedekiah* could not for the present but acknowledge this Discourse of the Prophet to be reasonable and true, and that it was for his Interest so to believe it; but when he came afterward to be managed by ill Company and Councils, that could wind and turn him as they pleased, all that the Prophet said before went for nothing. But at last he found the Truth of the Prediction. For in the 11th Year of his Reign, being the 3360th of the World, and the 590th before *Christ*, *Jerusalem* was besieged, taken, and plundered by the *Babylonians*. *Zedekiah* himself was taken in his Flight; his Children killed before his Face, his Eyes put out, himself bound with Fetters of Brass, and carried away to *Babylon*. His Palace was burnt, the Temple destroy'd, the Walls of *Jerusalem* thrown down, and all the People of *Judah* led Captive to *Babylon*, where they remained till the Year of the World 3419, before *Christ* 531.

Obadiah the Prophet denounceth God's Judgments against the *Edomites*, who now insult over the Calamity of the *Jews*. The same do *Jeremiah* and *Ezekiel*, and the Author of the LXXIX and CXXXVII *Psalms*, who wrote all about the same time.

Here follows the Succession of the Kings of Israel.

The State of the Ten Tribes under the Government of Nineteen Kings, from the Beginning of the Reign of Jeroboam, to the End of the Reign of Holoa, in whose time they were carried into Captivity by Salmaneser. This State lasted 258 Years.

Years of the World.

Years before Christ.

2969. I. **JEROBOAM**(1) the Son of *Nebat* was made King, and reigned over *Israel* two and twenty Years. To strengthen himself, and keep the People

(1) 1 Kings 12. 14. 2 Chron. 12. *Jos. Ant.* l. 8. c. 3, &c.

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from revolting to *Rehoboam*, he set up two golden Calves, the one at *Dan*, and the other at *Bethel*, and by this means made *Israel* to sin; in which he encouraged them to the utmost of his Abilities. For he was so poisoned and corrupted with the Vanity and Mockery of these loose Insinuations, that from thence-forward he had no longer any Thought of God, or Goodness; but on the contrary, abandon'd himself wholly to the Love, Study and Practice of all manner of Wickedness: And to such a Degree too, that he did effectually bid Defiance to all that was Sacred, either in Heaven, or Earth; making it his Business to find out new Sins, and in the Event to out-do himself. 975.

In his Reign (1) a Man of God was sent out of *Judah*, who prophesied against the Altar at *Bethel*, foretold the Ruin of it by *Josiah*, restored *Jeroboam's* withered Hand, and was slain by a Lion for disobeying the Command of God in eating contrary to the Divine Prohibition, at the old Prophet's House.

2991. II. *Nadab* (2), a wicked King, succeeded his Father *Jeroboam*, and reigned two Years. He, and all *Jeroboam's* Family, were cut off by *Baasha*, according as *Ahijah* the *Shilonite* had foretold. 954.

2993. III. *Baasha* (3), a wicked King, succeeded *Nadab*, and reigned over *Israel* four and twenty Years. He was engaged in a War with *Asa* King of *Judah*, walked in the Sin of *Jeroboam*, and was threatened by *Jehu* the Prophet the Son of *Hanani*. 953.

3016. IV. *Elah* (4), a wicked King, succeeded his Father *Baasha*, and reigned over *Israel* two Years. He was killed by *Zimri*, as he was drinking himself drunk in *Tirzah*. 930.

3018. V. *Zimri* (5) succeeded *Elah*, but was outed by *Omri* within seven Days. 930.

VI. *Omri* (6) succeeded *Zimri*, killed *Tibni* who opposed him, translated the Royal Palace from *Tirzah* to *Samaria*, and reigned over *Israel* twelve Years.

3029. VII. *Ahab* (7), a wicked and idolatrous King, succeeded his Father *Omri*, and reigned over *Israel* two and twenty Years. He married *Jezebel*, the Daughter of *Ethbaal* King of the *Zidonians*; was a Worshiper of *Baal*; killed the Prophets of the Lord; was besieged by *Benhadad* King of *Syria*, whom he overcame and sent away with

(1) 1 Kings 12. (2) 1 Kings 15. Jos. 1. 8. c. 5. (3) 1 Kings 15. Jos. 1. 8. c. 5, 6. (4) 1 Kings 16. Jos. 1. 8. c. 6. (5) 1 Kings 16. Jos. 1. 8. c. 7. (6) 1 Kings 16. Jos. *ibid.* (7) 1 Kings 16. Jos. 1. 8. c. 7, &c.

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(1) 1 K
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(10) *Ibid.*
c. 4, &c.

Honour ; Caused (1) *Naboth* the *Jezreelite* to be stoned to Death, and unlawfully seized on his Vineyard ; and at last was seduced (2) by false Prophets to go to *Ramoth Gilead* to Battle, where he was slain according to the Word of the Lord spoken by *Micaiah* the Prophet. 918.

In this King's Reign *Hiel* the *Bethelite* built *Jericho* : He laid the Foundations thereof in *Abiram* his First-born, and set up the Gates thereof in his Youngest Son *Segub* ; according to the Word of the Lord which he spake by *Joshua* the Son of *Nun* (3).

3050. VIII. *Ahaziah* (4), a wicked King, succeeded his Father *Ahab*, and reigned over *Israel* two Years. He was hurt by a fall, (5) sent Messengers to *Baalzebub* the God of *Eckron*, to enquire whether he should recover or no ; *Elijah* meets and stops the Messengers, denounces the Death of the King, and brings Fire from Heaven upon his Messengers. 898.

3051. IX. *Jehoram* (6) succeeded his Brother *Ahaziah*, and reigned over *Israel* twelve Years. He was a Man no way inferior to *Ahab* for a vicious, and an impious Course of Life : for he delivered himself up wholly to strange Gods, to the Scandal and the Dishonour of the Religion of his Forefathers, though otherwise a Man of Sense, and well enough qualified for Business. He overcame the *Moabites* by *Elisha*'s Miracle, was besieged by the *Syrians*, and afterwards slain by *Jehu*. 896.

In his time the *Shunamite*'s (7) Son was raised to Life by *Elisha* ; *Naaman* (8) was cleansed of his Leprosy ; the (9) Army of the *Syrians* was struck with Blindness ; a great (10) Famine happened in *Samaria* ; the *Syrians* (11) raised the Siege in haste, and left a great Plenty of Provisions behind them ; and the incredulous (12) Lord, who would not believe the Prophet *Elisha*, who foretold this Plenty, having the Charge of the Gate, was trodden to death by the Croud.

3063. X. *Jehu* (13) the Son of *Nimshi* was anointed King by a Prophet at *Ramoth Gilead* : killed *Jehoram* and his Mother *Jezabel*, and *Ahaziah* the King of *Judah*, and reigned over *Israel* eight and twenty Years. He killed all the Sons of *Ahab*, destroyed the Worshipers of *Baal*, but

(1) 1 Kings 21. (2) 1 Kings 22. 2 Chron. 18. (3) 1 Kings 16. 34. (4) 1 Kings 22. 2 Chron. 18. (5) 1 Kings I. and XXII. (6) 2 Kings 3. 2 Kings 9. Jos. 7. 9. c. 1. (7) 2 Kings 4. (8) 2 Kings 5. (9) 2 Kings 6. (10) Ibid. (11) 2 Kings 7. (12) Ibid. (13) 2 Kings 9, 10. Jos. 1. 9. c. 4, &c.

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Years of the World. follows the Sin of *Jeroboam*, and worshiped the Golden Calves. *Years before Christ.* 884.

3091. XI. *Jehoahaz* (1), a wicked King, succeeded his Father *Jehu*, and reigned over *Israel* seventeen Years. He was greatly oppressed by *Hazael* King of *Syria*, but was relieved by Prayer. 856.

3107 XII. *Jehoash* (2) or *Joash*, a wicked King, succeeded his Father *Jehoahaz*, and reigned over *Israel* sixteen Years. He obtained three Victories over *Benhadad* King of *Syria*, according to the Prophecy of *Elisha*, who died in his Reign. 839.

3123. XIII. *Jeroboam* II. (3) succeeded his Father *Joash*, and reigned over *Israel* one and forty Years. He recovered *Hamath* and *Damascus* from the *Syrians*, but he was a Prince impious to the highest Degree, wholly abandon'd to Idolatry; and so licentious, that he stuck at Nothing, though never so wicked, that he had a Mind to: and the Judgments that his profligate Course of Life brought upon the *Israelites* were almost innumerable. 825.

3164. Here happened an Interregnum, which lasted Twelve Years: after which, 784.

3175. XIV. *Zachariah*, (4) a wicked King, succeeded his Father *Jeroboam*, and reigned over *Israel* Six Months. He was the last of *Jehu's* Race, and killed by *Shallum*. 773.

3175. XV. *Shallum* (5) succeeds *Zachariah*, and reigns only One Month, and is killed by *Menahem*. 772.

3176. XVI. *Menahem* (6) succeeded *Shallum*, and reigned over *Israel* Ten Years. He was invaded by *Phul* King of *Assyria*, to whom he gave Money to settle him in the Kingdom. 772.

3187. XVII. *Pekaiiah*, (7) a wicked King, succeeded his Father *Menahem*, and reigned over *Israel* Two Years. He was killed by *Pekah*. 761.

3189. XVIII. *Pekah*, (8) a wicked King, succeeded *Pekaiiah*, and reigned over *Israel* Twenty Years; and was killed by *Hoshea*. 759.

In his time *Tiglath Pileser*, King of *Assyria*, carried the People of *Gilead* and *Galilee*, and the Land of *Naphtali*, into Captivity.

(1) 2 Kings 13. (2) 2 Kings 13. Jos. l. 9. c. 9. (3) 2 Kings 14. Jos. l. 9. c. 11. (4) 2 Kings 15. Jos. l. 9. c. 11. (5) 2 Kings 15. Jos. ibid. (6) 2 Kings 15. Jos. ibid. (7) 2 Kings 15. Jos. ibid. (8) 2 Kings 15. Jos. ibid.

*Years of the World.**Years before Christ.*

3210. XIX. *Hoshea* (1) the Son of *Elah*, a wicked King, succeeds *Pekah*, and reigned 17 Years. He became Tributary to *Shalmaneser*, but Rebelling against him, was carried away Captive, with all the Ten Tribes, in the year of the World 3227, before *Christ* 723. This *Shalmaneser* transplanted several strange People into the Country of *Israel*, who worshiped Idols, and afterwards being plagued, made a mixture of Religions, partly *Heathen*, and partly *Jewish*.

740.

The State of the People of God in the Time of the XXII Ancestors of Jesus Christ.

This State lasted 590 Years; that is, from the end of the Reign of Zedekiah, to the Birth of Jesus Christ, who is that Corner Stone which united the Two Covenants, or Testaments. This Genealogy is according to St. Luke's Account in the Third Chapter of his Gospel.

IT must here be observed, That though we are very well assured, that these Two and Twenty Ancestors of *Jesus Christ* did live between the End of the Reign of *Zedekiah*, and the Birth of the *Messiah*, that is, before the year of the World 3950; yet we are Ignorant how many Years each of them Lived, for History gives us no Light in the Case. Nay, 'tis very Probable that we should not have come to the knowledg of their Names, had not *St. Luke* recorded them for us, in the Third Chapter of his Gospel. *Potest fieri* (says *St. Ambrose*) *ut alii longævam transegerint vitam, alterius vero generationis viri immatura ætate decesserint. i. e.* 'Tis probable that some of them were long-liv'd, and others cut off, by an untimely Death, in the very flower of their Age. 'Tis upon this Account, that we range these Two and Twenty Ancestors within the compass of 590 Years, without assigning them an exact Place in Chronology, and herein we follow the rest of the Chronologers. However, we will connect the Succession of the Times together, by

(1) 2 Kings 15. *Jos. l. 9. c. 13.*

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Some of the most considerable Events which happened in the Jewish History, of which we will exactly set down the Years.

3360. I. NERI. He was carried Captive to *Babylon* with the rest of the People of God. 590

3376. The Three Children are cast into the fiery Furnace in *Babylon*, and are Miraculously Delivered. 574.

3378. King *Nebuchadnezzar*, as a just Punishment of his Pride, was turned into a Beast; was driven out of his Palace, and after Seven Years is Restored. 572.

3386. II. SALATHIEL. He was among the Captiv'd Jews at *Babylon*. 564.

About this time *Jeconiah* was Advanced by *Evilmerodach*.

3409. *Daniel* is cast into the Lions Den, from whence he was Miraculously Delivered by God. 541.

3419. III. ZOROBABEL, by the permission of *Cyrus*, who had conquered all the East, led the People back to *Judea*, to rebuild the Temple. He was accompanied by *Joshua*, or *Jesus*, the High-Priest; and the poorer sort among the Jews were allowed some sort of Gratuity to undertake this Journey. The King of *Persia* was inclined to deal thus kindly by the Jews, because he was informed that it had been Foretold by the Prophets, that he should be the Man who should cause the Temple of *Jerusalem* to be Re-built. 531.

3431. *Haggai* and *Zachariah* stir up the People to Build the Temple, the finishing of which had been hindered by the Enemies of the Jews. 519.

3433. The Temple was Finished, and Dedicated in this Year, according to *Josèphus*. 517.

IV. RHEZA.

V. JOANNA.

VI. JUDAH.

3492. *Ezra*, or *Esdras*, obtained Letters Patent from King *Artaxerxes* in the Seventh Year of his Reign, for the carrying back a great many of the People into *Judea*: He returned to *Jerusalem*, saw and bewailed the Sins of the Priests, Levites, and People, in marrying with the Idolatrous People of the Land; made a deep Confession of their Sins to God; and prevailed upon them to make a Covenant to put away their Strange Wives. 458.

VII. JOSEPH.

3505. *Nehemiah* obtained from the same *Artaxerxes*, in the Twentieth Year of his Reign, a Commission to Build the

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Years of the World.

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the Walls of *Jerusalem*: He came thither, repaired, and built them in *Two and Fifty Days*, though *Sanballat* and his Companions used their utmost Power to hinder him. He discharged the Poor *Jews* from their Debts; the Law was solemnly Read by *Ezrah*, and the Feast of *Tabernacles* kept. Also a solemn Fast was kept, and a Covenant made to put away the *Strange Wives*; to keep the Sabbath, and to pay their Tythes. This is the Year, wherein they begin to reckon the *Seventy Weeks of Daniel*. 445.

3518. *Nehemiah* returned to *Artaxerxes* according to his Promise. 432.

3526. He returns to *Jerusalem*, reforms Things that were amiss in his Absence, concerning Tythes, the Sabbath, and *Strange Wives*. 424.

VIII. *SEMEI*.

IX. *MATTATHIAS*.

X. *MAATH*.

3588. *Malachi*, the last of the Prophets, lived about this time: He exhorted the People to Reform, and Turn to God. 'Tis probable that he was Contemporary with *Nehemiah*. 362.

3618. About this Time, *Alexander the Great* defeated *Darius* the last King of *Persia*, became Lord of all the East; and in Six Years time carried his Conquests so far, that *Daniel*, in his mysterious Visions, compares him to a *Leopard*, which had Wings. 332.

XI. *NAGGE*.

XII. *ELI*.

XIII. *NAHUM*.

XIV. *AMOS*.

XV. *MATTATHIAS*.

XVI. *JOSEPH*.

XVII. *JOANNA*.

3731. *Ptolemy Philopator* reigns Seventeen Years in *Egypt*. 'Twas he who tormented the *Jews* of *Alexandria* so Barbarously, to turn them from the Worship of the True God. Several of them at last yielded to him; others redeemed themselves from his Tyranny by Money; and those who stedfastly adhered to the Law of God, were treated with the utmost Severity, as may be seen, in the Third Book of *Maccabees*. 219.

3763. At this time *Heliodorus*, sent by *Seleucus Philopator* to spoil the Temple, was whipt by Angels; as appears 2 *Maccab. c. 3*. 187.

3782.

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3782. *Antiochus Epiphanes* prophanes the Temple; and here begins the Abomination of Desolation spoken of by *Daniel* the Prophet. 168.

3783. *Judas Maccabeus* routs *Apollonius*, *Seron*, *Gorgias*, and *Lyfias*, the Captains of *Antiochus*. 167.

3785. He purged the Temple, after it had been polluted Three Years together. 165.

XVIII. MELCHI.

3797. *Jonathan* the High-Priest is greatly honoured by King *Alexander*, and destroys the Apostate Jews. 153.

3807. *Simon* made General and High-Priest, took *Gaza*, and the Tower upon Mount *Sion* in *Jerusalem*, which had been Built by *Antiochus Epiphanes* to command the Temple, and levelled that part of the Mount. 143.

3815. *Simon*, after he had Governed the People about Eight Years, was killed Treacherously by *Ptolemy* in a Feast. He sent some to surprize his Son *John*, Surnamed *Hyrcañus*, but he Escaped, and was made High-Priest in the room of his Father. 135.

This was besieged in *Jerusalem* by *Antiochus Sidetes*, open'd *David's Sepulchre*, and found vast Treasures therein.

XIX. LEVI.

3845. *Aristobulus* succeeded *John Hyrcanus*, was the first who after the Captivity took upon him the Diadem and Character of King. He famished his Mother, imprisoned all his Brethren except *Antigonus*, whom he dearly Loved, yet killed him, being deceived by *Alexandra Salomé* his Wife. He died of Grief; she released *Alexander* and Married him. 105.

3846. *Alexander Jamneus* succeeded *Aristobulus*, took *Ptolemais*, was Twice Routed by *Ptolemy Lathurus*, took *Gaza* and destroyed it. 104.

XX. MATTHAT.

3872. *Alexandra*, Widow to *Alexander*, joined with the *Pharisees*, as her Husband had advised her, because they were in great Esteem with the People: They ruled all under her, and by degrees cut off the Chief of the *Saducees* who had counselled *Alexander* against them. 78.

3882. *Aristobulus* headed the *Saducees*, routed the *Pharisees*, and was made King. 68.

3887. The Temple and City were taken by *Pompey*. And because *Aristobulus* had proved false to him, he sent him Prisoner to *Rome*, with *Alexander* and *Antigonus* his two Sons. 63.

XXI. HELI.

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Years of the World. *Years before Christ.*

3902. The Civil Wars of Rome, between Pompey and Caesar, inclined the latter to release Aristobulus, and to send him back to Jerusalem, that he might prevail upon the Jews to declare against Pompey. But he was Poysoned by some of Pompey's Party; and his Son Alexander was Beheaded at Antioch. His other Son Antigonus went to Rome, represented the Misfortune which happened to his Father, and his Brother; and complained very much of Hircanus and Antipater. However Antipater was so highly in Caesar's Favour, that Hircanus was made High-Priest, and Antipater Governor of Judea. 48.

XXII. JOSEPH, the Husband of the Blessed Virgin Mary.

3913. Herod made King of Judea, and reigned over it Thirty Eight Years. 37.

3948. This Year Augustus made a Decree, That all the Roman Empire should be Taxed: Joseph went with the Virgin Mary from Galilee to Bethlehem, where she brought forth our Blessed Saviour Jesus Christ.

However 'tis to be observed, That the History of the Jews does not end here. For there were High-Priests 'till the Year of Christ 72; or, according to the Vulgar Account, 67, at which Time Vespasian laid Judea waste; but upon Intelligence of the Death of Nero, he left Judea and went to Rome. Within a while after, he sent his Son Titus, who besieged and took Jerusalem, the particulars whereof I shall reserve to another * Volume, and should here put an end to my Account of the Jewish Affairs, only that I think it will not be improper to add something farther in Relation to their Ancient State.

Observations upon the Ancient State of the Jews.

AS there is hardly any Government, but has somewhat in it very peculiar, and worthy our Admiration; so none ought rather to take up our Thoughts, than that of the Jews, which had God for its Author and Support; especially if we do but observe, That every where in Scripture, the Destruction of Jerusalem, and the whole

* see Vol. II. p. 45.

Jewish State, is Described, as if the whole Frame of this World were to be Dissolved, which alone is an evident Sign, that God had a singular Regard for this People; and that, as he had conferred the greatest Blessings upon them; so were they to undergo the greatest Afflictions, for not making a right Use of so peculiar a Favour.

Their Government (1) was either *Ecclesiastical* or *Civil*, and accordingly, the Observations I shall here make, shall relate to both. There is no Reason at all to Doubt, That when God had created Man in his own Image, he gave him Laws either by the Inspiration of his Spirit, or by Word, to the end the Relation betwixt his Creator and him might be Maintained, and Honestly Observed amongst Men, unless we will hold with Mr. *Hobbes* and his Followers; That at First there was nothing but War, and that indeed the Rational part of the Creation was in a worse State than That which was Created without Reason.

And though the Mind of *Adam* was wonderfully enlightened, and his Will was then subject to his Reason, yet it was necessary that in this State, God should make known to him his Duty. Upon which Account we find, That before he had Sinned, he prohibited him to eat of the Fruit of the Tree of Life. Some *Rabbins* have likewise asserted, That he commanded him to Worship no other God, and to Praise his Creator; That he forbid Homicide, all Shameful Indulgence of the Passions, Theft and Injustice: But not finding this in Scripture, 'tis not very much to be Credited.

'Twas necessary that after *Adam's* Transgression, when his Children and the greatest part of their Successors had given themselves up to the Bent of their Passions, God should give them Laws which they were not to Violate, and by that means free them from that wretched Condition into which they had plunged themselves. The most Ancient before the Flood, were those of Sacrifices, and the Distinction of Clean and Unclean Beasts, both which related to the outward part of Ecclesiastical Government. As *Adam* Sinned on the Day of his Creation, so 'tis very probable that he Sacrificed upon the same Day; and on the Day after meditated upon *Christ*, whereof his Sacrifice was a Type. There is no Question at all to be made, that these Laws were received from God, since he was pleased with the Sacrifice of *Abel*, and esteemed him Righteous,

(1) See *Chevreaus's History*, Vol. 1. c. 2.

because he had offered a Sacrifice by Faith, without which 'tis impossible to please God. As for the Distinction of Clean and Unclean Animals, they were instructed in this also by God himself, as is plain from these words: *Noah built an Altar to God, and took of every clean Beast, and of every clean Bird, and offer'd Sacrifices on the Altar, and this was pleasing to God.* The Chaldee Paraphrast saith, that he Sacrificed on the very same Altar, whereon Adam and Cain and Abel had Sacrificed so long before, which is nothing but a Fancy, and deserves only the Faith of a Jew. The Ecclesiastical Government of the First People related either to Persons, Places, Times, Things, or Customs that concern Persons or Things. As for Persons, namely the Body of the Church; 'tis certain that after Adam and Eve were reconciled to God, they were chosen by him to compose it; that One of them presided in it, and that the Other was to obey his Directions; that by putting his Wife in Mind of the Reproach, and the Promise that God had made immediately upon it, to them and to their Posterity, he Taught them in what manner they were obliged to serve him, wherein he exercised the Office of a Prophet and Priest.

That Order might be preserved, 'twas highly Necessary there should have been a Place for the Sacrifices; and the Sabbath must have been appointed for the Day of the Assemblies; since God had Blessed and Sanctified and had Rested on this Day from his Work in the Creation of the World. As for Things, Their Sacrifices were either Expiatory or Eucharistical, which consisted in First-Fruits, Tithes, Peace-Offerings and Vows.

The Customs which pertained to Persons were of Two Sorts, either such as concerned the Living, who were to be Pure and Unspotted in every Respect, or otherwise to be Excommunicated; or else such as concerned the Dead, who were to be Buried in a Decent Manner. By the Custom which related to Things, we are to understand nothing but the Distinction of clean and unclean Beasts for the Sacrifices: But whether their Purity or Impurity was grounded on Nature, and Reason, as being such as had coupled with Animals of another Kind; or upon the Will of God, the Reasons whereof 'tis impossible for us to Fathom, is very uncertain.

'Tis to be observed, that the Reason why Moses hath been so Nice in describing the Genealogy of Adam, by Seth and certain other select Persons that descended from him, is to Teach us with what Care God preserved the Government

of his Church. And because *Adam* in the latter part of his Life was not capable perhaps of Administring any longer, he therefore had for his Successors, *Seth, Enosh, Kenan, Mahalaleel, Jared, Enoch, Methusalem, Lamech* and *Noah*, who after he had Taught before the Flood with very little Success, for the space of 120 Years, upon the Drying up of the Waters, continued the Worship of God with his Children, who were not yet Dispersed into several Countries: After which 'tis highly probable that every One had the Right of the Sovereignty and Priesthood in his Family, and that it came by Succession to the First-Born.

The Civil Government was of Two Sorts, either that which preceded the time of *Nimrod*, or that which followed it. They who had the Administration of the Civil had also that of the Ecclesiastical Government. Because as every Head of a Family was a King in it, so he had also the Office of Priesthood. The Government which followed the Times of *Nimrod*, was *Private* or *Publick*. The Former belonged to the Fathers of Families and their Eldest Sons; wherein the Fathers had so absolute Power and Authority over their Children and Servants, that they could Punish them as they pleased, even to the depriving them of Life it self. The *Publick* was either *Royal* or *Democratick*, both of which had their *Ancients* or *Senators*, who in the Monarchical or Royal were styl'd the *King's Servants*; and this was common to both, that they took Cognizance of the Publick Affairs, of the Contracts that were made between different Families, and of the Faults and Crimes that were Committed out of the Family, yet so as that considerable Crimes, after they had been brought before the King and the *Ancients*, were reported to the People. Marriages and Burials, as relating to Religion, were Regulated by the *Publick*. Whether the same Form of Government was retain'd after *Jacob* and his Family went into *Egypt* as was followed in *Canaan*, is very uncertain; 'tis probable however that they kept there the Religion of their Ancestors; that they observed Circumcision; address'd their Prayers to God by the Counsel of *Jacob*, and of his Children; and that after their Death, they added to the small Remains of Divine Worship, that of the Gods of the *Egyptians*. As for the Civil Government in *Egypt*, 'tis plain that they had some; because when *Moses* was to go thither he received a Command from God to assemble the Elders: Amongst whom were the *Presidents* or *Rulers*, who had the greatest Experience and Knowledg in the Decision of Cases, and giving

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giving of Judgments, and in Executing them according to the Established Forms. 'Tis also probable that these Elders or Rulers were 70 in Number, notwithstanding they were fewer under the Tyranny of the Pharaohs; and that after their coming out of Egypt, Moses being overburdened with the Multitude of Affairs, chose out of these the *Chiliarchs* who presided over a 1000 Families, and the Centurions, who had the Government of a Hundred, and others over 50, and others over 10, to take Cognizance of Things of the least Importance. When any considerable Causes arose they were brought before the 70, who judged of them Ordinarily in the Presence of Moses, who frequently Decided them himself.

God himself commanded him on Mount Sinai to institute the *Sanhedrin*, or the Assembly of these Elders, agreeable to this Passage in Numbers (1) : *And the Lord said unto Moses, gather unto me seventy Men of the People, and Officers of them, and bring them unto the Tabernacle of the Congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the Spirit which is upon thee, and will put it upon them.* He saith, the Elders whom thou knowest, which shows that the *Sanhedrin* had been established before; though there was this Difference between them, that the Elders of the first Establishment were not inspired with the Spirit of Prophecy; besides if we add Moses who presided over them, their Number will be 71.

Being thus established, it subsisted under the Judges, Kings, and High-Priests till the last Desolation of the Jews. It always assembled at Jerusalem in the Judgment-Hall, built with square polished Stones; and the Authority of these Elders was equal, except Moses, who was the *Naschi*, or chief of it, and his Deputy who was stiled *The Father of Judgment*, and sat on the Right-Hand of the *Naschi*, both of them being separated from the rest of the Senators, who form'd a Semicircle, so as the Chief and his Deputy could see them all: and on the Right and Left-Hand sat two Secretaries or Registers, who writ the Sentences of those who were acquitted or condemned. These Senators were elected out of the best Families, and sometimes Levites, Priests, and even the High-Priest himself (if he were an able Counsellor) were admitted into it. There was no Appeal from this *Sanhedrin*, which took Cognizance of all things that the other Magistrates of Judea and Jerusalem

could not try; and their Members were received into it by Imposition of Hands, a Custom which afterwards ceased and was taken into the Christian Church. The necessary Qualifications for the Senarors were those which the Divine Law requires of Men: Prudence, Wisdom, Justice, the Fear of God, Love of Truth, and Hatred of Covetousness. Besides which the Jews also required that they should have no Defect in their Bodies; That they should understand seventy Languages; That they should not be too great an Age; That they should not be Eunuchs; That they should have Children; and That they should be Skilled in Magick. They were likewise permitted to go into all Parts of Judea, to create new Magistrates in every City, to make new Laws there, provided they were not contrary to the Laws of God, and to appoint new Methods of Reading and Explaining the Law. If the Levites, Priests or Prophets were guilty of any Crime they were tried before them, upon which Account our Saviour said (1), *It cannot be that a Prophet should perish out of Jerusalem, because the whole Body of the Sanhedrin was there.* Hence Maimonides (2), *A Tribe, nor false Prophet* (such an one they reckoned our B. Saviour) *nor an High Priest, can be judged, but by the Bench of seventy one.* And Rambam upon the Place, as also the Gemara: *We know that a false Prophet must be judged by the Sanhedrin.* And as to the Judgment it self the same Maimonides writes (3): *They do not judge him to Death, in the Court of Judicature that is in his own City, nor in that that is at Gabneh, but they bring him to the great Consistory that is at Jerusalem, and reserve him to one of their Feasts, and at their Feast they execute him, as it is said: All Israel shall hear, and shall fear, and do so no more.* After the Death of the King, they chose another, consulted of Peace and War, of the yearly Payment of the Shekels; marked the new Moons, the Intercalation of Months, and Years; and tried by the Bitter waters (4) the Woman whose Husband was jealous of her, and accused her of Adultery.

Besides the Great Sanhedrin there were two lesser ones at Jerusalem, consisting of XXIII Judges, one at the Gate of the Court of the Women, and of the Israelites; and the other at the Inner Gate of the Mountain, on the East side of the Court of the Women. This Judicature of 23 Men was established in every Town, where there were 120 Families and more; and in Places where there were not so

(1) Luk. 13. 33. (2) Sanhedr. fol. 2. 1. (3) Ibid. fol. 89. 1. (4) See Numb. 31b.

many Families there was another Court consisting of three, which took Cognizance of Matters of less Moment.

There were four sorts (1) of Capital Punishments among the Jews, viz. 1. *Reggimoth*, or *Stoning to Death*; 2. *Serephat*, or *Burning*; 3. *Hareg*, or *Beheading*; 4. *Chenek*, or *Strangling*.

The Persons to be stoned were eighteen (2): 1. *He that lieth with his own Mother.* 2. *Or with his Father's Wife.* 3. *Or with his Daughter-in-Law.* 4. *Or with a betrothed Maid.* 5. *Or with the Male.* 6. *Or with the Beast.* 7. *The Woman that lieth down to a Beast.* 8. *The Blasphemer.* 9. *He that worshipeth an Idol.* 10. *He that offereth of his Seed to Moloch.* 11. *He that hath a familiar Spirit.* 12. *The Wisard.* 13. *The private Inticer to Idolatry.* 14. *The publick Withdrawer to Idolatry.* 15. *The Witch.* 16. *The Prophaner of the Sabbath.* 17. *He that curseth his Father or Mother.* 18. *The Rebellious Son.* The Prophaning the Sabbath was reckoned one of the most heinous of these Crimes, there being no Feast among the Jews more solemn or sacred than this, having been so often mentioned in the Scripture, especially in the Decalogue. The several Works prohibited on this Day are reduced by the Rabbins (3) to thirty nine Heads, under which are comprehended all kinds of Work whatever. The General Heads are, *To plough, to sow, to mow, to bind up in Sheaves, to thresh, to winnow, to try the Corn, to grind, to sift the Meal, to knead, to bottle, to lop, or shread, to whiten any thing, to card, to spin, to wind in Scarpes, to warp, to weave, to dye, to tie, to untie, to sew, to tear asunder, to build, to break down, to use a Hammer, to chase any Beast, to kill it, to flea it, to dress it, to pull the Hair off it's Skin, to cut it out into Joins, to write, to cancel, to rule Paper, or the like, to kindle a Fire, to quench it, and to carry any thing from a private Place to a publick.* As for the particular Heads, I shall not insist upon them, only note that they are very accurately described by the Rabbins, and may easily be reduced to any of the forgoing Heads. Thus for Example, to use a File upon any thing, is comprehended under the Title of grinding Corn: because in both these Actions, one Body is reduced into many. So likewise to make any thing coagulate or curdle, is comprized under the Title of Building: because in both these one Body is made up of many; and so for the rest.

(1) *Paraphrast. Chald. Ruth. 1. 17. Mikkoth fol. 188. col. 3.* (2) *Moses Korsentis fol. 188. col. 4.* (3) *See Leo de Modena's Treatise of the Rites, Customs, &c. of the Jews Part. 3. c. 1.*

Stoning was accounted the most grievous of these Punishments, and the manner of it was this. The Place of Stoning⁽¹⁾ was without the *Sanhedrin*, that they might not seem to kill the Person, and that by the Distance the Criminal might have some short Space of time before he came to the Place of Execution; which was allowed, because some one perhaps might offer some Testimony in his behalf. For which end there stood one at the Door of the *Sanhedrin* with an Handkerchief in his Hand, and an Horse. Now if any one had any thing to offer in behalf of the condemned Person, he waved the Handkerchief and the Horse-man rid and called the People back. Nay if the Person himself said, *I have something to offer in my own Defence*, they brought him back four or five times one after another, if it were any thing of Moment he had to say; though this was not observed in the Case of *Stephen*, the first *Christian* Martyr. If there were no Testimony for him, then they proceeded to stone him, the Crier proclaiming before him, *N. the Son of N. comes forth to be stoned for such a Crime: N. and N. are the Witnesses against him; if any one hath any thing to testify on his behalf, let him come forth and give his Evidence.* Being come within Ten Cubits of the Place where he ought to be stoned, 'twas usual to exhort him to confess; after which being within 4 Cubits, they pull'd off his Cloaths, and so ston'd him naked. The Place of Execution was twice a Man's Height, and first one (2) of the Witnesses threw or pushed him that he might dash his Loins against a Stone. If this killed him, there was nothing more to be done; if not, the other Witness took a great Stone and dasht it on his Breast as he lay on his Back. If that killed him, there was an end, if not, all the People flung Stones at him. By which we may understand what is meant by the Witnesses laying down their Garments at *Saul's* Feet, when *St. Stephen* was stoned (3), namely because they were to be employed first in stoning him, and they laid by their upper Garments that they might not trouble them. And this illustrates that Passage of our Saviour, which indeed alludes to this Manner of Stoning, *Whosoever shall fall upon this Stone shall be broken: but on whomsoever it shall fall, it will grind him to Powder* (4). For he that was stoned, was first flung upon a Stone, and then a Stone was dashed upon him; though I know *Dr. Hammond* and Others interpret it rather of the manner of

(1) Hierof. Sanhedr. fol. 22. 1. and Bab. Sanhed. fol. 42. 2. (2) Sanhedr. per. 6. (3) Acts 7. 58. (4) Mat. 21. 44.

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Threshing among the *Jews*. Such as were stoned were also hanged; yet there is some Dispute among the *Talmudists* whether all were hanged that were stoned; however they conclude that Blasphemers and Idolaters were; which helps us likewise to understand the Usage shewed to *Stephen* whom they condemned and stoned for Blasphemy. He was first dashed upon a Stone by one of the Witnesses, and then a huge Stone was dashed upon him by the other; yet he died not by either, but recovered his Knees again, and died kneeling and praying, all the People flinging Stones at him; after which they hanged him upon a Gibbet, and the same night took him down and buried him: for 'twas against the Law that he should hang upon the Tree all Night.

Malefactors adjudged to Burning were Ten (1). 1. The Priests Daughter which committed Whoredom. 2. He which lieth with his own Daughter. 3. Or with his Daughter's Daughter. 4. Or with his Son's Daughter. 5. Or with his Wife's Daughter. 6. Or with her Son's Daughter. 7. Or with her Daughter's Daughter. 8. Or with his Mother-in-Law. 9. Or with the Mother of his Mother-in-Law. 10. Or with the Mother of his Father-in-Law. The Manner of Burning was Twofold. Some (2) they burnt with Wood and Faggots, which they termed *combustio corporis*, Burning of the Body: Others they (3) thrust into a Dunghil up to their Knees; after which Two Men standing on each side of them, drew a String which was about their Neck to make them open their Mouths, or else they opened them with Pincers, and then they powred in melted Lead which burnt their Bowels. This was most in use amongst them, and was termed *combustio animæ*, Burning of the Soul.

Malefactors condemned to Beheading were those (4) who relapsed to Idolatry, or Idolaters of Cities, or Murderers who killed their Neighbour with a Stone or with a Weapon, who had thrown him into the Fire or into the Water, where he dyed. In this Case there were some Exceptions, as if they killed a Man, when they designed to kill a Beast; or killed an *Israelite*, when they intended to kill a stranger, &c. They were beheaded either with a Sword as in *France*, or more rarely with an *Ax* as in *England*: and this Practice continues amongst them to this Day.

Malefactors condemned to be Strangled were (5), 1. He

(1) *Moses Kotsenf. fol. 188. col. 4.* (2) *R. Levi Lev. 20.* (3) *Sanhedr. per. 7 in Gema.* (4) *Moses Kotsenf. in Sanhedr.* (5) *Moses Kotsenf. ibid.*

that smiteth his Father or Mother. 2. He that stealeth a Soul of Israel. 3. An Elder who contradicted the Confessors. 4. A false Prophet, and he that prophesieth in the Name of an Idol. 5. He that lieth with another Man's Wife. 6. He that abuseth the Body of the Priest's Daughter. The Manner of Strangling was this. The Malefactor was set in Dung up to the Loins, a Towel being cast about his Neck, which Two Executioners, one on each side, plucked to and fro 'till he was dead.

'Tis a Rule (1) observed amongst the Jews that when the Scripture saith of an Offender *He shall die the Death*, without any express mention of the kind of Punishment, 'tis always to be understood of Strangling. Thus for Instance, 'tis said in the Law of the Adulterer (2), *Morte plectitor, Let him be punished with Death*, which is to be interpreted of Strangling, because the kind of Death is not there specified. The Reason of the Rule is, because Strangling was accounted the most easy Punishment, and where the Law determineth not the Penalty, there the most favourable Construction is to be made.

The Punishments that were not Capital were chiefly Four. 1. Imprisonment. 2. Restitution. 3. Talio. 4. Scourging.

Under Imprisonment are comprehended the Prison, Stocks, Pillory, Chains, Fetters, and the like; which differing very little, or not at all, from the common use among us, 'tis needless to offer any thing towards their Explication.

If the Keepers of the Prison let any one escape who was committed to their Trust, they were subject to the same Punishment as the Person who escaped; as appears from 1 Kings XX. 39. *Keep this Man; if by any means he be missing, then shall thy Life be for his Life*. However this Difference was observed in their Punishment, that the Prisoner was tyed by his Right Arm, the Keeper by his Left; because the Right Arm is the stronger, and therefore remaineth free rather to the Keeper than the Prisoner.

Restitution was commanded when Goods were unjustly gotten, or wrongfully detained (3), and though it be Threefold (4), viz. *Secundum idem, Secundum equale, & Secundum possibile*, yet the former was principally in use among the Jews. For which Reason, if the Thing stolen, whether Ox or Sheep, were found alive upon a Man, he restored

(1) R. Salom Exod. 21. 16. (2) Lev. 20. 10. (3) Exod. 22. (4) Thom. Aquin. *Secunda Secunda*, Q. 62.

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but double (1); but if they were killed or sold, then Five Oxen were restored for an Ox, and Four Sheep for a Sheep (2). And the Jews were so precise and strict in this, that if any House was built with a piece of Timber, which was stolen, 'twas pulled down, and the Timber restored to the right Owner (3).

Talio, was a Punishment in the same Kind, as an Eye for an Eye, a Tooth for a Tooth, an Hand for an Hand, and a Foot for a Foot. However this is chiefly to be understood of *Talio Similitudinis*, not *Talio Identitatis*. For 'twas not requisite that the Offender should be punished with the like Maime, but only that the Price of the Maime should be paid. In case therefore of bodily Maimes, the Hebrew Doctors (4) tell us that the Party offending was bound to a Five-Fold Restitution, 1. For the Hurt in the Loss of the Member. 2. For the Damage in Loss of his Labour. 3. For his Pain or Grief arising from the Wound. 4. For the Charge in curing it. 5. For the Deformity thereby occasioned: Which Munster hath expressed thus, *Damnum, Sessio, Dolor, Medicina, Confusio*.

Scourging was either with Rods, or Scourges. Both were in use among the Romans, but the latter only (which were reckoned much worse than the other) among the Jews. The Number of Stripes was Limited by the Law (5) to Forty; but the Jews Expounded it only of 39. How (6) many Stripes do they beat (an Offender) with? With Forty lacking One; as it Written (7), by Number Forty, that is, the Number which is next to Forty. Which Interpretation was very Ancient, as appears from what St. Paul says of himself: Of the Jews Five Times received I Forty Stripes save One (8). But the Reason they give for it is not Valid: For say they, If it had been written, FORTY IN NUMBER, I would say it were full Forty: but being Written, in Number Forty, it meaneth the Number which reckoneth Forty next after it, that is, Thirty Nine. Whereas the Custom of shortening the Number arose, without all Doubt, from the manner of Beating them, which was with a Scourge that had Three Cords, so that every Stroak was reckoned for Three Stripes; so that they could not then give even Forty, but either Thirty Nine, or Forty Two, which was above the Number set by God. Concerning which they give this Account: When they (9) judge (or condemn) a Sinner to so many Stripes

(1) Exod. 22. 4. (2) *ibid.* v. 1. (3) So David Kimchi. (4) Munster. Exod. 21. (5) Deut. 25. 2. (6) Talmud. Bab. in Maccoth. ch. 2. (7) Deut. *ibid.* (8) 2 Cor. 11. 24. (9) Maimon. in Sanhedr. c. 71. Sect. 7.

as he can bear, they judge not by Strokes that are fit to be trebled, [that is, to give Three Stripes at one Stroke by Reason of the Three Cords.] If they judge that he can bear Twenty, they do not say that he shall be beaten with One and Twenty; to the end they may treble the Stripes, but they give him Eighteen.

Thus he that was able to bear 20 Stripes had but Eighteen, the Executioner smiting him but Six times; because if he had struck him again, the Number would have been 21, and so he would have Transgressed the Law; and so likewise he that was to receive 40 had but 39 for the same Reason.

The Ecclesiastical Punishments were of Three Sorts. The First was called *Niddui* (1), which was a Separation or Cutting off from the Assembly of the Church, i. e. when those who had the Government of it, saw a Person lead an ill Life, they Commanded him to separate himself from his Wife, his Children, and the rest of the Israelites. St. Paul had respect to this Kind of Excommunication in his Epistle to the Thessalonians (2): *We command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which he received of us.* In this Case the Jew was obliged to keep Four Cubits from another Jew. If he Repented the Excommunication lasted 30 Days; if not 60, and sometimes 90; during which time 'twas not permitted him to cut his Hair, wash himself, be present at a Feast or Entertainment where there were Three Men, to Pray where there were Ten met together for this Purpose, to have any One Buried that Died in his House, nor to have his Son Circumcised, if any were Born to him. If he died without any sign of Repentance, the Judges ordered a great Stone to be put upon his Grave, to intimate that he had deserved to be stoned to Death.

The Second Excommunication called *Cherem* was more severe than the Former; for he was separated from the Assembly of the Israelites, and rejected by the Synagogue or School. He who fell under this, could no longer teach others, nor be taught by them. He was no longer allowed to have any Society or Conversation with the Masters or Scholars. In the New Testament (3) 'tis called *Delivering to Satan*; which however a very learned Man (4) takes in another Sense, and will not allow it to belong to

(1) Buxtorf. ex Rabbini. Epistol. Hebr. pag. 55. (2) 1 Cor. 5. 5. (4) Dr. Lightfoot, in the 2d Vol. of his Works, p. 750.

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Excommunication, Interpreting it rather a Miraculous Action, Namely, of the real Delivery of the Person into the Hands and Power of *Satan*, to be Scourged by him, and Tormented with Diseases, Tortures, and Affrightments. At the Publishing thereof, Candles were lighted, and when the Curses were ended, they put them out, in token that the Excommunicated Person was deprived of the Light of Heaven.

The Third sort of Excommunication was called in the Syriac Language *Maranatha* (1), that is, *the Lord cometh*. For *Maran* signifieth *the Lord*, and *Atha*, *cometh*. This they tell us was Instituted by *Enoch* (2). The Jews called it *Scham-matha*, which has a double Signification. For either it denotes the same as *Maran-atha*, *the Lord cometh*, *Schem* signifying *the Lord*, and *Atha*, *cometh*; or else it denotes, *there is Death*, *Scham* signifying *there*, and *Mitha*, *Death*. So it may be properly rendered an *Excommunication to Death*. 'Twas accounted much more Terrible than the Two Former; for it left the Sinner to the Vengeance of God, without any Hopes of Pardon, as if all the dreadful Punishments of this World had not been able to Correct him. In *Stephanus Byzantinus* (3) there is a remarkable Passage, which I cannot pass by in this Place. 'Tis relating to the City of *Laodicea*. *Λαοδίκεια* (saith he) *πόλις ἡ Συρίας, ἡ περὶ τὴν Λαοδικεὶν ἀκρὴν λευκῶν, ἣ περὶ τὴν Ῥάμαντα. Κεραυνωθεὶς γὰρ ὁ ποιμὴν ἔλεγε Ῥάμαντας, τὸν ἑστῶτα, ἀπὸ ὑψους ὁ θεός. Ῥάμαν γὰρ τὸ ὑψόν. ἄδας δὲ ὁ θεός. ἔπε φήλων. i. e. Laodicea a City of Syria formerly called Leuce Acie, and before that Ramatha: For a certain Shepherd being thunder-struck said Ramanthas, that is, God from on High; for Ram signifies Height, and Anthas God. Thus (3) Philo. Dr. Hammond and Heinsius (4) think that for *Ῥάμαντας* is to be read *Μαργὴν ἄδας*. And so some other Interpreters. But *Bochart's* Emendation is rather to be followed, who for *Ῥάμιδα* reads *Ῥάμαδα*, which signifies *high Places*, and so exactly agrees to *Laodicea*, which stands on a Promontory. For *Ῥάμαν* he reads *Ῥάμ*, and *ἄδας*, for *ἄδας*, and thinks that *Stephanus* has misrepresented *Philo's* Sense. For he did not mean that God was called *ἄδας* or *ἄνδας*, but that the Shepherd being struck down with Thunder, called upon God in this man-*

(1) 1 Cor. 16. (2) Jud. 14. (3) Περὶ πόλ. voc. *Λαοδίκεια*. (4) He means *Philo Byblus*. (5) In exercitat. in Nov. Test. (6) *Gogr. Sacr.* l. 2. c. 12. ner,

ner, *aham atcha* or *ram ant*, i. e. thou art high O God. R. Gerson (1) forbade the Breaking open of Letters upon the Penalty of all three sorts of Excommunication, which was termed *Excommunicatio in secreto nominis tetragrammati*, and the Form thereof, as it was applied (according to the Rabbins (2)) by Ezra and Nehemiah to the Samaritans was this: They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 Books of the Law, and as many Boys, and they sounded their Trumpets, and the Levites singing cursed the Samaritans by all the sorts of Excommunication, in the Mysteries of the Name Jehovah, and in the Decalogue, and with the Curse of the Superior House of Judgment, and likewise with the Curse of the Inferior House of Judgment, that no Israelite should eat the Bread of a Samaritan, (whence they say, He which eateth a Samaritan's Bread, is as he who eateth Swine's Flesh, and Let no Samaritan be a Profelyte in Israel,) and that they should have no Part in the Resurrection of the Dead.

After the Judges, they had Kings, whose Government continued to the Babylonish Captivity. The three first Kings, Saul, David, and Solomon governed the XII Tribes, and the whole Posterity of Jacob; but after the Division of this Body into the Kingdom of Judah, which consisted of Two Tribes and that of Israel, which had Ten, these Two Kingdoms had different Kings, as is clear from the preceding History of them.

There was a very considerable Difference between the Judges and the Kings, and in this Verse of XVIIth Chap. of Deut. Thou shalt take for thy King him whom the Lord thy God shall chuse, *Aben-Ezra* saith that we must understand, him that shall be chosen by Urim, or by the Prophet. According to some Authors the Kings were ordinarily chosen by the *Sanedrin*, and extraordinarily by Urim and *Thummin*.

In Electing their Kings Three Things were chiefly regarded, the Sex, Country, and the Employment he had used. A Woman was never chosen; and as for *Atthaliah* she was only an Usurper. A Stranger could not pretend to the Sovereignty, nor in the last place could Tradesmen be elected, because they are commonly of a Servile, mean Spirit, and the People cannot endure the Government of their Equals or Inferiors. The Examples of Saul and David are extraordinary Cases, and being elected by God himself, they were thereby enobled.

(1) Buxtorf. *Epist. Hebr.* p. 59. (2) *Diabus de trib. sect.* lib. 3. c. 11. ex *Interdenu*.

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There were likewise Ceremonies that related to the Kings, as *Anointing*. The Oyl appointed for this Use was of *Cassia*, *Myrrh*, *Calamus* and *Cinnamon*. They filled a Horn, or a Vessel of Silver made in fashion of an Horn, with this Perfume, and then poured some first upon their Heads; after which they put some in form of a Circle or Crown between the Eyebrows, and what remained in the Horn or Vessel they poured upon their Heads. The same Oyl also was for the High-Priests; though with this Difference, that they put the Oyl in the Figure of an O between the Eye-brows of the Kings, and in the Figure of a Greek χ , on the High-Priest; besides the High-Priests were generally anointed, but Kings seldom, unless when their succession might be contested.

What was common to the Kings and Judges is, that both were established by the Council, and consented to by the People. That they presided in the Assemblies and commanded absolutely in War. That there was no rebelling against them without incurring the Punishment of Death. But there was this Difference, that the Kings were not subject to the Civil Laws; that they could annul the Sentences of the Judges; and punish without scrupulously keeping to the Law. 'Twas also unlawful for any one to marry their Widow, to sit upon their Throne, to use their Scepter, or to ride on their Horse, either in Town or Country.

Besides the Punishments above mentioned ought to be reckoned that of those who had unchast Commerce with a Woman that was not a Jewess, with a Poptute, or any one who had her ordinary Maladies, &c. When any Person had debauched a Maid he repaired the Injury with Money, or else was compelled by the Elders to marry her, provided the Maid's Father and Mother gave consent, and it was unlawful for him ever to divorce her. That they might fulfil the Command given to the first Man, *Increase and Multiply*, they married their Children very young; the Son at Eighteen Years old, and the Daughter at Twelve and a Day, and 'twas lawful for them to marry the Daughter of their Brothers, and their Sisters, i. e. their Cousin-Germans; however a Nephew was forbid to marry his Aunt. When a married Woman perceived her ordinary Malady, she was obliged to give notice thereof to Her Husband, who for a time kept at a Distance from her. He could neither give her any thing, nor take any thing from her Hand; he might not sit near her, eat of the same Dish, nor drink of

of the same Glass. When her Malady was over, she changed her Linnen, put clean Sheets on her Bed, pared and cleaned her Nails, washed her self, went into the Bath where she washed all Parts of her Body; and after she was brought to Bed, she was also separated from her Husband 'till she had Satisfied the Custom.

After the Marriage was finished, sometimes there was permitted a *Bill of Divorce*, which the Hebrews called *Sepher Kerithuth*, *A Bill of cutting off*, because the Woman is by this Means cut off from her Husband's Family. Ten (1) Things were thought requisite for Foundation of a Divorce. 1. That a Man put her not away, but of his own Accord. 2. That he put her away by no other Thing but by Writing. 3. That the Matter of the Writing be to divorce her, and put her away out of her Possession. 4. That the Matter of it be between him and her. 5. That it be written by her Name. 6. That there be no *Ation* wanting after the Writing thereof except the Delivery of it to her. 7. That he give it to her. 8. That he give it her before Witnesses. 9. That he give it her by the Law of Divorces. 10. That it be her Husband, or his Deputy, that delivereth it to her. The Form of the Bill was this (2): On the Day of the Week N. of the Month N. of the Year of the World's Creation N. I N. the Son of N. and by what Name soever I am called, of the City N. with the greatest Consent of my Mind, and without any Compulsion urging me, have put away, dismissed and expelled thee, thee I say, N. the Daughter of N. by what Name soever thou art called, of the City N. who heretofore wert my Wife. But now I have dismissed thee, thee I say, N. the Daughter of N. by what Name soever thou art called of the City N. so that thou art free, and in thine own power, to marry whosoever shall please thee, and let no Man hinder thee, from this Day forward even for ever. Thou art free therefore for any Man, and let this be to thee a Bill of Rejection from me, Letters of Divorce, and a Schedule of Expulsion, according to the Law of Moses and Israel,

{ Reuben the Son of Jacob Witness.
{ Eliezer the Son of Gilead Witness.

This Bill was (3) written by a *Scrivener* or *Publick Notarie*. Besides this 'twas not lawful (4) for a Woman being divorced, or otherwise a Widow, to marry again 'till

(1) Maimon de Divort. c. 1. Sect. 1. (2) Vid. Moslem Kottensem fol. 133. Moslem Egyptum part. 2. fol. 59. Alphes. in Guttin-Maimonid. in Geruthin. (3) Salomon Jarchi Hof. 6. 1. 10. (4) Maimon. de Divort. c. 11. Sect. 18.

Ninety Days were expired, besides the Day of her Divorce, or of her Husband's Death, and her last Espousals: to the end it might be known whether or no she were with Child, and that there might be Proof, whether it were the Seed of her first Husband, or of her second.

About the time of our Saviour's Birth, 'twas customary with the Romans, even for the Women to Divorce their Husbands, and to marry again as they pleased. Which caused the Authors of that time to write :

*Sic fiunt octo mariti
Quinque per autumnos (1).*

And,
Et nubet decimo jam Thelesina viro (2).

And, *Non consulum sed maritorum numero annos suos computant (3)*, &c. The Bill tendered by the Woman was called (4) *ὑεθμιαται ἀπολειψαι*, Letters of Forsaking, not Letters of Cutting off, or putting away. The same Practice was in use also among the Jews. Which was the Reason of this Saying of our Saviour (5) : If a Woman shall put away her Husband, and be married to another, &c. Now though Human Laws at that time forbade not marrying with another after such Divorce or Loosing, yet God's Law condemned both such Divorces, and such Marriages, and before God Persons marrying after such Divorcements were accounted Digamites, that is, to have two Husbands, or two Wives. For which Reason, a Minister above others is commanded to be *μίας γυναῖκος ἀνὴρ*, the Husband of one Wife (6), and the Woman to be *ἐνὸς ἀνδρὸς γυνή*, the Wife of one Husband (7). By which Phrases some understand that second Marriages (in Case of the Husband's or Wife's Death) are prohibited; which Explication however is condemned by the best Expositors.

There were other Ceremonies when a Brother married his Brother's Wife, which they called *Ibbum*, or when he refused to marry her, and left her to her Liberty to marry another. This Liberty they called *Caliza* or the Pulling off the Shoe, as we see in the XXVth of Deut. If the Man like not to marry his Brother's Wife, then let his Brother's Wife go up to the Gate unto the Elders and loose his Shoe from off his Foot,

(1) Juvenal. Satyr. 6. v. 230. (2) Martial. l. 6. (3) Senec. de Benef. 16. (4) Plut. in Alcibiade. (5) Mark. 10. 12. (6) 1 Tim. 3. 2. (7) 1 Tim. v. 9.

and spit in his Face. The Proceeding was much after the following manner. The Widow call'd to this Separation five Witnesses without Passion or Interest, and assigned her Brother-in-Law a certain Day. She was ask'd by an Elder whether her Husband had been dead 3 Months? Whether her Brother-in-Law that was present, was Son of the same Father with the Deceased? Of what Age he was? Whether she was Fasting? Because to spit in her Brother's Face, the Spittle ought to be more offensive than it would if she had eaten. The Elder afterwards ask'd the Brother, whether he was resolved to marry her, or to be separated by the Shoe? When he refused to take her for his Wife, They (1) brought him a Shoe of Leather, which had an Heel, &c. and he put it on his Right Foot, and tied the Latchet thereof upon his Foot, and he and she stood in the Synedrium or Court. And he sitting his Foot upon the Ground, she sat down, and stretching out her Hand in the Court, loosed the Latchet of his Shoe, and pulled the Shoe off his Foot, and cast it on the Ground. After this she stood up, and spit on the Ground before his Face, with Spittle that might be seen of the Judges; and it was necessary that the Judges should see the Spittle that came out of his Mouth. And afterwards she said, **THUS SHALL IT BE DONE TO THE MAN WHO WILL NOT BUILD UP HIS BROTHER'S HOUSE; AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOUSE OF HIM THAT HATH HIS SHOE PULLED OFF;** all in the Holy Tongue. And all that sat there answered after her, **HE THAT HATH HIS SHOE PULLED OFF,** three times.

As to that Question proposed in the *Talmud*, How the Widow may pull off the Shoe, if she wanted her right Hand? Some answer, that she might pull it off with her Teeth? However this be, not to build up his Brother's House, is not to increase him in Estate and Children. By the Shoe they signified the Slavery of the Canaanites who were to be destiny'd to this Employment, and when St. John faith of Christ (2), *There cometh one mightier than I after me, the Latchet of whose Shoes I am not worthy to stoop down and unloose,* he intimates that he is not worthy to serve him in the meanest Employment. From the XXII. Chap. of St. Mat. where it is said that the Sadducees, who did not believe the Resurrection, asked of Jesus Christ, whose Wife of the Seven Brothers, who had successively married her, she should be

(1) Maimon. in *Ibbum*, chap. 4. sect. 6, 7, 8. (2) Mark 1. 7.

in the Resurrection? We may gather that at that time this Custom was continued, which was afterwards abolished by the *Rabbins*, who thought it indecent that a Brother should marry his Sister-in-Law.

And now after these Observations (besides a great many more that I might have insisted on if it had been requisite in this Place) concerning the Ancient State of the *Jews*, it will not be amiss to add one or two Remarks relating to their Decay.

And first it may be observed from God's Dealings with his own People, the *Jews*, how and after what Manner he generally deals with Publick Communities and Societies of Men. So long as the Kings and their Subjects were obedient to his Laws, and served him with an upright Heart; so long did he give them Peace and Prosperity at Home, and Success and Conquest Abroad: But when at any time they deviated from their Duty, and set up Idolatrous Worship instead of worshiping the only True God, then he gave them over to the Will of their Enemies, and made them who hated them to be Lords over them. This is apparent in the whole Series of the foregoing History, and what *Samuel* foretold and threatened upon the Establishment of their first King, was abundantly verified upon them at last, *viz.* That if they did wickedly God would destroy both them and their King: For when the Measure of their Iniquity was filled, and they had arrived to the highest Perfection of Impiety Human Nature was capable of; then were they carried into Captivity, their Temple and City defaced, and themselves made Slaves to the Heathens, whose Gods they had worshiped. I need not instance in any more Particulars, since all the World knows, and our own Nation has experienced, that Publick Communities, considered as such, receive according to their Deserts their Rewards and Punishments even in this World.

Secondly, From the Revolt of the Ten Tribes it may be observed how Dangerous and Prejudicial, and of what ill Consequence, *Faction* is in the State, as well as *Schism* in the Church. From *Jeroboam* down to *Hoshea*, we find not so much as one Good King who reigned in *Israel*. The First King established his Usurpation by wicked and unlawful Methods, and the next continued it by as bad or worse. They were all Idolaters, and corrupted the People so far, that at last they provoked God to throw them out of his Embraces, to permit them to be led away into Captivity by *Shalmaneser*, and to cut off the very Memory of them

them from the Face of the Earth; And if God (as the Apostle (1) speaks upon the like Occasion) dealt thus with the natural Branches, his own peculiar People the Jews; let not us then, who by Nature were Branches of the wild Olive-Tree, and were grafted contrary to Nature into the good Olive-Tree; let not us, I say, be high-minded, but fear: For Faction in the State, as well as Schism in the Church, do in their own Nature tend to the Ruine and Destruction of Both.

An Account of the Assyrian Monarchy.

HAVING given you a short, but exact Account of the State and Condition of the People of God from the Creation down to our Saviour's time: I shall now proceed to *Prophane History*, where though we must not expect to meet with that Accuracy and Exactness of Chronology, which *Moses* and other of the Inspired Writers have observed in their Accounts; yet I will endeavour to give as brief, but withall as full Account as I can of the Four Great Monarchies, viz. The *Assyrian*, *Persian*, *Græcian*, and *Roman*, as also of the *German Empire* that arose out of the latter, together with such other Monarchies and Republicks as were contemporary with them.

The Monarchy of the *Assyrians* is the first of the four; but before I treat of it, I think it not amiss to give you a short Description of that Country.

Assyria, properly so called, was a Country of a large Extent, situated in *Asia Major*: Bounded on the North by *Armenia the Greater*; on the East by *Media*; on the South by *Susiana* and *Babylonia*; and on the West by the River *Tigris*, which parts it from *Mesopotamia*, which at present is called *Diarbeck*. But the Empire of the *Assyrians*, or which is called *Assyria Major*, was of a greater Extent; for it took in *Syria*, *Mesopotamia*, *Babylonia*, *Persia*; in a word, all *Asia* except the *Indies*. This was the State of the *Assyrians* under *Semiramis*.

It has been observed, that nothing is more intricate and difficult than to trace the first Beginning of Monarchies, which are commonly dark and obscure, and full of Fables. This is apparently true with respect to that of the *Assyrian*,

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the first Rise of which is very hard to find out. Authors are divided in their Opinions about it; and as they differ very much in the Account they give us of its first Founder, and of its Duration, so they dissent as much in the Number, and in the Names of the Kings, who reigned over it. Those who follow *Herodotus*, as *Usher*, &c. make *Ninus* to be the first Founder of it, affirming the *Chaldeans* and the *Arabs* to have reigned in *Assyria* before his time. They place the Beginning of this Monarchy about the Year of the World 2737. before *Christ* 1213. So that its Duration from that time, to *Belshazzar* the last of the *Assyrian* Monarchs, takes up 656 Years. Others who follow *Diodorus Siculus*, such as *Calvisius*, *Petavius*, *Helvicus*, &c. make *Nimrod* to be the first Founder of the *Assyrian* Monarchy, and place the Beginning thereof in the Year of the World 1788, before *Christ* 2162; so that the Duration of this Monarchy, according to those Authors, is about 1647 Years.

Now though the former Account seems most Authentick, and carries the greatest Face of Truth, yet I shall choose to follow the latter likewise in Compliance to the Generality of Historians: and herein having first laid down the Succession of the Kings from *Nimrod* to *Sardanapalus*, in whose time the Monarchy was divided into that of the *Medes* and *Babylonians*; I shall afterwards briefly relate the State and Condition of the Divided Monarchy under its separate Kings.

The State of the Assyrian Monarchy, from Nimrod its first Founder down to Sardanapalus, which lasted about 1360 Years.

An. ante
Christum

88. I. **N**IMROD (1) the Son of *Cush* built the Tower of *Babel*, laid the Foundation of the Monarchy, and reigned 56 Years.
44. II. *Belus*, reckoned by some the same with *Nimrod*, and called by others *Jupiter*, very much enlarged his Kingdom, and reigned 65 (2) Years. 2106.
39. III. *Ninus*, according to the common Account of History, united *Chaldaea* and *Assyria* into one Empire, and chose *Ninive* for the City of his Residence. He had (3) a pro. 2041.

(1) The Word signifies Rebel. Apostate, &c. Some Authors tell us he was worshiped under the Name of *Sesormim*, or *Saturn*, whence perhaps the Word *Saturn*. (2) *Julius Africanus* published by *Eusebius* and *Syncellus* makes him reign only 55 Years. (3) *Diodor. Sic. l. 2. c. 1.* & seq. *Oros. l. 2. c. 30.*

A. M. digious Army, consisting of 1700000 Foot, and 200000 Horse, and 10600 Chariots, armed on both sides with sharp Iron Hooks, to cut in pieces all that should oppose him. After he had led this Army as far as *Lybia*, and conquer'd all the Southern People, whom he designed to reduce under his Empire, he returned to make War on *Sabatus Suga*, or on *Barsanes* his Son, and on *Zoroaster* King of the *Bactrians*; and was so successful, that in 17 Years time he made himself Master of *Asia*. He reigned 52 Years.

1961. IV. *Semiramis* Wife to *Ninus* not thinking (1) it advisable to deliver up the Empire to her Son *Ninyas*, who was but a Boy, nor yet openly to manage it in her own Name, since so many powerful Nations, of which it was composed, could scarce be brought to obey a Man, and much less could submit to be governed by a Woman, instead of *Ninus's* Wife pretends to be his Son, and a Boy instead of a Woman. What help'd to carry on the Deceit; her Stature, the Tone of her Voice, and the Features of her Face exactly resembled those of her Son. Then she covered her Arms and Legs with a long Vest, and her Head with a Turban; and lest any Mystery should be suspected to lurk under this new Dress, she commands all her Subjects to wear the same Habit, which Fashion continued afterwards amongst them. Thus in the Beginning of her Reign counterfeiting her Sex, she was by all believed to be a Boy. After this she performed many Noble Exploits, by the Greatness of which, thinking her self now to be above the Reach of Malice, she publicly own'd who she was, and whose Person she had represented. Neither did this Confession fully the Glory of her Government, but increased the Admiration of her, that a Woman should not only surpass those of her Sex, but even the Men in Heroick Actions. She enlarged *Babylon*, and encompassed that City with a Wall of Brick, Bitumen supplying the Room of Lime. Several other Noble Things were performed by this Queen; for not satisfied to maintain the Kingdom in the same Case in which her Husband left it, she added *Ethiopia* to her Empire. Besides this, she carried the War into *India*, which was then reckoned a very extraordinary Undertaking. At last having entertain'd a criminal Passion for her Son, she was killed by him, having reigned 42 Years.

(1) *Justin. Hist. l. i. c. 2.*

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(3) Justi
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(16) XL

V. *Ninyas* or *Ninus* (1) succeeded his Mother and reigned (2) 37 Years. Being (3) content with the Dominions acquired by his Parents, he abandon'd all Thoughts of War, and as if he had exchanged Sexes with his Mother, was seldom seen by the Men, and pass'd an inglorious Life in the Company of Women. So that *Phanix Colophonius* (4) said of him, *αἰσος ἐδιδρυγέτο μιν, καὶ δὲ αἰὶνὰ καὶ τὰ κατὰ τὸν πόλιν.*

VI. *Arius* his Son reigned 30 Years. He reduced (5) the *Scythians* to their Duty, and *Burning* (6) tells us he is the same Person who in the 14th Chapter of *Genesis* is named *Antioch* King of *El-Esser*, i. e. *Arich* of the *Divine Assyria*.

VII. *Aralius* reigned 40 Years. He (7) was a Prince of good Parts, and much addicted to War; but his immoderate Love of Women proved his Ruine.

VIII. *Xerxes*, *Baleus* or *Balaneus*, reigned 30 Years. He carried his Arms as far as *India*.

IX. *Armamitres* reigned (8) 37 Years. A voluptuous and slothful Prince.

X. *Belochus Priscus* reigned (9) 36 Years. He made *Astrology* his whole Study, and was without doubt ill-imploied.

XI. *Baleus Junior* reigned 30 Years. He made the *Indians* acknowledge him for their Sovereign.

XII. *Altradas* (10) reigned 31 Years. All which time he spent (having no regard for Reputation) in Feasting and Pleasures with Women.

XIII. *Mamitus* reigned 30 Years. He loved to perfume himself; but nevertheless led an Army against *Syria* and *Egypt*.

XIV. *Manchaleus* (11) reigned (12) 30 Years.

XV. *Sphaerus* reigned (13) 20 Years. He is celebrated for his Prudent Government.

XVI. *Mamylus* (14) reigned 30 Years.

XVII. *Spartus* (15) reigned (16) 40 Years.

XVIII. *Ascatudes* (17) reigned (18) 40 Years.

XIX. *Amynteis* reigned 45 Years.

(1) Zameis Euseb. Sames African. (2) XXXVIII Euseb. African. (3) Justin. ibid. (4) See a Fragment of his in Athenæus's *Deipnosophist.* p. 530. (5) See Diod. Sic. (6) Chron. sub an. 2039. (7) Outhierlet Chronolog. p. 71. (8) XXXVIII Euseb. African. (9) XXXV Euseb. African. (10) Africanus calls him Seth. (11) Africanus calls him Aschalius. (12) XXVIII African. (13) XXII African. (14) Euseb. calls him Mamitus. (15) He is named Sparetus by Euseb. Spithetus by Cassiodorus. (16) XLII African. (17) Asacadis Euseb. (18) XXXVIII African.

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A. M.

2532.

XX. Belochus Junior reigned 25 Years. Some say (1) that he had a Daughter named Semiramis who was worshipped under the Figure of a Pigeon, though others believe that this was Adosa, who reigned 7 Years with her Father Bellepares, and was surnamed Semiramis for the great Actions she had performed.

2557.

XXI. Bellepares (2) reigned 30 Years.

2587.

XXII. Lamprides reigned 32 Years.

2619.

XXIII. Soses reigned 20 Years.

2639.

XXIV. Lampares (3) reigned 30 Years.

2669.

XXV. Panyas reigned 45 Years.

2714.

XXVI. Sefarmus reigned (4) 19 Years.

2733.

XXVII. Mitreus reigned 27 Years.

2760.

XXVIII. Tautanes or Teutamus reigned 32 Years.

2792.

XXIX. Teuteus reigned (5) 40 Years.

2832.

XXX. Thineus reigned 30 Years.

2862.

XXXI. Dercylus reigned 40 Years.

2902.

XXXII. Eupales (6) reigned 38 Years.

2940.

XXXIII. Laothenes reigned 45 Years.

2985.

XXXIV. Pyriatides (7) reigned 30 Years.

3015.

XXXV. Ophrateus reigned (8) 50 Years.

3035.

XXXVI. Ophratenes (9) reigned (10) 20 Years.

3085.

XXXVII. Ocraxapes (11) reigned 42 Years.

3127.

XXXVIII. Sardanapalus (12) reigned (13) 20 Years. He (14) was a Man more effeminate than a Woman. Arbaces (whom Justin calls Arbaetus) the Lieutenant of Media having procured with great Difficulty to be admitted to the Sight of him (a Favour never allowed to any before him) found him spinning of Purple among his Herd of Concubines, in the Habit of a Woman, but much surpassing those of that Sex in all the Arts of Softness and Delicacy, and distributing their several Tasks to the Young Women. This monstrous Sight stirred up his Indignation, that so many brave Men should be subject to a Woman, and that Soldiers that bore Arms should be commanded by a Spinster. So coming to his Companions he tells them what he had seen, protesting he would never be a Subject to a Prince that

(1) See Chevreau's Hist. Vol. I. c. 3. (2) Balletotes African. (3) Lamprides African. (4) XXII African. (5) XLIV African. Between Teuteus and Thineus are reckoned four other Kings in Africanus, which are omitted by Eusebius, viz. Arabelus, who reigned 42 Years; Chalaus, who reigned 45 Years; Anebus, who reigned 38 Years; and Babilus, who reigned 27 Years. (6) Eupacmes African. (7) Africanus calls him Pertiades. (8) XXI African. (9) Africanus calls him Ephceres. (10) LII African. (11) Africanus names him Acraganes. (12) He is called by Eusebius and Africanus, Tonus Concolerus. (13) XV African. (14) Justin. l. I. c. 3.

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chose rather to be a Woman than a Man. In short a Conspiracy was formed, and they resolved to take the Field against *Sardanapalus*. Upon which News this Prince, not like a Man that resolved to defend his Kingdom, but as Women use to act under the Apprehensions of Death, looked first about him where to hide himself. At last with a few undisciplin'd Troops he makes a Mien of Fighting, but being defeated retires to his Palace: and on a Pile of Wood prepared for that Purpose, threw both himself and his Wealth into the Flames; which was the only Action whereby he shew'd himself to be a Man. This happened in the Year of the World 3148, before Christ 802. Upon his Death, the Monarchy was divided.

Notwithstanding the Darkeness and Obscurity of these Times, and the various Opinions of Authors about the first Founder, and about the Names and Number of the succeeding Kings of the *Assyrian* Monarchy; yet they afford us so much Light, as to give us Occasion to make these following Reflections.

R E M A R K I.

TH^{O'} the Title of *Monarchy* belongs equally to all States that are under the Government of one single Prince, who is stiled the Monarch of that State so govern'd; yet in History it more peculiarly relates to the four great Monarchies of the World, who succeeded each other, and in their Turn conquered and gave Law to the other Petty Monarchies of the Earth.

R E M A R K II.

THE first of these Monarchies was (according to the joint Testimony of all Writers) the *Assyrian*, which by Historians, both Sacred and Prophane, is promiscuously stiled, the *Babylonian*, the *Chaldean*, and the *Assyrian* Monarchy. It was called the *Babylonian* Monarchy, because of the Tower of *Babel*, which *Nimrod* the first Founder of this Monarchy built, and because a great many of its Monarchs held their Court at *Babylon*. It was stiled the *Chaldean* Monarchy, because *Babylon* was in *Chaldea*, and several of its Kings were *Chaldeans*. Lastly, it is called the *Assyrian* Monarchy, because *Ninus*, after he had built *Nineveh*, the Capital City of *Assyria*, translated the Seat of the Empire thither.

R E.

REMARK III.

FROM the Beginning, Growth and Decay of the *Assyrian* Monarchy, and of the other three, we may once for all observe, that the Providence (1) of God, though unseen and unregarded, had the greatest Share in advancing them from so small a Beginning to so great a Grandeur, as to be at last the Terror and Scourge of the rest of the Inhabitants and Kingdoms of the Earth: That the Designs and the Glory of this Supreme Being were all along carried on and promoted by these Humane Instruments, even whilst they only thought of advancing their own private Interests, and of enlarging their own Territories: That when the Designs of this great King of Kings and Lord of Lords were once brought about, and his Glory sufficiently signified, then he discarded those Instruments; took the Empire away from them, and bestowed it on another People. This is so visible from the whole Series, even of Prophane History, that it needs no other Proof than the Considerate Perusal of what Historians have delivered to us about the various Changes and Revolutions that have happened in the several great Monarchies of the World. Those who were the Greatest, arrived by Degrees to their Height from very small Beginnings; and when they were there, there they stopp'd; some invisible Power giving a Check to their growing Greatness. Afterwards we find, that in the midst of all their Glory, they have either dwindled away as they rose, or else lost all they had been conquering for several Ages together, within the Compass of a few Years or Days. And does not all this sufficiently prove an overruling Providence, which takes care of all Human Affairs, and disposes of Kings and Kingdoms as he thinks fit?

Having made these short and (I hope) useful Reflections, I shall now proceed to give you an Account of the State of the *Assyrian* Monarchy, as it was divided into that of the *Medes* and *Babylonians*. *Sardanapalus* was conspired against by two of his Generals, *Arhaces* and *Belochus*; the former was made King of the *Medes*, the latter King of the *Babylonians*.

(1) I shall have Occasion to discourse more largely of this in my Account of the Decay of the Roman Monarchy.

The State of that Part of the Assyrian Monarchy which was under the Babylonians, from Belochus the first King, to the Death of Belshazzar the last King; which State lasted 271 Years.

- A. M. 148. I. **PHUL** (1) Belochus, or Belechus, after *Sardanapalus*, A. C. 802.
 reigned 48 Years over the *Assyrians*. He vexed the *Israelites*, but however complied for Money to settle *Menahem* in the Kingdom.
196. II. (2) *Tiglath Pileser*, or *Teglat-Phul-Asar*, reign'd 23 Years. 754.
 He wasted *Galilee*, took *Syria*, and treated *Ahaz* King of *Judah* (who had called him to his Assistance) very badly.
219. III. (3) *Salmanasar* succeeded and reign'd 10 Years. In his 731.
 first War he made *Hoshea* King of *Israel* Tributary, and when *Hoshea*, that he might not pay the Tribute, had demanded Succors of So King of *Egypt*, *Salmanasar* caused *Hoshea*, the last King of *Israel*, to be imprisoned, took *Samaria*, and carried captive into *Assyria* 10 Tribes of the *Israelites*. He had a War with *Eluleus* King of *Tyre*, during which he conquered *Phœnicia*. It is also believed, that he conquered the *Medes*, and is the same Person, who (4) exercised such Cruelties in the Province of *Beth-Arbel*. But we must not pass by remarking that the *Nabonassarean Era* begins with his Reign; *Nabonassar* being the Name by which this King is called by *Ptolemy* and several other Authors, particularly by *Syneellus* (5).
220. IV. (6) *Sennacherib* reign'd 7 Years. This was that King 721.
 of *Assyria* mentioned (7) in the Scriptures, who brought an Army into *Judea*; besieged *Jerusalem*; had his Army destroyed by an Angel; retired in Confusion to *Nineveh*; and was killed by his two Sons, *Adramelech* and *Sharrexer*, who fled afterwards into *Armenia*.
236. V. *Assarhaddon* (8) or *Sarchedon* succeeded his Father, 714.
 and reigned 10 Years. He sent *Medes* and *Babylonians* to re-people *Samaria*, maintained the War against *Adramelech*

(1) 1 Kings 15. 1 Chron. 5. (2) 2 Kings 15, 16. 2 Chron. 28.
 (3) 2 Kings 17. (4) *Homea* 10. 14. (5) *Chronographia*, p. 208.
Nabonassar (6) *Σαλμανασαρ* ἐν τῇ *ἱστορίᾳ* *Ἰουδαίου* *ἱστορίας*.
 Some other Authors say he reigned 14 Years. See *Gr. John Marthan's*
Chronicus Canon, *Secl.* 17. p. 479. (6) Some call him *Jareb*. See *Helvicus*.
 Others *Sargon*. So *Isaiah*, ch. 20. 1. See *Perkins* and *Functus*. There are
 some too who place him before *Salmanasar*. (7) 2 Kings 18. 13. *Tobit* 1. 8.
 (8) 2 Kings 19. 37. *Ezr.* 4. 2. *Tobit*. 1. 21.

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- A. M.** and *Sharezer*, and was engaged in another War against *Merodach*, who had drawn together a numerous Army, hoping to make an Advantage of their Differences. But notwithstanding the utmost Efforts *Affarhaddon* could make, he was defeated by him; being the last of the Family of *Phul' Belochus*. **A. a. C.**
- 3246.** VI. *Merodach* (1) having conquered *Affarhaddon* reign'd 40 Years, choosing *Babylon* for the Place of his Residence, either because he distrusted the *Assyrians*, or because he had an Affection for his own Country; so that his Successors doing the like, we hear no more in Scripture of the Kings of *Assyria*, but of the Kings of *Babylon*. 704.
- 3286.** VII. *Ben-Merodach*, or the Son of *Merodach*, reigned 21 Years. He broke the League which his Father had made with the *Jews*, and caused *Manasses* to be put in Chains, who was afterwards restored. 664.
- 3307.** VIII. *Nebuchadnezzar I.* reign'd 35 Years. In the 12th Year of his Reign he defeated *Arphaxad* King of the *Medes*, by some called *Dejoces*, who built the City of *Ecbatan*. The (3) next Year he sent General *Holofernes* into the Land of *Judea*, who laid Siege to *Bethuliah*, and was beheaded by *Judith* in his Tent. 643.
- 3342.** IX. *Nebuchadnezzar II.* stiled the Great, succeeded his Father. He besieged (4) and took *Jerusalem*, carried away *Zedekiah* and all his Nobles into Captivity; rifled the Temples of its Vessels, brought them to *Babylon*, and placed them in the Temple of his God *Bell*. He dreamed (5) a Dream of the Four Monarchies, which *Daniel* explained; erected (6) an Image in *Susa*; cast (7) the Three Children into the Burning Fiery Furnace; was (8) puffed up with Pride at the Greatness of his Conquests, and the Magnificence of his Buildings; was deprived of his Reason, and turned out to feed with Beasts; was restored after 7 Years; and died after he had reigned 43 (9) Years. 608.
- 3385.** X. *Evilmerodach* (10) succeeded his Father *Nebuchadnezzar*, and reigned a little more than 2 (11) Years. He was an half-witted Prince. 565.

(1) In 2 Kings 20. 12. he is called *Berodach Baladan*. Ptolemy names him *Mardocempados* (2) *Megasthenes* says 52. Josephus 29. (3) *Judith* 13. (4) 2 Kings 25. 2 Chron. 36. Joseph. 1. 10. c. 7. &c. (5) Dan. 2. (6) Dan. 3. (7) *Ibid.* (8) Dan. 4. (9) *Megasthenes* says 45. taking in the 2 Years that he reigned with his Father. (10) 2 Kings 25. Jerem. the last. *Megasthenes* and *Peter Comestor*. Joseph. *Antiq.* 1. 10. c. 12. & *Ibid.* 1. contra *Appion*. (11) *Sleidan* says 30. But falsely.

Book III. Ancient Monarchies.

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A. a. C.

563.

XI. *Neriglissor* (1) kill'd *Evilmerodach*, and reigned with his Son *Laborosoarchod* about 4 Years. The former was defeated by *Cyrus*, and killed in Battle; and the latter was slain for his Irregularities.

XII. *Belsazzar* (2) Son to *Evilmerodach*, and Grandson to *Nebuchadnezzar*, succeeded. In a Prophane Feast which he made, he saw a Hand writing upon the Wall, which *Daniel* explained; and according to his Prophecy, he was deposed and killed by his Soldiers, and *Cyaxares* and *Darius* the *Mede* seiz'd upon the Throne. Thus ended the *Assyrian Monarchy* which was translated to the *Persians*.

The State of that Part of the Assyrian Monarchy which was governed by the Medes, from Arbaces their first King, to Cyaxares or Darius, their last.

I. *Arbaces* (3) having defeated *Sardanapalus*, and taken *Niniveh*, reigned over the *Medes* 28 Years. He divided *Niniveh* into Wards, and carried a great many Talents of Gold and Silver to *Ecbatan*.

II. *Sofarmus* (4) reigned 30 Years.

III. *Medidus* reigned 40 Years.

IV. *Cardiceas* (5) reigned 13 (6) Years.

V. *Dejoces* (7), or *Arphaxad*, reigned (8) 53 Years.

VI. *Phraortes* (9) succeeded his Father *Dejoces*, conquered the *Persians*, and reigned (10) 22 Years:

VII. *Cyaxares* I. succeeded his Father, and was more warlike than his Predecessors, but was subdued by the *Scythians* who ruled 18 Years; yet afterwards they were made drunk by him, and were killed. He reigned (11) 40 Years.

VIII. *Astyages* (12) succeeded his Father, and reigned (13) 35 Years. This King sent his Son *Cyaxares*, and his Grandson *Evil-Merodach*, who with a great Army of Horse and Foot made Incursions on the Fontiers of *Media*. The *Assyrians* were beaten, and forced to retire.

(1) Some omit these two. See *Sleidan*. (2) *Dan. 5. Jos. loc. citato*. (3) *Diod. Sic. l. 2. p. 81.* (4) *Diodor. loc. cit.* & *Africanus* (vid. *Syn-cellum* p. 197.) place before him *Mandauc*, the Son of *Arbaces*, to whom they assign 50 Years. (5) *Articas* *Diodor. African.* (6) *L. Diodor. XXX African.* (7) *Diodor. calls him Artynes*, and between him & *Articas* places *Arbianes*, who reign'd 22 Years, and *Artaxus*, who reign'd 40 Years, (8) So *Herodot. l. 1. c. 101.* *Euseb. & African. say 54.* (9) *Diod. calls him Artibarnas. Africanus, Aphraartes.* (10) *XL Diod. XXIV. Euseb. LI African.* (11) So *Herodot. loc. citato. Euseb. & African. say 32.* He is called by *Diodor. Astibares.* (12) See *Herod. & Diodor. loc. cit.* The latter calls him by another Name *Apandas.* (13) *African. says 38.*

IX. Cy-

IX. *Cyaxares II.* or *Darius the Mede*, succeeded his Father, and reigned 30 Years. This was (1) he who conquered *Belshazzar*, and began to lay the Foundation of the *Persian Empire*; being, during his Life, called the Empire of the *Medes and Persians*, but after his Death united by *Cyrus*.

Of the Persian Monarchy.

THE second of the four great Monarchies was the *Persian*, which lasted from *Cyrus* the first Monarch, to *Darius Codomannus* the last, 206 Years.

I. *Cyrus* obtain'd the Kingdom of *Persia* by the Death of his Father *Cambyses*, and the Kingdom of the *Medes* by the Death of his Uncle *Cyaxares*; and by this means founded the *Persian Monarchy*.

In the Beginning of his Reign, after he had taken (2) *Babylon*, he freed (3) the *Jews* from their Captivity, gave them leave to build their Temple and City, and conducted very liberally towards the finishing thereof.

Having subdued (4) *Asia*, and obliged the East to submit to his Power, he made War upon the *Scythians*. *Tomyris* was their Queen at that Juncture, who not like the rest of her Sex affrighted at the Invasion of the Enemy, though she could hinder them from passing the River *Araxes*, yet she permitted them to pass it, imagining that she shou'd fight them with more Advantage within her own Dominions, and make a Retreat so much the more difficult to them by having the River on their Backs. Thus *Cyrus* passed it with his Army, and having march'd a little into the Country, pitch'd his Tents and encamped. The next Day, as if he had abandon'd his Camp out of Fear, he left Plenty of Wine and other Provisions behind him; which News coming to the Queen she dispatch'd her Son with a third Part of her Troop to pursue him. The young Prince, who was wholly unacquainted with Military Stratagems, when he came to *Cyrus's* Camp, as if he had been sent to a Feast and not to a Battle, suffers his *Barbarians*, who were Strangers to that sort of Liquor, to load themselves with Wine, so that the *Scythians* were overcome by Drunkenness,

(1) Dan. 5, &c. (2) Xenophon. *Instit. Cyri.* l. 7. (3) 2 Chron. 36. 22, 23. Ezr. 1. 1, 2---7. V. 13, 14. & VI. 2, ---5. (4) Justin. l. 1. c. 8. Orof. l. 2. c. 7. Frontinus *Stratagem.* l. 1. c. 5. Herodot. l. 1.

before they were defeated by the Enemy; for when Cyrus understood this, he marched his Army back again in the Night, attacks the Scythians in this Disorder; and puts them all to the Sword together with the Queen's Son and Tomyris; after the Loss of so great an Army, and what more nearly concern'd her, of her onely Son, did not betake her self to Tears, the usual Refuge of Women, upon such Occasions, but meditated a Revenge: and soon after with the same Stratagem, and the same Success, circumvents the Enemy, who were now grown secure with their late Victory: For retreating with her Army, as if she were afraid to venture the Decision of a Battle by reason of the late Overthrow, she drew Cyrus unawares into a Defile, where placing an Ambuscade in the Mountains, she killed two hundred Thousand Persians and their King upon the Spot. This Victory was so much the more remarkable, because there was not left so much as one Man alive to carry the News home. Tomyris commanded Cyrus's Head to be cut off, and thrown into a Vessel fill'd with Human Blood, reproaching his Cruelty in these Terms, *Satisfy thy self with Blood, which thou always thirstedst after, yet couldst never satisfy thy Appetite.* Thus fell this Great Prince in the 70th Year of his Age; though Xenophon makes him to have died in his Bed, and Diodorus says (1) that Queen Tomyris hanged him. But Ctesias (2) is different from all others, telling us that Cyrus being engaged in a War against Amoreus, King of the Derbices, a People of Margiana, fell from his Horse in the Fight; that an Indian pierced his Thigh with a Javelin, and that he died 3 Days after the Wound.

He was of a large Stature, a beautiful Mien, had an Eagle's Nose, a lively Wit, and a great Soul; and Nature seem'd to have form'd him for Empire. If we examine his Inclinations we shall find he deserved all his good Fortune; and if she had done more for him, she would have only paid his Debts. He looked on his Subjects as his Children, and he was styl'd their Father. He had a great Honour and Esteem for Men of Worth and Learning, and vouchsafed to patronize them. Pleasure, which hath been the Ruine of most Princes, had no Impression on him; it being usual with him to say, *That Chastity was the first and the greatest Ornament of Women.* He was Modest, Grateful, Just, Civil, Sober, Valiant, Generous, and Magnificent; and he that desires to behold a beautiful Portraiture, need only

(1) L. 2. (2) See Photius's *Bibliothec.* p. 110. Ed. 1611.

A. M. read what *Xenophon* hath left concerning him. However *A. a.* after all, it must be acknowledged that he is deservedly censured by the *Divine Plato* for committing the Education of his Children to Eunuchs and Women; which is a certain way to ruine the most hopeful Prince in the World.

3421. II. *Cambyfes* (1) succeeded his Father *Cyrus*, and reigned 529. over *Persia* 7 Years and 7 Months. He was a cruel King, killed his own Brother (2) *Smerdis*, crucified *Polycrates*, and killed himself at last by his own Sword.

3429. *Oropastes* (3) the Magician usurps the Throne under the 521. false Name of *Smerdis*; but within a few Months after was killed by seven great Lords, who conspired against him. Their Names we learn from *Herodotus* to be *Otanes*, *Hydarnes*, *Megabyzus*, *Gobryas*, *Aspathines*, *Intaphernes*, and *Darius*.

3430. III. *Darius I.* Surnamed *Hystaspes*, one of the seven Lords 520. who had killed *Oropastes*, is acknowledged King by all the rest, which he (4) brought about by this Stratagem. These Lords could not very well agree among themselves, what Form of Government they had best have. *Otanes* was for a *Democracy*. *Megabyzus* maintained, that an *Oligarchical* Government would be most advantageous: But *Darius* preferred a *Monarchical* State before either of the former, and his Opinion met with the greatest Applause. The Question then rose, who should be their King, since the Heirs-Male of *Cyrus* were extinct. At last they agreed unanimously, That the next Morning by Sun-rising they should all mount on Horseback, and the Man whose Horse neigh'd first should be King. *Oebar*, *Darius's* Groom, had the Art of making a Horse neigh when he pleased; which Skill he then made use of in Favour of his Master: So that no sooner was *Darius* mounted, but his Horse neigh'd, the other Lords alighted, did Obeisance to him, and owned him for their King. He reigned 36 Years.

In the Beginning of his Reign he married (5) *Atossa* the Daughter of *Cyrus*, Widow of *Cambyfes*, and of a certain Grandee to whom she had been afterwards married. This he did out of Policy to support himself in the Throne, thereby insinuating, that the Kingdom was not translated to a Stranger, but to one of *Cyrus's* Family.

(1) Justin. l. 1. c. 9. Herod. l. 3. Ammian. Marcell. l. 23. Val. Max. l. 9. c. 2. & l. 3. c. 85. Ctesias l. 12. apud Phot. ccd. 72. (2) Justin. calls him Mergis. (3) Vide in locis citatis. (4) Justin. l. 1. c. 10. Herodot. l. 3. a cap. 80. ad 83. (5) Herodot. l. 3. c. 88. & l. 7. c. 2.

Within a while after, *Darius* (1) being returned from Hunting, sprained his Foot as he alighted off his Horse. There were a great many *Egyptian* Physicians then at Court, who used their utmost Skill to ease the King; but all to no purpose, for he neither slept, nor was his Pain abated for 7 Days together. At last *Democedes*, a *Greek* Physician, was called for, who managing the Distemper according to the *Grecian* Method, gave the Prince something to make him sleep, and healed him in a few Days, for which the Physician had great Offers and Presents made him, and ever after was very familiar with the King, who commanded the *Egyptian* Physicians to be all hanged, but they were pardoned by the Request of *Democedes*.

The same *Democedes* (2) was likewise Fortunate in curing the Queen *Atossa* of an Ulcer in her Breast. Among other Favours which that Princess urg'd him to demand of her, he intreated her to inspire the King with a Resolution of conquering *Greece*. He had his Desire granted, for *Darius* ordered fifteen of his chief Nobles to attend *Democedes*, that they might take a View of the Cities of *Greece*, which he intended to conquer. Accordingly they departed from *Susa*, the Capital City of *Susiana* in the Kingdom of *Persia*, and passing through *Phœnicia* to *Sidon*, they furnished themselves with Provisions, and embarked for *Greece*. They took a View of the Sea-Ports, drew Charts of the Coasts, omitted nothing that might be of Use to their Design, went as far as *Italy*, and visited *Tarentum*. At last *Democedes* being arriv'd at the Place he desir'd, very cunningly gave his magnificent Attendants the slip, who in the whole Expedition followed his Orders; and by this means got to *Crotona*, where his House was, leaving the others to get home as well as they could. Other Authors tell us, that it was (3) *Hippias* who instigated *Darius* against the *Greeks*. But whether one or either of them occasion'd it, 'tis certain that he sent a great Army against *Greece*, which was defeated by *Miltiades* at the Battle of *Marathon*, (4) where 110000 *Persians* were cut off. *Darius* (5) likewise engaged in a War against the *Scythians*, but was routed by them. But he subdued the Rebelling *Babylonians* by the barbarous Policy of *Zopyrus*, who was a great Favourite of *Darius*.

(1) Herod. l. 3. c. 129, 130. (2) Ibid. a cap. 133. ad 138. Vide item Athenæi Dipnosophist. l. 12. & Ælian Var. Hist. l. 8. c. 17. (3) See Justin. l. 2. c. 9. (4) See Herodot. l. 6. Justin. l. 2. c. 9. Plutarch saith the Battle of *Marathon* was described by almost 300 Historians. (5) Justin. l. 1. c. 10. l. 2. c. 5.

A. M. and to serve his Master, was content to cut off his own *A. a C.* Nose and Lips, and so mangled fled to Babylon, pretending his cruel Master had thus Rewarded all his Services; which gaining him Credit with the Babylonians, he found an Opportunity of betraying them and their City to Darius.

3465. *IV. Xerxes I.* succeeded his Father Darius, and reigned 485.

21 Years. Upon his first Accession to the Throne, he was stirred (1) up by Mardonius to engage in a War against Greece. The (2) Preparations for this War took up 10 Years time; after which, he led so vast an Army against the Grecians, that all Greece could scarce contain them. He attack'd it both by Sea and Land. His Land-Forces, according to Herodotus, were above Two millions three hundred thousand Men; and his Naval Strength, as Cornelius Nepos informs us, consisted of a Fleet of Twelve hundred Long-Ships, and Two thousand Ships of Burden. All or most of this great Army was lost in this Expedition. The first Defeat Xerxes met with was at Thermopylae, where Leonidas and Three hundred Spartans killed Twenty thousand Persians. After this he was routed at Sea near Salamis by Themistocles, and forced to make his Escape in a Fisher-boat. Mardonius, his General burnt Athens, and was shortly after routed and killed at Plataea by Pausanias. The same Day Forty thousand Persians were killed at Mycale in Asia by Leotyichidas, and Xerxes himself at last was killed in his Bed by Artabanus, Captain of his Guards. Josephus (3) makes him to be the same with Ahasuerus, who married Esther the Jew; but others pretend Artaxerxes was the Man (4).

3486. *V. Artaxerxes I.* succeeded his Father Xerxes, and reigned 464.

40 Years. He was (5) famous for the Sweetness of his Temper, and for the Greatness of his Courage. He was surnamed Longomanus, because his Right-Hand was longer than the other. He killed his Brother Darius, supposing him, by the false Accusation of Artabanus, to have killed Xerxes; and that Captain attempting to kill Artaxerxes, was killed by him.

3525. *VI. Xerxes II.* succeeded (6) his Father Artaxerxes, and reigned only two Months: For being made drunk at a

(1) Herodot. l. 7. c. 5, 6. (2) Herod. l. 7. Diod. Sic. l. 2. *Ellian. Var. Hist.* l. 3. Plut. Corn. Nepos in *Them.* Val. Max. l. 3. *Ctesias apud Phot.* Plin. 33. *Isocrat. in Panath.* Justin. l. 2. c. 10. says the Preparations were made in 5 Years time. (3) See *Ant.* l. 11. c. 5. This Opinion of Josephus is confuted by Vortius in his *Vth Exercit.* upon Daniel. (4) See *St. Walter Rawleigh's History of the World.* (5) Herod. l. 7. Thucyd. Diodor. l. 14. Plut. in *Themistocle.* Cornel. Nep. *Cicero in Bruto & Laelii.* Val. Max. l. 3. c. 3. & l. 8. c. 18. (6) Diod. Sic. *Ctesias.*

A. M. Feast, his Brother *Sogdianus* killed him as he slept in his Palace. *A. C.*

VII. *Sogdianus* (1) succeeded, and reigned only 7 Months. He was deserted by his Friends, deceived by Oaths and Promises, came to *Darius Nothus*, and was killed by him.

3529. VIII. *Oshus* (2) or *Darius Nothus*, succeeded *Sogdianus*, and reigned 20 Years. *Julian* the Emperor in an Epistle 424. (3) to *Amerius* observes that he so passionately loved one of his Wives or Mistresses, who was a most accomplish'd Beauty, that Reason was not able to give him any Consolation upon her Death. *Democritus* employed his Philosophy in vain upon him. And to cure him of his Grief, he promised him at last to bring this beautiful Creature to Life again, if he would only produce him the Names of three Persons, who all their Life time lived free from Grief; telling the Emperor that if he could do this, the Names being written upon her Tomb she would immediately rise again. *Darius* believed him; but having searched for some time, and being not able to name so much as one Man, who had never any Occasion of Sorrow; *Democritus* said to him, smiling after his usual Manner, *Are you not ashamed to weep as if Fortune had made you her only Mark to shoot at? And when you are not able to name a Man, who hath not had some cross Accident in his Life, do you expect to meet with that which is not found in Nature.*

After he had establish'd his House in Peace, he (4) lost Egypt by a Revolt; but he reduced the *Medes* and *Persians* (who refused to acknowledge him for their King) to Obedience, and made a League (5) with the *Lacedemonians*, by the Mediation of *Tissaphernes*, who was at that time Governor of *Lydia*; by Virtue whereof he assisted them against the *Athenians*; and by the means of his Allies, he recovered the Possession of those Cities which his Predecessors had conquered in *Asia*.

3545. IX. *Artaxerxes* (6) II. Surnamed *Mnemon*, succeeded his 405. Father *Darius*, and reigned 43 Years. *Cyrus* Governor of *Lydia* rebell'd against his Brother *Artaxerxes*, and being aided by the *Spartans* and other *Greeks*, offered him Battle at *Cunaxa*, where he was defeated and killed. After the

(1) *Ctesias*. Concerning the kind of Death he suffer'd see *Usher's Annals*, An. M. 3480. (2) *Diod. Sic.* l. 12. *Thucyd.* l. 8. So also *Eusebius*, *Bede* and *Scalliger*. *Philostratus* says he reign'd 60, others 8 Years. (3) *Ep.* 37. p. 412. Ed. *Spanhem.* (4) See *Euseb. in Chron.* (5) *Thucyd.* l. 8.

(6) *Xenophon.* l. 1. *Ages.* *Diod.* l. 14. *Plut. in Artaxerxe.* *Ords.* l. 2. c. 18.

A. M. Fight was over, the King ordered the Body of *Cyrus* to be looked out; and caused his Head and his Right Hand, with which he had been wounded in the Engagement, to be cut off.

This *Artaxerxes*, in Imitation of *Cambysses*, caused such Judges as received Bribes to be flea'd alive; and cover'd the Tribunals, where they sat, with their Skins, that so the Judges might have constantly in view the Punishment prepared for all such Delinquents. He had a Son named *Arjames* by one of his Concubines; but *Ochus*, his lawful Heir, perceiving him to be very much in Favour with the King, killed him; and soon after the King himself died with Grief at the Loss of that Darling.

3588. X. *Ochus* (1), who took upon him the Name of *Artaxerxes* III. succeeded his Father, and reigned 23 Years. He 362:

being assisted by *Mentor* the *Rhodian*, subdued and wasted *Egypt*, rifled the Temples, and carried away from them all the Books of Learning and History, which *Bagoas* afterwards redeemed at a great Price. *Artaxerxes* derided the *Egyptian* Gods, and, to revenge an Affront, caused an Ox (under which Figure their chief God *Apis* was worshiped) to be sacrificed to an Ass. This King aided the *Perinthians* against *Philip* King of *Macedon*, and at last falling sick was poysoned by *Bagoas*, who being an *Egyptian*, could not forgive the Affront put upon his adored *Apis*. This *Bagoas* bore a great Sway both in the Army and in the State, and was the Person that placed *Arses*, the youngest Son of *Artaxerxes*, upon the Throne, putting all the rest to Death.

3611. XI. *Arses* succeeded (2), and reigned 2 Years and a few 339: Months. But *Bagoas* understanding that this King intended to punish him for the Crimes he had committed, prevented his Design, by poysoning him in the third Year of his Reign.

3641. XII. *Darius Codomannus* (3), the Son of *Arsamas*, was set 336: up by *Bagoas*, whom he poysoned upon Suspicion that he designed to serve him as he had done his Predecessors. He reign'd about 6 Years.

3616. This was the *Darius* whom *Alexander* gave Battle to, and 334: defeated at the *Granicus*, a River of *Phrygia*. In this Engagement *Alexander* was in great Danger of his Life, his Helmet being cleft asunder by the Stroke of a Scymeter;

(1) *Plut. in Catone Maj. Xenophon. Oeconom. lib. 3. c. 1. v. 1. (2) Ibid.*
(3) *Arrian. l. 3. Pausan. in Boeotia. Justin. l. 11. Oros. l. 3. Diod. l. 17. Curtius l. 5. Strab. l. 16.*

A. M. but *Clytus* came in to his Defence, and cut off the Hands of him who was going to repeat the Blow. *A. a. C.*

The next Year *Darius* offered Battle to *Alexander* near *Issus*, a City of *Cilicia*, seated upon the *Mediterranean*; wherein he was defeated, lost 50000 Men, with his Baggage, his Mother *Sisigambis*, his Wife *Statira*, his two Daughters, and his Son *Ochus*, who was not then above 6 Years old. Two Years after this, *Alexander* gave Battle to *Darius* near *Arbela*, a City of *Assyria*, wherein 90000 *Persians* were cut off, and *Darius* put to flight. This was the last stroke *Darius* gave for the Maintenance of the *Persian* Monarchy. He afterwards threw himself into the Hands of *Bessus* Governor of *Bactria*, who traiterously imprison'd and murder'd him; by which the *Persian* Monarchy terminated, and that Empire became subject to *Alexander*, who erected the Third or *Grecian* Monarchy, whereof I am next to Treat.

Of the *Grecian* Monarchy.

BEFORE we shew you this mighty Monarch in his Grandeur, it may not be amiss to speak a little of the Birth, Character and Actions of *Alexander* before his *Persian* Expedition, together with his surprizing Progress in the Conquest of the Eastern World.

'Twas in the Year of the World 3595, before *Christ* 355, that *Alexander* (1), the Son of *Philip* King of *Macedon*, was born at *Pella*, a City of *Macedon*. His Mother *Olympias*, while she was with Child of him, dream'd, That her Bowels were extended over all *Asia*; which was verified in the Conquests made by the Son she at that time bore in her Womb. He was born with all the Endowments of an Heroick Spirit, had a great and aspiring Soul, a Temper full of Fire, a lively Genius, and, though impatient of Restraint, was mild enough to be prevailed upon by reasonable Advice, till in the latter End of his Reign, when the *Persian* Luxury had debauched him. To these natural Qua-

(1) Concerning *Alexander the Great* and his Atchievements at large See *Plutarch* in his *Life*, *Diod. Sic.* l. 16. *Q. Curtius*, *Arrian*, *Justin*, *Joannes Monachus*, *Galsterus* in his *Alexandreis*, and his *Life* by an Anonymous Author in *Greek* in *MS.* the Beginning whereof is published by *Gronovius* in his Edition of *Steph. Byzan.* and whereof there is an Epitome in *Latin* in the Publick Library in *Oxon.*

ifications, his Father (a wise and courageous Prince) added an Education that finished this excellent Piece; for in his tender Years he was committed to the Care and Tuition of *Aristotle*, that great Philosopher; by whose Wisdom this Noble Prince was so far improved, that *An Philippo Patri, aut Aristoteli Magistro plus debuit Alexander*, is become a common Subject of Declamation in the Schools.

When he was but a Youth, visiting his Father's Stables, he saw the Horse *Bucephalus*, whom, when by reason of his Fierceness none of the Grooms durst venture to ride, he undertook to tame, and leaping upon his Back, rode him round the Ring; his Father surprized, and delighted with the Courage of his Son, ran to him, and with Kisses and Embraces bad him seek some larger Territories, for *Macedon* was too straight to contain so great a Soul. At the Age of 18 Years he shewed a wonderful Courage in the Battle of *Gheronesus* against the *Athenians*, wherein (some say) he saved his Father's Life, and gained the whole Honour of that Expedition.

His Father *Philip*, after he had gained many signal Victories in *Greece*, was preparing for an Expedition into *Persia*; but was hindered in it by Death, being killed by *Pausanias* at the Wedding of his Daughter *Cleopatra* about the Year 3615, and was succeeded by his Son *Alexander*, who was at that time about 20 Years of Age.

Alexander, to follow his Father's Example, went to *Peloponnesus*, and caused all the Confederated Cities of *Greece* to meet at *Corinth*, where by Consent of all, except the *Lacedemonians*, he was chosen Generalissimo of the Army raised against the *Persians*.

Soon after this, viz. in the Spring of the Year 3617, he marched through *Thrace*, and made Incursions into the Country of the *Triballians* and *Illyrians*. He had a bloody Engagement upon the Banks of the *Danube*, and therein defeated *Strmus*, the King of the *Triballians*. Upon Occasion of this Battle, a Report ran that *Alexander* was beaten, which *Demosthenes* (corrupted with *Persian* Gold) so inculcated at *Athens*, that the People believed it, and Revolted: But *Alexander* soon convinced them of their Mistake, for having finished his Work by the Reduction of those *Barbarians*, he returned to *Greece*; and the *Athenians* were wise enough to beg his Pardon, and obtained it; but the *Thebans* despising his Threats, were besieged, their City taken and ras'd to the Ground, except the House of *Pindar*, which *Alexander* caused to be saved, and gave it to the Posterity of that excellent Poet.

And

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And now having satisfied his Honour and Revenge, Alexander again bethinks himself of his Persian Expedition, and passing into *Peloponnus*, he was again declared Commander of the Forces raised for that Service: 'Twas in this Journey that he gave a Visit to *Diogenes* the Cynick at *Corinth*; and soon after the return from it, that in a Dream he saw the High-Priest of *Jerusalem*, who exhorted him forthwith to go to the Conquest of the *Persians*, wherein he assured him of Success.

And now all things being prepared, Alexander gave away the Government of his Dominions to his Friends, distributing to some Villages, to others Boroughs, and to others Sea-Ports and Territories, and reserving little or nothing, *Perdiccas* asked him, *What he kept for himself?* To which he answered, *Hope.*

And now leaving *Antipater* chief Administrator, he set forward for *Asia*, having 60 Long-Ships to transport his Army, which consisted of 40000 Men, whereof *Parmenio* was made Commander of the greatest part.

When he came into *Asia* he visited the Tomb of *Achilles*, from whom on the Mother's side he was descended. He said, *Achilles* was doubly happy, in having such a Friend as *Patroclus* during his Life, and such a Panegyrist as *Homer* after his Death. After this he passed the *Granicus*, a River in *Phrygia*, where he met with *Darius* at the Head of 100000 Foot, and 20000 Horse, drawn up in a Line of Battle. The two Armies joined, and a very sharp (1) Engagement happened between them. The *Persians* lost 20000 Foot, and 2000 Horse, and about as many more were taken Prisoners. *Darius* and his Army, which appeared so formidable were put to Flight; and Alexander gain'd the Victory with the Loss of only 100 Men.

By this means an Avenue was opened into *Asia*, and Alexander marched to *Sardis*, the Capital City of *Lydia*, which the Governor surrender'd to him with all the Treasures that were therein. From thence he marched to *Ephesus*, where he put an End to the Oligarchical Government of that Place, and established Democracy in its stead. After this he took *Miletum* by Storm, which was a very strong Town, and famous for the Colonies it sent out to the Neighbouring Islands. But *Halicarnassus*, which stood out against him to the last Extremity, was by his Orders

(1) *Sr. Walter Rawleigh is of another Opinion. See Hist. of the World, l. 4. c. 2. sect. 3. pag. 172.*

A. M. demolished. In a Word, within the Compass of a Year *A. a.* *A. M.* he became Master of all *Phrygia, Lydia, Pamphylia, Pisidia, Paphlagonia, and Cappadocia.*

3617. This Year *Alexander* signaliz'd himself by a second Victory 333. over *Darius* in the Battle of *Issus*, in which Engagement he received a Wound in his Thigh, that hinder'd him from meeting with *Darius*, whom he intended to have killed with his own Hand. The *Persians*, according to *Justin's* Account, were 400000 Foot, and 100000 Horse: But *Quintus Curtius* does not reckon above half so many. In this Battle the *Persians* lost 100000 Foot, but others say only 50000. Let the Loss be more or less, *Darius* was put to Flight, and that he might not be discovered, threw away his Imperial Mantle. That which went deepest to the Heart of this unfortunate Prince was, that his Mother *Sisigambis*, his Wife *Statira*, his two Daughters, and his Son not above 6 Years old, were taken by the Conqueror. But *Alexander* used them always like Queens, paid them great Respect, and for their Comfort assured them, that *Darius*, whom they supposed to be dead, was still alive.

Immediately upon this Victory *Alexander* sent *Parmenio* to make sure of *Damascus*, the Capital City of *Syria*, where *Darius* left incredible Riches, and all the great Women and Princesses of *Persia*. The Governor without any Ceremony betrayed the City to him, but *Alexander* was so just as to punish the Traytor, and sent his Head to *Darius* as a Present. There were 7000 Horse-Loads of Treasure in the Place, which amounted to the Value of above Ten Millions Sterling.

He marched into *Syria*, where he deprived of their Estates all those who made any Opposition against him. *Biblus* in *Phanicia*, and *Sidon*, were some time before they would surrender to him; but were at length reduced, and the Kingdom of *Sidon* bestowed by *Hephestion*, *Alexander's* Favourite, on *Abdoleminus* a Gardener, who lived in the Suburbs of that City. He subdued all *Syria* and *Phanicia*, except *Tyre*, which held out 7 Months, but at last was taken, and 2000 of its Inhabitants hanged on the Sea-Coast. He took *Gaza*, and made all its Inhabitants Slaves, not excepting the Women and Children. At the Siege of the City he was wounded on the Shoulder with an Arrow, and his Leg bruised by the Fall of a Stone. He went up to *Jerusalem* with a Design to besiege it, but the High-Priest *Jaddus* meeting him in his Sacerdotal Ornaments, prevented his Intention; for *Alexander* was so struck at the

A. M. the Sight of him, that he alighted off his Horse, and did him A. C. Obedience, crying out, *That God appeared to him in the same Shape, and commanded him to go and conquer Asia.* This High-Priest read to him the Chapter in *Daniel*, wherein it is foretold, *That a Greek should conquer the Persians:* Which he was very well pleased at, and sacrificed in the Temple, offered great Oblations, and gave the Jews full Toleration to live according to their Laws and Religion.

The next Year *Alexander* marched with his Army into *Egypt*, where *Pelufium* surrender'd to him. From thence he went to *Memphis*, where he found 800 Talents, and several precious Stones belonging to the Crown. From thence he marched along the *Nile* to the very utmost Parts of *Egypt*, went into the Province of *Cyrene*, and visited the Temple of *Jupiter Ammon*, where the Oracle declared him to be the Son of *Jupiter*; which was what *Alexander's* Ambition aimed at. And this Extravagance sufficiently shews how far the Excess of Prosperity transports Men.

After this he went in search of *Darius*, who on his part rallied his Forces, raised more, and omitted nothing that might put him in a Posture for another Engagement. As *Alexander* made his Approaches, so *Darius* ordered his Army to march from *Babylon* to *Nineveh*, the River *Tigris* on the Right-Hand, and *Euphrates* on the Left.

3619. *Alexander* intercepted Letters from *Darius*, wherein he 331. solicited the Greeks to Assassinate their King; which made him, (when *Darius* overcome by the Civility and Gentleness which *Alexander* shewed to his Captives, the Queens of *Persia*, sent fresh Ambassadors to mediate a Peace, offering to give him part of his Dominions, and his Daughter in Marriage,) return for Answer, That as for what he offered him, they were already his by Conquest; and that he did not think it safe to make a Peace with that Man, who every Day sought an Opportunity of Assassinating him.

Upon this, each Army prepared for the Engagement, which happened at *Gangamela*, that lies on the River *Bu-mela*: But forasmuch as *Gangamela* is only a small Village, Historians call it the Battle of *Arbela*, which was a considerable City, and pretty near the Place of the Engagement. There was a dreadful Slaughter made of the *Persians*, and though *Darius* behaved himself very gallantly in this Fight, yet he was forced to fly. *Alexander*, according to *Quintus Curtius*, lost no more than 300 Men; but of the *Persians*, according to the most modest Account, there were 90000 killed upon the spot, and a greater Number taken

A. M. **ken Prisoners.** *Darius* fled to *Arbela*, and was pursued by *A. a.* *Alexander*; but he got thence before his Arrival. *Alexander* found wherewith to satisfy himself for his Journey thither. For *Darius* had left behind him the most precious Jewels of the Crown, to the Value of about 600000 Pounds.

This Battle putting an End to the Monarchy of the Persians, the Grecian Monarchy begins here, which lasted only during Alexander's Reign 6 Years and some Months. It was afterwards divided into four Kingdoms, and lasted in that State till Julius Cæsar was made Perpetual Dictator, 280 Years more.

3619. **A** *Alexander* proclaimed King of *Asia*, offered great and 331. costly Sacrifices to his Gods; and distributed his Treasures, his Cities, and his Provinces, among his Friends. The Air growing infectious by the great Number of the Slain, obliged him to break up from *Arbela*. He marched to *Babylon*, the Governor whereof opened the Gates to him; and this great Conqueror made a Publick Entrance into that City, where they extolled his Valour, and praised his Fortune.

Calisthenes the Philosopher, who attended *Alexander* in this Expedition, found in *Babylon* Astronomical Observations for 1903 Years past, which he sent into *Greece* to *Aristotle*. By which it is proved, that the *Chaldeans* began their Observations in Astronomy since the Year of the World 1716.

When *Alexander* perceived his Army to grow insensibly Effeminate by the Luxuries they met with in *Babylon*, he ordered them to decamp, and marched to *Susa*, where he was received with loud Acclamations of Joy, the twentieth Day after he had left *Babylon*. In *Susa* he found several Dromedaries, twelve Elephants, and Money to the Value of about Seven millions Five hundred thousand Pounds, with a great many Pieces of Purple.

3620. *Alexander* engaged in several Battles, which he won, and 330. had by that means a way open to *Persopolis*, where was the most magnificent and beautiful Palace of all the East: This Place he took, and by the Instigation of *Thais* a Courtesan, burnt it when he was drunk. He found therein 120 Talents, and so vast a Treasure, as loaded 20000 Mules, and 5000 Horses.

After

After this he marched in pursuit of *Darius*, who was retreated to *Ecbatan* in *Media*, where he had raised more Forces for another Battle. But *Bessus*, who commanded the greatest part of these Forces, assassinated him, and afterwards fled away. *Darius* being stabb'd, was thrown into a Cart, which a *Macedonian* happened to meet with. The dying King prayed to help him to a little Water, drank of it, and immediately expired. *Alexander* hearing of it ran thither, found *Darius* dead, wept over his Body, bewailed his Misfortunes, covered him with his Mantle, ordered him to be embalmed, and sent him to *Sisygambis*, to bury him in the Sepulcher of his Ancestors. Then he distributed among his Soldiers the one half of the Booty which he took in the last Expedition, which amounted to Three millions eight hundred and fifty thousand Pounds.

Alexander made IncurSIONS into the Country of the *Parthians*, stayed some time at *Hecatompolis*, and at last arrived upon the Frontiers of *Hircania*. He conquered where e're he came by his Valour, storming those Towns he could not win by Treaty.

After this he entred into *Zadracarta*, the chief City of *Hircania*, where he stayed 15 Days. *Nabarzaner*, who had a Hand in the Murder of *Darius*, came thither to wait upon *Alexander*, and brought him Presents to gain his Favour, which was granted him. It was at this Place, where *Thalestris* or *Minothea* the Queen of the *Amazons*, whose Country, according to *Q. Curtius*, was situated between the River *Phasis* and the Mountain *Caucasus*, came to visit him upon a Business no way redounding to the Honour of that Princess. But some pretend, that this whole Matter of Fact, as related by *Curtius*, is false. 'Tis said that *Onesicritus* reading the Fourth Book of his History, wherein he treats of the Adventure of this Queen to *Lyfimachus*, who had constantly attended *Alexander* in all his Expeditions; this *Lyfimachus* being then King said to him smiling, *And where was I then?*

'Tis certain, that about this time *Alexander* abandon'd himself to Luxury, Pleasures, Debaucheries, and other Effeminacies of the *Persians*. He put *Philotus* and his Father *Parmenio* to Death, upon Suspicion of being guilty of High-Treason. His good old Soldiers, the *Macedonians*, being jealous that their old Greek Customs would be abolished, found great Fault at his Proceedings, and took the Liberty to Censure him, for causing himself to be called the Son of *Jupiter*. To divert which, he drew them out to

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A. M. to another Battle, and ordered them to march against Sa- A. a. C. A. M. In
 tibar-zones, Governor of the *Arians*, who had revolted.

3621. This Year *Alexander* marched into the Country of the 329.
Arismassians, a People of *Arachosia*, whom he subdued as
 well as the Inhabitants of *Parapamisfa*. He passed the
 Mountain of *Caucasus* in 17 Days, became Master of *Ba-*
triana, of which he made *Artabazus* Governor. After-
 wards with a Flying Army he entred *Sogdiana*, which is
 part of *Tartary*. But Water being scarce in that Place,
 himself and Army had like to have perished for Thirst.

About this time they brought *Bessus*, the Murderer of
Darius, to *Alexander*, who stripp'd him naked, loaded him
 with very heavy Chains, caused his Ears and Nose to be
 cut off, and referred him to the farther Vengeance of *Oxi-*
atres Brother of *Darius*, whom *Alexander* affectionately
 loved. By him he was crucified, and then quartered alive
 in the same Place where he had killed the King his Master.

3622. *Alexander* marched against the King of the *Scythians*, 328.
 who lived on the other side the River *Tanais*. He engaged
 the Army of that *Barbarian*, defeated and put it to Flight.
 From thence he went to *Marakand*, and reduced all the
 Rebels who had taken up Arms against him in *Sogdiana*;
 whither the King of the *Scythians* sent Ambassadors to him.
 Here it was that *Alexander* in his Drink killed his dear
 Friend *Clitus*, the Occasion of which was this: *Alexander*
 gave a Treat to all his Chief Commanders, and in the
 midst of his Cups began to extoll his own Actions, and
 to depretiate those of his Father *Philip*. The young Ge-
 nerals were very well pleas'd to hear such fine Things;
 but the old Commanders, who had served under King
Philip, were offended at the Discourse. Among the latter
 was this *Clitus*, who being a frank and sincere Man, could
 not flatter the King in his Vanity, but check'd him for his
 Ambition and Ingratitude. Which provoked the King so
 far, that he rose from his Seat, and would have stabb'd him
 with his Lance in the very Room, if he had not been hin-
 dered from it by several who stood by. But *Alexander* still
 intent upon Revenge, followed *Clitus*, and stabb'd him
 with a Spear, that he took from one of the Centries who
 was then sleeping. The next Day, when the Fumes of
 Wine were evaporated, and the King saw *Clitus* weltring
 in his Gore, his Grief was so great, that he had killed him-
 self, if he had not been prevented by those who attended
 him. He kept his Chamber, fasted and mourned for 4 Days
 together, but at last was reconciled to himself through the
 Im-

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A. a. C. 329. 3623. A. M. Importunity of some of his old Courtiers, who brought a great many fine Arguments to persuade him, that he killed *Clitus* justly. A. a. C. 327.

3623. Alexander continued enlarging his Conquests, ravaged and raised Contributions from all the Provinces round about. *Oxiartes Cabortanus*, Governor of a small Territory, invited him to a splendid Treat, to which Alexander made several of his Friends go, and invited them to marry the fairest Daughters of these Barbarians, himself leading an Example in marrying *Roxana* the Daughter of *Oxiartes*, an extraordinary Beauty. And now he resolved on attempting the Conquest of *India*, and issued forth such Orders as he thought necessary for so great a Design.

328. About this time it was that the King gave Ear to his Flatterers, and would be adored as a God. *Calisthenes* the Philosopher, the Kinsman and Disciple of *Aristotle*, took the Freedom to blame him for it, but was afterwards cast into Prison, where he died in Torments. He was accused under a Pretence of being an Associate in the Conspiracy against the King's Life, for which *Hermolaus* had been put to death before.

Alexander leaving *Bactriana*, marched into *India*, intending to push on his Conquests to the Eastern Sea, that so his Empire might have no other Bounds than what the World had. He besieged and took *Nisa*, situated at the Foot of the Mountain *Meros*, which was consecrated to *Bacchus*, where the petty Kings of *India* waited upon him, and did him Homage. He receiv'd them honourably, and made use of them as Guides to direct him in those unknown Countries. He marched to *Mazaga*, the chief Town of the *Assaceni*, which Queen *Cleophis* held out against him with 30000 Men. There he received a Wound by the shot of an Arrow, and the Extremity of his Pain made him cry out, *They call me the Son of Jupiter, but at last I find my self to be no more than a Man.* He took this great City, and *Cleophis*, with a great Train of Ladies, waiting upon the Conqueror to implore his Clemency, was re-established in her Estates. After this he stormed several Cities, passed the River *Indus*, and very civilly received a Neighbouring King named *Omphis*, who came to surrender both himself and his Army to his Service. *Abisarius*, a Potent Prince, whose Territories lay on the other side *Hydaspes*, sent his Ambassadors to assure him, That he was ready to put himself and Kingdom under his Protection.

In

A. M. In the midst of these Successes, *Alexander* sent to King *Porus*, willing him, in way of Acknowledgment, to bring him Contribution-money, and to meet him upon the Frontiers of his Dominions; to which *Porus* very haughtily replied, That he would give him the Meeting at the Head of his Army. But he was convinced of his Error, for his Army was defeated, and himself taken Prisoner. *Alexander* being affected at the Misfortune of this King, and admiring his Courage, restored his Kingdom to him, and made him one of his Friends. This Defeat of *Porus* opened the way for the Conqueror to proceed further into *India*, several of whose Provinces he subdued.

3624. This Year *Alexander* took the City of *Oxydrus* by Storm, 326. where he himself was the first who entred. He was dangerously wounded by the shot of an Arrow, which pierced his Armour, and went into his Body. He made War with other People, and subdued the *Muscani*, who inhabit the more Southerly Parts of the River *Indus*. He caused their King to be hanged, because he had falsified his Word. From thence he passed into *Parthalia*, where the King of that Country waited upon him, and offered him all his Kingdom.

3625. This Year having conquered all he could by Land, he 325. lanced out into the Ocean, to see if there were any more Provinces left for him to conquer. He returned back by the way he came; embarked upon *Euphrates* and *Tigris*, with a Design to go into the *Persian* Sea in search of the Heads of that River, hoping he might discover them, as he did those of the River *Indus*. At *Susa* he married *Statira*, the eldest Daughter of *Darius*, and bestowed the youngest on his Friend *Hephestion*.

3626. Some time after he left *Susa*, and went to *Ecbatan*, where 324. he spent whole Days and Nights in Riot and Excess. His Friend *Hephestion* died there of a Debauch in Drinking. *Alexander* caused the Physician, who had tended on his Favourite in his Sicknes, to be hang'd. To divert the Grief he conceived at the Death of his dear *Hephestion*, he carried on the War against the *Cossians*. He subdued them in the space of 40 Days, though they fled under the Cover of Mountains, and were never conquered by the Kings of *Persia*. Afterwards he made his Army pass the *Tigris*, and marched towards *Babylon*. The *Chaldean* Astrologers met him, and advised him not to go thither, for it would be fatal to him; but slighting their Advice, he went thither, and was received with great Shouts and Acclamations of Joy. He

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A. a. C. A. M. He built in *Babylon* a Dock capable of containing 1000 Sail A. a. C. of Ships, and embarking on the River *Euphrates*, he visited *Arabia*. It was then that he laughed at the *Chaldeans*, saying, He entred *Babylon*, and went out of it again without any harm done him. Thus in the height of his Confidence he sailed about the Lakes of *Arabia*.

3627. And upon his return to *Babylon*, gave himself wholly to his Pleasures, and especially to immoderate Drinking. The 323. Journal of his Life represents him in his last Days, as a Man drenched in Drunkenness, and who did nothing but Eat, Drink, and Sleep: *Potavit, perpotavit, crapulam dormivit; solito more crapulam decoxit.* One Day as he was offering Sacrifices to the Gods for the Victories he had gained, he feasted himself and his Friends, drank very hard, and carried on the Debauch till late at Night. When the King returned from this Feast, a Physician of *Thessalia* invited him and his Company to come and drink at his House: The King accepted the Offer, and carried twenty of his Friends along with him. There was in the Company one *Proteas* a *Macedonian*, who was a great Drinker; the King and this Man challenged each other to drink, and at last the fatal Bowl came into his Hands, which he drank off, and with it his Death. Some say, there was Poyson in the Bowl; others, that it was his immoderate and excessive Drinking, which was the Cause of that violent Fever which immediately seized him, and within a few Days hastened his End. He died in the flower of his Age, being but 33 Years old, and was equally lamented both by *Greeks* and *Persians*. *Sisygambis*, who survived all the Misfortunes of her own Family, yet broke her Heart at the News of his Death.

324. And thus have I given you a summary Account of the Birth, Education, Rise, Growth, Height and Fall of this once Great Man. I have briefly described what he did before, and what he did after he became the *Universal Monarch* of *Asia*, and (as he thought) of the whole World. Considering the Extent and Largeness of his Conquests, and the short space of Time he took up in effecting them, we may see, with what Reason the Prophet *Daniel* compared him to a *Flying Leopard*. You see that within the Compass of a very few Years, he added to his Petty Kingdom of *Macedon*, *Thrace*, *Greece*, *Egypt*, part of *Arabia*, and of *Africa*, *Syria*, *Pamphylia*, the two *Phrygia's*, *Caria*, *Lydia*, *Paphlagonia*, *Affyria*, *Susiana*, *Drangiana*, *Arachosia*, *Gedrosia*, *Aria*, *Bactriana*, *Sogdiana*, *Parthia*, *Hircania*, *Armenia*, *Persia*, Ba-

Babylonia, Mesopotamia, and India. But at last in the midst of all his Glory, in the very Center of his Conquests, he was cut off by an untimely Death; and though he boasted himself to be descended of the Gods, and was adored by his Flatterers as One; yet he found his Mistake, perceived he was but a Mortal Man, and that he must die like the rest of the Petty Princes whom he had conquered.

By him fell the *Grecian Monarchy* too, after it had lasted about 6 Years and 10 Months. For after his Death, his Conquests were cantoned among his Captains, each seizing on what Share thereof he could. At first, 'tis said, the Provinces were divided among Thirty of them: But at last they were reduced to four Principalities, under four Princes. *Ptolemy* had *Egypt* for his Share: *Seleucus* reigned at *Babylon*, and in *Syria*; *Cassander* became Master of *Greece* and *Macedonia*: And *Antigonus* had *Asia Minor* for his Part. The Reign and Successors of *Ptolemy* King of *Egypt*, and the Reign and Successors of *Cassander* King of *Macedonia*, I shall not treat of here, since they belong more properly to another Place, where in two distinct Paragraphs I shall be more particular in speaking to them. Here therefore I shall only give you an Account of the Successors of *Alexander* the Great, who reigned in *Syria*, and in *Asia Minor*.

The Kingdom of the Syrians.

This Kingdom began under Seleucus Nicanor, in the Year of the World 3633, before Christ 315, and lasted about 253 Years, to the Year of the World 3886, at which time it was made a Roman Province by Pompey.

BEfore I give an Account of its King, it may be proper to give you a short Description of the Country. *Syria* was formerly a large Country in *Asia*, including *Assyria*, *Mesopotamia*, *Babylonia*, *Phœnicia*, and *Palestina*; and it has oft been taken for the same with *Assyria*. Some extended its Bounds as far as the *Euxine Sea*, and hence we read of several *Syria's* in Holy Writ.

But if we cut off *Assyria*, *Mesopotamia* and *Babylonia* from it, then *Syria* is bounded on the North by the Mountain
of

A. M. of *Ammanus*, which parts it from *Armenia*: On the East by *Mesopotamia*, from which 'tis parted by the River *Euphrates*: On the South by *Anabia Petraea*: And on the West by part of *Egypt*, the *Phœnician Sea*, *Cilicia*, and a small part of the Mountain *Ammanus*. It is at present called *Souria* or *Soristen*, is one of the finest *Champaign Countries* in the World, and abounds with pleasant Pastures. *Damascus* was the Capital City of *Syria*, which became a great Kingdom, when the Empire of *Alexander the Great* was (after his Death) divided among his Generals.

3633. I. *Seleucus Nicanor* (1) was the first King of the *Syrians*: 317. He was at first made General of the Cavalry; afterwards became Master of *Babylonia*, and *Antigonus* Master of *Susiana*.

This *Seleucus* being assisted by *Ptolemy the Son of Lagus*, by *Cassander* and *Lyfimachus*, defeated *Antigonus*, who was the first King of *Asia* after the Death of *Alexander*. He conquered *India*, put *Demetrius Poliorcetes* to death in a Prison, and killed *Lyfimachus* in an Engagement. *Justin* (2) tells us, that the *Seleucides* were all born with the Print of an Anchor on their Thigh. And Historians say, that never any Father loved his Children so passionately as this *Seleucus*; for the Proof of which, they relate this notable Instance (3). "His Son *Antiochus* fell sick of a violent Passion for his Mother-in-Law *Stratonice*: *Erasistratus* his Physician perceiving it, went and told *Seleucus*, that his Son's Distemper was Incurable. How so, said the King? Because (reply'd the Physician) he is in love with my Wife. Ah! said *Seleucus* to him, I know you are more my Friend than to let my Son die, and to hinder him from marrying your Wife. Pray Sir, replied *Erasistratus*, were it your Case, would you let him have yours? Ay, Ay, said the King, and all my Dominions to boot, if his Life could not be saved without it. Upon this the Physician unravelled the whole Mystery to him, and told him in plain terms, that *Stratonice* was the Person whom he so passionately lov'd. *Seleucus* was as good as his Word, and called the People together, and made a very pathetic Speech to them, that they might not be surprized at such an unusual kind of Marriage. For though he had already a Son by his dear *Stratonice*,

(1) See the Succession of these Kings in Appian. de Syriacis. Also Jos. Ant. l. 12. c. 3, &c. (2) L. 15. c. 4. (3) Appian. ibid. Val. Max. lib. 5. c. 7. Plut. in Demetrio. Lucian, in Dea Syr. Galenus de Oculis. Julianus in Misopogone.

A. M. "yet he made no Scruple to marry her to *Antiochus* his eldest Son, and not a Man opposed it. A. D. C.

Though this Complaisance was very irregular, yet none can deny but *Seleucus* was a very great Prince. He was killed by *Ptolemy*, after he had reigned about 35 Years.

3668. II. *Antiochus Soter* succeeded his Father, and reigned about 12 Years. 282.

3680. III. *Antiochus Theos*, the Son of *Antiochus Soter* and *Stratonice*, reigned about 14 Years. His Sirname of *Theos* was given him by the *Milesians*, because he had freed them from the Tyranny of *Timarchus*. He was poisoned by *Laodicea* one of his Wives, whom he had put away, and afterwards recalled to Court. 270.

IV. *Antiochus* being dead, his Son (1) *Seleucus Callinicus* succeeded him in his Throne, and at the Instigation of his Mother *Laodice*, who chiefly ought to have dissuaded him from it, began his Reign with Parricide, and killed his Step-Mother *Berenice*, Daughter to *Ptolemy* King of *Egypt*, together with his little Brother begotten on her. This execrable Piece of Cruelty, not only made him infamous to all the World, but involved him in a War with *Ptolemy*. As for *Berenice*, when she heard that some Emiffaries from the King were sent to dispatch her, she shut her self up with her Son in the City of *Daphne*, where she was soon besieged. This News was no sooner spread over *Asia*, but most of the Cities remembring in what Grandeur her Father and Ancestors had lived, and touched with Commiseration for her Misfortunes, hasten'd to her Relief. Her Brother *Ptolemy* also, startled at the great Danger his Sister was in, left his Kingdom, and marched his Forces with all Speed to succour her. But before the Arrival of these Troops, *Berenice*, whom *Seleucus* could not take by downright Force, was treacherously circumvented, and as cruelly put to death. This Barbarous Action was condemned by all Mankind: for which Reason the Revolted Cities, which had already equipped a formidable Fleet, excited both by their Apprehensions of *Seleucus's* Cruelty, and by their Desires to revenge the Death of an unfortunate Queen, for whose Defence they had made all these Preparations, immediately surrender'd themselves to *Ptolemy*, who had infallibly made himself Master of all *Seleucus's* Dominions, had not some Domestick Dissensions obliged him to go back to *Egypt*. So universal an Hatred had this unnatural Murder

(1) *Justin*, l. 27. c. 1.

drawn upon *Seleucus*, and so much Favour had the Death of a Sister, who was barbarously assassinated, procured for *Ptolemy*. After the Departure of *Ptolemy*, *Seleucus* set out a powerful Fleet to reduce those Cities that had withdrawn themselves from his Obedience; but as if the gods had decreed to punish his Parricide in the most emphatical Manner, he lost all his Ships in a terrible Tempest, and had nothing left him of such vast Preparations, but himself naked, and a few Companions of his Shipwreck, whom Fortune had preserved alive. This was a dismal Accident; but such as one as *Seleucus* ought to have prayed for, cou'd he have foreseen the Event: for all those Cities which, out of an Aversion to him, had revolted to *Ptolemy*, thinking now that Heaven had sufficiently punished their Prince for his Crimes, no sooner heard the New of this calamitous Disaster, but they changed their Hatred all on a sudden into Pity, and returned to their former Allegiance. Thus rejoicing at his Misfortunes, and enriched even by his Losses, he thought himself now in a Condition to make War upon *Ptolemy*; and having prepared a great Fleet for this end, the Cities of *Magnesia* and *Smyrna* entred into a solemn League and Covenant to stand by him with their Lives and Fortunes, which is now extant in a Marble Stone, preserved amongst the Incomparable Rarities of this kind in the Theatre-Yard at *Oxon*, and was printed in Greek and Latin first by Mr. *Selden* and afterwards by Dr. *Prideaux*, with most learned Notes. 'Twould be too tedious for an Epitome to translate it, and therefore I shall take no farther Notice of it, only of the Oath the *Magnesians* took; namely that they swore by the Earth, Sun, Mars, Martial Diana, the Mother of *Sipylus*, *Apollo* in *Pandi*, and all the other Gods and Goddesses, and by the Fortune of King *Seleucus*, that they would stand firmly and faithfully to the Agreement they had made with the *Smyrnaens*, and observe Society and Benevolence with King *Seleucus*, &c. which was also taken by the *Smyrnaens*. If they did not perform the Contents of the Oath, they wished Destruction both to themselves and their Posterity. And truly the Oaths of the Ancients were generally filled with most dreadful Imprecations, and they shew'd they did these most solemn Acts with Abundance of Sincerity, and not with that Indifference some of latter Times have observed in them. Insomuch that *Vestius Valens*, an old Greek Astrologer, in the 4th Book of his *Anthologia*, not yet published, and whereof there seems to be but

one Copy now extant in the World, which Mr. Selden procured out of the Library of John Dee, the celebrated Mathematician, and is now repositied amongst his other Books in the Bodleian Library; (having been transcribed at the Charge of Christopher Longolius from another very ancient Copy now lost;) I say this Author conjures his Brother and others who were to be initiated in the Astrological Art not to discover any of his Secrets and Mysteries to ignorant raw Persons, whereof we have two Forms printed by Mr. Selden, one in his Notes upon this Agreement between the Smyrneans and Magnesians, and another in his most excellent Treatise *De Diis Syris* (1). But notwithstanding these great Preparations of Seleucus, and the good Inclination of the Rebels to him, as if he had been only to make Sport for Fortune, and had recovered his Kingdoms only to lose them again, he was vanquished a second time, and with not many more Attendants in his Train, than he had after his late Shipwreck, he fled in great Precipitation to Antioch. From this place he sent Letters to his Brother Antiochus, wherein he desired Assistance of him, offering him by way of Recompence that part of Asia which is bounded by the Mountain Taurus. Antiochus, whose insatiable Ambition much surpassed his Age, (for he was but 14 Years old) laid hold of this Occasion, not with that Honesty of Intention with which his Brother made the aforesaid Offer to him, but like a perfidious Robber designing to strip him of all, armed himself, as much a Boy as he was, with all the Boldness of a Man: For this Reason he was surnamed *Hierax*, or *Eagle*, because that, after the manner of that Bird of Prey, he lived by Rapine and Violence. In the mean time Ptolemy, being informed that Antiochus was advancing to the Relief of Seleucus, concluded a Truce for ten Years with him, lest he should be obliged to fight two at once; but soon after Seleucus saw this Peace dashed in Pieces by his Brother, which had been granted him by his Enemy. For Antiochus, whose Aid he had implored, raised a mercenary Army of Gauls, and far from assisting him like a Brother, made War against him like an Enemy. In this Dispute he got the Victory by his Gaulish Troops, who, imagining that Seleucus had lost his Life in the Battle, turned their Arms against Antiochus himself, in Hopes that they should ravage Asia at Pleasure, when they had extinguish'd the Race of all its Princes.

(1) See Pag. 35. of the Edition at Lyden 1629. 8°. which is the best.

A. M. *Antiochus* having Notice of their perfidious Designs, was A. a. C. glad to redeem himself with a good Sum of Money, as if he had fallen into the Hands of Robbers, and to enter into Alliance with those very Troops that were in his Pay; after which he suffered a great many Misfortunes, and *Seleucus* himself too lost his Life by a Fall from his Horse. 227.

3723. V. *Seleucus Seraunus* succeeded his Father, and reigned 3 Years. He was poisoned in *Phrygia* by his Lieutenant-Generals, as he was marching to make War against *Attalus*. 224.

3726. VI. *Antiochus the Great* succeeded his Brother *Seleucus*, being sent for from *Babylon* by the Army, which was then encamped in *Syria*, that so he might take Possession of the Kingdom. He reigned about 36 Years. He was engaged in a War against several Nations. First, he waged War against *Ptolemy Philopator* King of *Egypt*, was beat by him, and sued for a Peace, which *Ptolemy* very generously granted him. Afterwards he carried on a War against the *Romans*, by whom he was always worsted, so that at last he was obliged to sue for a Peace. This King likewise routed *Molon*, received *Hannibal*, invaded *Greece*, and was defeated by *Glabbrio*. At last having his Treasures drained by these unsuccessful Wars, to fill them up again he resolved upon rifling the Temple of *Jupiter* in *Elimais*; but he was killed in the Attempt by the People of the Place. Before his Death he nominated his Son *Seleucus Philopator* for his Successor.

3763. VII. *Seleucus Philopator* succeeded his Father, and reigned 187. about 12 Years. He did little, because the ill Successes of his Father against the *Romans* had exhausted his Kingdom. This is that *Seleucus* mentioned in the Second Book of *Maccabees*, where 'tis said of him, that because of the Respect which he bore to the High-Priest *Onias*, he supplied the Temple with its necessary Sacrifices every Year. However *Daniel* stiles him, *Vilissimus & indignus Decore Regio*, i. e. *The basest and the worst of Men not worthy of the Royal Diadem*.

About the End of his Reign he was prevailed upon to send *Heliodorus* to rifle the Treasures belonging to the Temple of *Jerusalem*; and it may be very well affirmed, that his Weakness was the Cause of those Troubles and Seditions, which afterwards happened both in Church and State. He was at last killed by *Heliodorus*.

3775. VIII. *Antiochus Epiphanes*, (1) or the *Illustrious*, who had 175.

(1) Besides *Applan* and *Josephus*, see the History of the *Maccabees* amongst the *Apocryphal Books* at the End of the *Old Test*.

been carried to Rome as an Hostage after the Defeat of his Father *Antiochus* the Great, made his Escape thence at the End of three Years, and *Demetrius* the Son of *Seleucus* was sent thither in his stead. As soon as *Antiochus* was returned into Syria, *Heliodorus*, who would fain have been King, killed *Seleucus*. But *Eumenes* and *Attalus* outed *Heliodorus*, and left *Antiochus* the *Illustrious* in quiet Possession of the Kingdom, who reigned over it about 12 Years. He took away the High-Priesthood from *Onias*, who was a Man of extraordinary Piety and Virtue, and bestowed it on *Jason* his impious Brother; and the next Year he took it again from *Jason*, and bestowed it on his Brother *Menelaus*, who gave more Money than the former for it. Two Years after this a Rumour being spread, that *Antiochus* died in his Expedition against Egypt, *Jason* raised great Disturbances in Jerusalem; which caused *Antiochus*, after he had defeated the Egyptians, to return and lay Siege to Jerusalem, whereof he made himself Master without any sort of Difficulty; for the Gates were set open to him by the Treachery of a Party he had made in the Town, where he exercised great Cruelty, and put a great many People to the Sword, without Distinction of Friend or Foe; pillag'd the City, and carry'd the Treasure away to Antioch. In the Licence of this Outrage, they did not spare so much as those that quietly open'd the Gates to them, only for the greater Liberty of Breaking in upon the Riches of the Temple; where the Spoil was so considerable, that the very Value, they thought, might, in some Degree, atone for the Treachery. The Temple, in short, was wholly stript and rifled; all the Holy Vessels, and Utensils, taken away; the Golden Candlestick, the Golden Altar, and the Table of Shew-Bread, as they call'd it, amongst the rest. The Curtains, and the Embroidery of Silk and Fine Linnen; nay, the very Hiding-Places, where they conceal'd an immense Mass of Treasure, were all laid open and expos'd; and not so much as any Reliques left of this Prodigious Wealth. And further, to consummate the Misery of these poor People, their daily Sacrifices were forbidden; the City levell'd with the Ground; the Inhabitants partly kill'd, partly carry'd away Captives; together with their Wives and Children, to the Number of Ten Thousand; their Walls demolish'd; their stately Edifices consum'd by Fire: They erected a Tower in the City that overlook'd, and commanded the Temple itself; and when they had supply'd and fortify'd the Place, a great Garrison of Macedonians put into it, but not with-

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out a Mixture of Execrable and Apostate *Jews*, that were as malicious as the very worst of their Enemies. They raised an Altar in the Temple, and sacrificed Hogs upon it, in a most spiteful Contradiction to the Laws and Constitutions of the *Jews*. They put all People to Extremities that would not renounce the true God, and worship their Idols : And so in all other Cities and Towns, they built Temples and Altars, for the daily Sacrifice of Swine's Flesh. They made it grievously Penal for any of their *Jews* to circumcise their Children, keeping their Officers and Informers still at hand, either to prosecute them upon the Violation of their Edicts, or to extort from them by Terror, or Force, an Obedience : And so it was in fine, that the greater part of the *Jews*, either of their own Accord, or for the Fear of Punishment, comply'd with the King's Orders ; though there were others again so brave and generous, as to stand firm against all Tryals of Torment, and Death it self, rather than depart from the Religion and Laws of their Country. Among whom *Eleazar*, a Principal Man of the City, of the Priest's Family, a Lawyer by Profession, far advanced in Years, known and well esteemed by many that retained to *Antiochus* by reason of his Age and Character, being brought before him, *Antiochus*, as soon as he beheld him, spake to him, in the following Manner. " Before I proceed to use any Severity, let me advise thee, Reverend Old Man, to save thy own Life by submitting to eat of Swine's Flesh ; for I pay great Respect to thy Age and Gray-Hairs, and am surprized, that the Experience of so many Years should not have made thee wiser, than still to persevere in the *Jewish* Superstition. It seems to me a most unreasonable Thing for Men to abridge themselves of any innocent Pleasures, and great Injustice to themselves and Ingratitude to Nature, to refuse any of those Enjoyments which her Bounty hath provided for us. Why shouldst thou then express such Abhorrence of that most delicious of all Meats, which she seems, in the Flesh of Swine, to have designed as our best Entertainment, and a singular Favour ? This may in others seem somewhat more excusable, but in You, who are a Person of better Judgment, it would be a most unaccountable Folly, to be prejudiced by a false and empty Notion of Religion, and for an idle Fancy to condemn my Authority, and draw a needless Punishment upon your own Head ; Wilt not thou then suffer thy Eyes to be opened, and be awakened out of this Dream of thy peculiar Per-

swasion, and set thy self free from the Bondage of so morose and singular a Notion? Will this Friendly Epostulation prevail for no Deference to be paid my Kindness; and the Compassion I have for thy Age, move thee to no Compassion upon thy self? Methinks it should; for though what I have said does not convince thee of the Vanity of thy Opinion in this Point, yet you must needs allow, that if there be a Power above, which does, as you suppose, require the Observance of this Religion, that Power hath so much Goodness, as to pardon the Transgression of his Laws, when this is not the Offender's own Act and Choice, but the Effect of Force and pure Constraint.

Eleazar having heard these Words, begged of the King Liberty to speak for himself. Which being granted, he did, in the Presence of all the Assembly, deliver himself to this Effect. 'Be pleased to understand, Royal Sir, That we, who are fully convinced, that it is our Duty, in all things, to behave our selves according to the Law given us by God, are perfectly perswaded, that no Necessity can more oblige us, no Force be stronger upon us, than that by which we stand bound to obey his Law; and for this Reason we think our Acting contrary to it, cannot be dispensed with on any Terms whatsoever. Nay though our Law were not, as you are pleased to suggest, really Divine; yet, Sir, I must crave leave to say, that so long as we continue to believe it Divine, that very Perswasion ought to be an effectual Restraint upon us, from violating, or thinking meanly of any Religious Ordinances established by it. Do not therefore imagine, Sir, if we should submit to defile ourselves by unclean Meats, that this would be reckoned a small and pardonable Fault. For the Presumption of the Offender is the same; and the Authority of the Law equally insulted, be the Instance in which Man transgresses greater or less. The Fact it self makes no Difference in Point of Guilt. Next you were pleased, Sir, to speak contemptuously of our Religion, as an Institution unbecoming Men of Reason, and Philosophy. But I must be bold to say, it is the best and most consummate Philosophy; for it teaches us Temperance, the Conquest of our Passions and Desires, and sets us above all our Pleasures. It trains us up in the Exercise of Fortitude, and commands us, to undergo all manner of Pain willingly and chearfully: It teaches us the most exact Justice, and orders us to confine our
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Worship and absolute Reverence, to the one true God, where alone they are of Right due. Upon this Account we dare not eat things prohibited and unclean: For we are fully perswaded, that God who created our Nature had due Regard to it; that the very Institution of this Law was so far from a Hardship as in it self to be an Act of Goodness and Mercy; and that the Things forbidden are hurtful to our Souls, whereas those allowed for Food are useful and convenient for us. It is therefore the very Extremity of Tyranny, to force us, not only to sin against our Law, but to eat that which is therefore not allowed us, because of a Quality not fit to be eaten. But this, Sir, is a sort of Triumph which I shall never give you over me. Nor must I falsify the Solemn Oaths and Holy Engagements, whereby our Ancestors have bound themselves and their Posterity to the faithful Observance of this Law; not though you should command my Eyes to be bored out, and my Bowels to be burnt. No, Sir, old Age hath not so impaired my Mind, or enfeebled my Body, but that when Religion and Duty call me to it, my Reason can yet approve it self youthful and vigorous. If this Reply provoke you, prepare your Instruments of Torture and heat your Furnace hotter still, all That shall not move me to spare my old Age, so as for the saving my Person, to violate the Law of my Country and my God. No, Holy Law to which I ow my Instruction, I will never desert so excellent a Master; No, Thou dearest of all Virtues, Temperance, by which we preserve our native Sovereignty over our Appetites, I will never abjure Thee; No, Thou best of all Philosophy, I will never disgrace Thee; No, Holy Order of Priesthood, and Study of the Law, I will neither forego, nor be a Blemish to You. My Ancestors shall find me come to them pure and constant, a Soul as free from such a Stain, as undaunted under all manner of Torments even unto Death.

When he had made this Noble Reply to the Tyrant's treacherous Exhortations, the Soldiers that stood by handled him very roughly, and dragged him in Rage to the Place of Execution. There first of all they stript off his Cloaths, then having pinioned him, they laid him on either side with Whips, till they had perfectly flayed him; An Officer on either side crying at every Stroke, *Obej the King's Commandment.* But the brave Eleazar was no more moved by their Scourgings, than if all he endured had been but a Dream. The good old Man stood with his Eyes lift up to Heaven,

ven, his Flesh torn off from his Sides, to the very Bone, the Blood streaming down from his Body to the Ground; till at last being no longer able to bear up against such Wounds and Pains, and Loss of Blood, he fell down upon the Pavement: But this was an Infirmary confined to his Body; for still his Mind was as erect, as far from being bent as ever: Hereupon one of the merciless Soldiers stamped upon his Belly, and spurned his Sides and Stomach, to raise him up again. Still he sustained their barbarous Insolence, despised the Force they would have put upon him, and bore his Pains with so much Magnanimity, that even he, who lay under the Torment, vanquished the Hard-hearted Wretches that inflicted it, and moved their Admiration by so resolute and noble a Soul, in a Body so aged and infirm.

Some of these therefore, partly in mere Pity to his Years, and partly upon the Account of former Acquaintance with him, though they were Servants to the King, drew near and said, 'Why dost thou for no manner of Reason expose thy self to all these Sufferings? Permit us, *Eleazar*, to set before thee some lawful and clean Meats, and do thou make as though thou didst eat Swine's Flesh according to the King's Command, so shalt thou save thy Life, and yet commit no Wickedness. But *Eleazar* answered, 'Far be it from us, who are Children of *Abraham*, to be guilty of such Cowardice and wicked Subtilty, by so much as seeming to do an Act that doth not become us. How absurd would it be for me, who have led a Life of Sincerity and Truth hitherto, and preserved my Reputation free from Blemish, by a strict Observation of the Law, to change my Course in extreme old Age, and set an ill Example to others; to purchase a little Remainder of Life at the Expence of foul Dissimulation, and live that little while a Scorn and Laughing-Stock to all the World, for my Fear and base Compliance? When they perceived him thus resolute and inflexible, and that their Pity could have no manner of Influence upon him, they changed their Disposition, and brought him to the Fire. There they applied new Instruments of Torture, threw him upon the Fewel, and as he burnt, poured scalding and stinking Liquors up his Nostrils. He in the mean while burnt to the very Bone, and ready to expire, lifted up his Eyes to Heaven, and said, 'Thou seest, my God, the Miseries I endure, and that I choose to dye by Fire, and Torment, for the sake of thy Law, when it was in my Power
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to preserve my Life by transgressing it; Be thou therefore Gracious, O Lord, to thy own People, and let the Vengeance executed on me, suffice for what they have deserved, make thou my Blood a Purification for them, and accept my Life instead of their Lives. And with these Words the Holy Man gave up the Ghost.

This is a signal Instance of the Prevalency of Reason above the Passions, and that God always takes care to support Persons of good Principles and a virtuous Life under the greatest Torments and Afflictions. Even Youth it self sometimes hath baffled and confounded the most prevalent Motives to Vice; and the most winning Arguments have not been able to allure it, to do any thing contrary to the Dictates of Conscience. This appears evident from another Example of the inhumane Tyranny of this Prince. For after he had made this Experiment to his Loss, and found himself and all his barbarous Stratagems undone by one Poor old Man; enraged at the Defeat, he gave Orders to bring some others of the *Hebrew* Captives before him; Promising to release them immediately upon Condition they consented to eat of unclean Meats, but in Case of Refusal, threatening them with greater Cruelties, than any he had yet inflicted.

In Pursuance of which Order, there were brought before him seven Brethren with their ancient Mother. The Men were beautiful and well-fashioned, so charming in their Persons and Behaviour, that the Tyrant, fierce as he was, could not forbid himself being taken with them. And therefore, after viewing them with a sensible Delight, he smil'd upon them, and, commanding that they should draw near to his Throne, he accosted them as follows.

Young Men, I own my self to be an Admirer of your Beauty, and have upon that Account kind Intentions towards you: Nor can I but pay a more than ordinary Respect to your Family, which hath the unusual Blessing of so many such Brothers as you. To advise therefore, that you would not be guilty of the same mad and most absurd Zeal, with that poor old Bigot, whom you saw perish in the midst of Agonies and Tortures, is a Kindness far below what I design for you. No, I invite you to comply with me, with an Assurance of my particular Friendship. For I have it in my Power to oblige and advance them that obey me, in as eminent a manner, as I have (you see) to punish those that stand it out against my Commands. Take my Word then, you shall not fail

of

' of Preferments, but have Places of Honour and Profit,
 ' and great Trust in my Affairs, provided you will re-
 ' nounce your Country's Customs, and be content to live
 ' after the *Greek* Manner, laying aside the foolish Distinction
 ' of Meats, and indulging those Appetites freely, in which
 ' Youth, never fond of Restraint, must needs find a Delight
 ' now deny'd you by the Tyranny of your own Super-
 ' stition. Consider too, that if such advantageous Offers
 ' be rejected, you must expect that your Obstinacy will be
 ' the more provoking, and I shall be obliged to make every
 ' one of you Examples, by a Death as full of Pain and
 ' Horror, as the Anger of an incensed King can inflict.
 ' Be perswaded to pity your own selves, when I, a Stranger,
 ' and an Enemy, have set you an Example of Pity. Throw
 ' not lavishly away so much Youth and Beauty, which I
 ' am loath should perish; but perish it must, unless you
 ' will save it, and for that there is but one way. There-
 ' fore consider well; methinks you should consider, and
 ' not resolve too rashly, when I assure you, that in case
 ' of Disobedience, you have nothing to expect but Racks,
 ' and Death.

Having thus spoken, he called for the Instruments of
 Torture; that by producing these he might work more
 strongly upon their Fear, than Words and Menaces, he
 thought, would be able to do. When the Soldiers had set
 before them Wheels, Pullies, Screws, Racks, Winches,
 Wedges, Iron Gantlets, Boots, Caldrons, Frying-Pans, Bel-
 lows, combustible Matter, and other such like Engines of
 Horror and Execution; The Tyrant, taking the Advan-
 tage of the Impression he supposed these Spectacles would
 make, applied himself to them once more to this Effect:
 ' Young Men, be wise in time, and dread the Weight of
 ' an angry King's Hand; Your Compliance is no longer
 ' now a wilful Offence, and you need not doubt, but the
 ' Justice of that Being you worship, will consider the Hard-
 ' ship of your Case, and allow for the Constraint you lie
 ' under. But neither could his treacherous Allurements
 flatter them; nor the Sight of these dismal Instruments of
 Vengeance affright them out of their Duty. They were
 so far from yielding through Fear, that their Resolution
 grew stronger, and by the Power of Reason they tri-
 umph'd over his Barbarity; For what can we suppose
 would have been the Measures taken upon this Occasion,
 had there been but any one Person timorous, or inordi-
 nately fond of Life in that Number? Would not such a
 one

one presently have address'd himself to the rest in a Reply like this? What stupid and fool-hardy Wretches are we, thus to continue deaf to the Invitations and kind Advice of a King, who calls us to Gain and Promotion upon our Obedience? Why should we support our selves with vain Imaginations, and persist in a fatal Obstinacy, which can get us nothing but Death? Shall we be so insensible as to have no Regard to these dreadful Engines of Cruelty? None to the Menaces of an unrelenting Tyrant, brutish enough to put in Execution all that he hath threatned? Shall we not rather abandon this empty Point of Honour, and that false Pride of Constancy that is certain to prove our Destruction? Sure it can be no Crime to have some Respect to our Youth, which may still see many happy Years; some Pity to our poor aged Mother, whose gray Hairs must be brought down with unspeakable Sorrow to the Grave, to see so many Sons cut off at once, and her self made childless in an Instant by our Disobedience! What the King says is very Rational, that God is too Just and Good not to make Allowance for the hard Circumstances we lie under; Why should we then throw our selves out of Life, at a time when we are best fitted to taste the Sweets of Living? Why hurry ourselves headlong out of a World where every thing conspires to delight and entertain us most agreeably? Let us not strive any longer with our Fate; nor buy Applause so dear as at the Expence of Racks and Death. The Law it self is not so severe as to condemn for involuntary Offences; and the more just our Fears are, the less there is of Will in the Compliance. What Preference can we have then for this Restiveness? Or why should we be so fond of a mistaken Courage, which is indeed no better than Despair and Obstinacy, when nothing but Death is before us: if we stand out, and Life and Security, Plenty and Pleasure are as surely ours, if we submit.

But these brave Youths, though then in Sight of Death, and Tortures worse than Death, let no such Words fall, had no such dishonourable Thoughts; the Reason is, because they had attained to a Mastery over their Passions, and were above Terrour and Pain. So far above them, that as soon as the Tyrant had admonish'd them (as you have heard) to eat of his forbidden Meats, they all with one Voice, as if all had been animated with one and the same generous Soul, made him the following Reply.

'To

To what purpose, O King, is this Delay? If with Design to know our final Resolution; be assured we are ready to encounter Death in its most frightful Shape; rather than transgress the Laws of our Forefathers. For besides the Reverence due to the Examples of our Ancestors upon other Accounts, This is what our Obedience to the Law, and the Precepts of *Moses* require from us. Do not then attempt any more to persuade us to Apostacy; do not put on a counterfeit Pity for them who know you hate them; even Death it self is more supportable, than such an insulking, dissembling Compassion, as would save our Lives with the Loss of our Innocence. Thou thinkest to terrify us by Threatnings of Death and Torture, notwithstanding the same Experiment made upon the old Man; hath so lately taught thee, how ineffectual all such Methods are upon the Servants of the true God; and if the old Men of our Nation endure so courageously such exquisite Pains for their Religion; is it reasonable to suppose, that the young ones will suffer the Reproach of coming behind them in Constancy and Patience? As we have been educated under his Instructions, so we shall conquer after his Example. Try us therefore, see if it be in thy Power to destroy our Souls, when we suffer in the Cause of God and Religion. No Sir; this is impossible, your Cruelty cannot hurt us; for all the Effect our Pains can have will be to secure us the glorious Rewards due to unshaken Patience and injured Virtue. But upon you the Consequence will be very different and dreadful; for by the Murder of so many innocent Men, you arm the Divine Vengeance against your self, and for the temporal which you inflict, will become obnoxious to everlasting Torments.

This Answer so enraged the Tyrant, that he resolved to proceed against them, not only as disobedient, but unthankful Men: And therefore gave the Word, that the Executioners should bring the Eldest to the Torture; which they immediately did, binding his Hands, stripping off his Cloaths, and fastening his Arms in a Posture for receiving the Scourge. But finding that they wearied themselves in vain, and that all their Stripes were to no manner of purpose, they clapp'd him upon the Wheel. The noble Youth being extended here with his Bones broken, and every Limb of his Body out of joint, reproached his Tormentor thus, O Monster of Wickedness, Enemy of God and Justice, and abandon'd to Cruelty and Rage, thou dost

'dost not treat me thus inhumanely for Murder or Villany, for any Breach of Divine or Humane Laws, but purely for my Zeal to God, and his holy Ordinances; the Soldiers hereupon exhorted him to consent, and eat of the King's Meat, that he might deliver himself from any farther Sufferings. But he returned; 'No; you mistake in supposing your Wheel to have gotten the better of me; no, with the cruelest Instruments of Barbarity you cannot strangle my Mind, nor dislocate my Reason; Cut this Body piece-meal, burn my Flesh in the Fire, and stretch my yielding Limbs till they crack and fly asunder; the exquisite Malice of your Tortures shall convince you, by this Tryal made upon my Person, that it is the peculiar Glory of the Hebrew Nation, to be invincibly firm in their Suffering for Virtue and a good Conscience. Then they put Fire under him; and drawing the Pullies freighter, turned his Body, thus miserably extended, to the Flames. Infomuch that all the Wheel was besmeared with Blood, the Coals underneath were put out by his Bowels dripping into them, and all the Spokes and Pins of the Engine were covered with clotted Blood, and Pieces of Flesh torn off from the Body, till nothing was left of Humane Form, but a Skeleton of broken Bones.

Still this brave Youth and true Son of Faithful *Abraham*, was never heard to utter one Complaint or Groan; but sustained the Rack with such Magnanimity, as if the Fire had only served to refine him into a Creature Immortal and Impassible. At last he cried out, 'Be sure, my Brethren, that you follow this Pattern, do not desert me in this noble Conflict, nor disclaim that Relation of generous Constancy, by which we are allied in Soul more nearly than in Blood. When you engage in Defence of Religion, it is a holy and a glorious Warfare; and never doubt, but that the tender Providence of that Father above, just and gracious, whom we worship, will not only reward us, but be propitious to our whole Nation, and certainly humble this haughty, bloody Tyrant, with Punishments as uncommon and amazing as his own Pride and Cruelty. And thus the holy Youth ended his painful Life.

While the Spectators stood astonish'd at his undaunted Courage, the Guards advanced with the second Brother, whom they bound fast to the Pully, and drew on the iron Gantlets with sharp Nails: Then, enquiring whether he would accept the Conditions of Escape before they began the

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the Torture; and finding by his Answer that he was in the same noble Resolution with his Brother, the furious wild Beasts fix'd their iron Gantlets into his Neck, and drew off all the Flesh from his Muscles, quite up to the Chin, and flay'd off all the Hair and Skin of his Beard, Face and Head. But he bearing this terrible Pain with great Temper, said, 'How welcome is Death in any Shape, when a Man suffers for Truth and Religion? Art not thou sensible, thou brutish Tyrant, that thou art now thy own Tormentor more than mine? The Indignation thou conceivest for having thy wicked Designs defeated, and all thy Barbarity vanquish'd by my Constancy in a good Cause, frets and gnaws thy Soul more than all these Pains do me: For the Pleasures of Virtue, and the Comforts of a clear Conscience soften my Sufferings and support my Spirits. But thou art rack'd indeed, with all the cutting Apprehensions of a guilty Mind. What I now say thy own Breast tells thee, that so wicked a Wretch cannot possibly escape the Vengeance of a just and angry God.'

After this Man had undergone a Death so much to his Honour, the Third was brought, and prest hard with Arguments and Entreaties from several Hands, that he would eat and live. To which he answered with great Vehemence, 'You seem not to know how nearly I am related to those that have died here before me: Alas! the same Father and Mother brought us into the World, and the same Masters form'd our Minds, and we always acted upon the same Principles; and shall I then in this last Scene of Life renounce the Honour of that strict Alliance, to them, whom I have never yet given Occasion to be ashamed of calling me Brother? This Answer, deliver'd with such an Air of Resolution and Firmness, enraged the Executioners; who, to express their Malice and Resentments, presently clapp'd his Hands and Feet into the Screws, and with a violent Wrench put out all the Joints of his Fingers and his Toes at once. This done, they still continued to draw the Engine yet higher, till they had twist'd his Arms and Shoulder-Bones out of their Sockets; and finding him survive all these Distortions, drag'd off his Skin at the Ends of his Fingers, and flay'd him from the very Crown of the Head. When he was at the Point of Death, he cry'd, 'O thou most wicked and inhumane of all Tyrants, we suffer thus for the Religion and Law of a God who is able to reward us; but thou shalt suffer Pains much more insupportable, much more

more inexpressible, for thy Impiety and barbarous Cru-
elty.

After this Person had endured as became a Brother of
that renowned Family, the Fourth was haled to Execution;
but perswaded first, *That he would bethink himself, and be
wiser than those that had gone before him.* His Answer was,
‘You cannot heat your Fires so much hotter for me, as to
make me a Coward after so noble Patterns of Martyrdom
already before my Eyes; nor will I stain the Honour of
my Blood. Try me, thou Tyrant, and let all thy Tor-
tures prove, whether I be not a Branch of the same Stock,
and animated with the very same Soul, with those whose
Blood thy impious Hands have spilt, and torn them Limb
from Limb, but all in vain, with all the Horrour and
Pain, that Malice and Devilish Rage could contrive. At
which the savage and most profligate *Antiochus* being very
much incens’d, immediately commanded that his Tongue
should be cut out. Whereupon he proceeded, ‘Ah, how
impertinent a Cruelty is this!’ ‘Tis to great purpose that
you take away the Organ of Speech, from one who trusts
in God that seeth the Heart, and hears the inward Mo-
tions of them, that are silent. Here, it is ready for your
Instruments, loose to your Hand; but know, when you
have cut it out, you cannot do the same Execution upon
my Reason, nor make my Mind dumb. O that I could
be so happy to lose my Life by Inches, and glorify God
with every Member and Joint of my Body, by having
them maim’d, and lopp’d off one by one for his Cause and
Glory. But as for thee, Guilt and Vengeance will quickly
overtake thee, who cuttest out those inoffensive Tongues,
that are employ’d in making Melody, and singing Praises
to the God who form’d their Speech.

No sooner had this Brother, exhausted with Pain, and
miserably mangled, finished his Course, but the Fifth sprung
forward of his own accord, crying out, ‘To shew thee,
Tyrant, what Impressions these Tortures make upon me,
see here I come, not content to wait thy tedious Orders,
offering my self to the Tryal, and desirous to lose no
time in so noble an Exercise of Virtue. The sooner
thou dispatchest me, the sooner shall my Blifs, and thy
Iniquities be full; and I shall help to make thee ripe for
Vengeance, by adding one more to the Number of them
whose innocent Blood thou hast shed. Tell me, thou
Devourer of Mankind, and Enemy of all Goodness,
what could provoke, what possess thee, to destroy us after

this merciless, insulting Manner? Is it become a Capital Crime for Men to devote themselves to the Service of the great Creator of the World, and make a Conscience of governing their Actions, by an excellent Law of his prescribing? No sure, this Conduct ought not to expose Men to Tortures, but entitle them to Rewards and Honours. While these Words were yet in his Mouth, the Soldiers drag'd him down, and bound him to the Pullies; to which, when they had screw'd in his Knees, they clapt on Iron Footlocks, and drawing the Screws, dislocated his Loins, so that he lapp'd round the Wheel like a Snake; and being disjointed all over, had his Bones broken in an Instant. Thus being almost strangled, and in unspeakable Anguish, by the Stoppage of his Breath, and Bodily Pain, he said, Full sore against thy Will thou conferrest on us Favours, which were never intended: For the more exquisite our Torments are, the nobler Proof thou giv'st us for exercising invincible Patience, and continuing stedfast in our Religion.

When he was dead, the Sixth Youth was presently brought forward; and, being ask'd by the Tyrant, *Whether he would accept Deliverance?* he reply'd, 'Though I come behind them that suffer'd before me in Years, yet is my Soul of equal Maturity with theirs. For in regard our Descent and Education was the same, 'tis fit, that since the Cause we are called to assert is the same, our Death should likewise be the same. If then thou art disposed to put me upon the same Tryals, know, that I will take care to die innocent, and keep the Support of a good Conscience under my Torture. Hereupon they fastened him to the Wheel, and, after having broken and distorted all his Bones, put Fire under him; and then the Soldiers heat Spits and Spears red hot, and thrust them into his Back and Sides, till his very Bowels and Intraills were burnt up. While he cry'd out, 'O Glorious Conflict, in which so many Brethren have engaged for their Religion, and all come off with Conquest. For a Mind rightly inform'd in the Truth, and arm'd with steady Principles of Virtue, must ever be impregnable. I will bear my Brethren Company in so noble a Death, and add to the Number of the Plagues due to thee, O wicked Inventor of Artful Cruelty, and implacable Foe of all that adhere to the true Religion. Six of us now have baffled thy Malice and Rage; for I must needs account thee baffled, when so much hath been done without any Success, to force

force us to forgo our Duty and comply with thy wicked Proposals. Thy Fires methinks are cold; thy Racks easy; and thy Guards are now no longer Tormentors and Executioners, but Defenders and Promoters of our Law and its Honour; since they assist us in giving Testimony to it, and contribute to the Triumphs of the Religion they are not able to suppress.

When this Man had made so blessed an End, being dispatched at last, by casting him into a Cauldron of boiling Liquor, the *Seventh* and *Youngest* appear'd; whom, when the Tyrant saw fetter'd and pinion'd, though so implacably outrageous against the rest of his Brethren, his Heart began a little to relent. Calling him up there close near to the Tribunal where he sat, he began to try him by soft Words, and fair Means. You see, (*said he*) Young Man, the miserable End, which the rest of your Family have, by their own obstinate Folly, brought themselves to: For all these Tortures and tragical Spectacles of Death, are indeed the Consequences of their own Wilfulness and Disobedience; and the same will be thy Fate in a very few Minutes, if their Examples have not made thee wiser. But I hope better things, and for an Encouragement of thy better Behaviour, do make thee here a generous Offer of my Love and particular Friendship, and promise to promote thee in my Kingdom to Places of very great Eminence and Profit. Not content with these Persuasions to the Son, he address'd himself to the Mother also, with a seeming Compassion for her Loss, and entreating her to prevail upon her Child, in Pity to her at least, to spare this small Remnant of the Family, and not to give her the Affliction of having all her Off-spring so sadly torn away at once. But he, receiving from his Mother in the Hebrew Language the Advice I shall mention by and by, cry'd out all on the sudden, Well then, unbind me, let me have Liberty to apply to the King, and his Friends that attend about the Throne. The Company was overjoy'd at his Proposal, and immediately let him loose; which he taking the Advantage of, ran hastily to the side of the Cauldrons and Frying-Pans, and said; Thou most ungodly Tyrant, and unparallel'd Monster of Baseness and Villany; thou hast receiv'd from the Hand of God a Kingdom, and so many Blessings of this World; and yet, without the least Degree of Shame or Remorse, murderest the Servants and Friends of him who thus advanc'd thee. Is this the Requital thou makest to a bountiful God, to

Rack and Torture those that worship him, and for no other Reason, but because they worship him as he himself hath directed? Be well assured, this shall not be forgotten; but Justice will pursue and find thee out; and in the mean while lays up in store for thee Torments and Fires, not like thine here, that quickly consume the Body, and the more fierce they are the sooner they end our Pain; but those shall be a Treasure of Fire inexhaustible, of Pains which whole Ages will not end, but fresh and fiercer continually, till time shall be no more. Art thou a Man, thou Wretch, more savage than the wildest of Brutes! and hast thou no Regard, no manner of Relenting for these most exquisite, and studied Pains, of them, who have the same Nature, the same tender Sufferings with thy self? Is it possible a Creature of like Matter and Form should take Delight in Mangling, Burning, Flaying, Scourging, Killing, his Fellow-Creatures? Yet such, it seems, art thou, unlike indeed to us in Disposition, and as unlike in thy Fate and Portion. For we who dye to feast thy Malice, have done our Duty, and shall find Favour and Happiness with God; but thou, whose Cruelty hath put these stout Champions of the Truth upon vindicating it with so much causeless Pain, so undeserv'd a Death, shalt houl for ever in Despair, and when, too late, curse and be plagu'd with the bitter Reproaches of this guilty Day's Transactions. So dreadful, so infamous is thy Case; so blessed, so glorious my martyr'd Brethren; whose Honours and Rewards, think not, that either Flattery or Fear shall exclude me from; for know, I aspire to an Equality with the best of them, and think it long and lost time, till we meet again in the same Sufferings here, and the same Bliss above. With that he cast himself into the Pans, and expir'd in the hottest of the Fire.

Nothing now can be more plain and evident than that Reason, guided by Religion, is far above Sense, and that one who is led by it, will baffle and confound all the most prevalent Arguments drawn from the Passions. In this Case Afflictions and Torments are very pleasant, as being certain Indications of eternal Bliss and Happiness, and attended with the greatest Comforts to the Conscience; whereas the best Enjoyments, this World affords, are but as so many Snares to involve us in eternal Ruine and Misery; and consequently that Person, who has so much Command over himself as not to be inveigled by them, must be acknowledged to be in the most happy Circum-

stan-

stances. This made these admirable young Men endure the most exquisite Pains and Tortures, and cast off that Brotherly Love and Affection which is usually seen on such Occasions. They had no regard to the momentary Pleasures of this Life; but unanimously resolved to undergo the most acute Pains, that so they might be the better prepar'd for the Fruition of Heaven, where is nothing but everlasting Joy and Felicity; which must needs be a sufficient Motive courageously to suffer the most terrifying Torments of Flesh and Blood.

But though the preceding Instances be of force enough to prove the Sovereignty of Reason over the Passions, yet I shall farther confirm it by a most astonishing Example of a Woman: one exercised by Sufferings more sharp, more complicated, than any of those hitherto mentioned. For who can conceive the Extremity, the Variety of that pious Mother's Pains, who her self was tortured and put to death in every one of her Seven Sons? Do but reflect how the Bowels and natural Affection of Parents do terminate and draw them as it were to their Children as to the proper Center of all their Care and Concern. This is what we observe even in Brute Beasts, which seldom or never fail to express a Tendernefs to their Young, equal to that among Men. But why do I speak of Beasts, when all Nature is full of it, and even the ignobler Species of Creatures want not a visible and strange Kindness for their own Breed? For even the Bees themselves, when intent upon the Business of waxing, guard and defend their Hives, and, as oft as the Drones invade them, know how to make their Stings do the Office of Swords and other military Weapons, in Revenge of the Wrong done by those that would attack their little Ones.

But so true a Daughter of *Abraham* was the Mother of these gallant Youths, that even Compassion for her own Children could not break in upon her Duty. Such was her noble Zeal, that when two things were offered to her Choice, Religion, and the present Safety and great Preferment of sevens Sons, she wisely gave the Preference to Religion, took God's Word before the King's, and chose to have them live for ever with him in Heaven, rather than enjoy a short Prosperity with *Antiochus* upon Earth. What Words shall I find to describe those tender Passions of Parents, that strange Union between them and their Children in Nature, which, after a wonderful manner, draws upon their Off-spring the same Lines and Features of Body,

and impresses the same Disposition of Soul? How shall I tell the Concern they feel for these Images and Parts of themselves, when in any manner of Distress? How, especially, that of Mothers, whose weaker Minds and natural Excess of Fondness render them still more sensibly touch'd with whatever affects their Children, than Fathers are wont or expected to be? And even this Mother was not less, nay, she was much more under the Influence of this Affection than common Mothers: Seven painful Births had made as many Additions to this Love, and every time her Travail was repeated it was a fresh Exercise of it, a fresh and stronger Endearment to all she had endured the same Pangs for.

But notwithstanding all this, the Fear and Love of God overlookt the present Ease and Advantage of her Children. And never did she love them so tenderly, so deservedly, as when their steady Virtue, and constancy in the Truth, charmed her Affections, and endeared them to her: For they were just and wise, temperate and magnanimous, affectionate to each other; and dutiful to their Mother to that Degree, that they even died in the Cause of their Law, in Obedience to her. For she was so far from allowing any one of these manifold Engagements to betray her into an undue Tenderness, or suffering any of the yet more manifold Tortures, inflicted upon her Children, to shake her Reason; that, Mother though she was, she earnestly exhorted each of her Children singly, and all of them together, not to decline any Sufferings or Death for the sake of Religion.

O Nature, Common Mother of us all; O Parents Love unaccountably engaging our Souls; O anxious Care of tender Infants! O Sympathy of Mothers irresistible! See here a Prodigy, seven Children, one by one, rack'd, burnt, fry'd, a Mother standing by and looking on, and yet, so firm her Piety, not changed by the killing Spectacle; She saw the Flesh of her own Sons boiling in the Fire; the Joints of their Hands and Feet torn off, and still trembling and panting on the Ground, when rent from the Body; the Skins of their Heads and Faces drawn off like Vizards, and cast down at her Feet; all this the wondrous Woman saw unmoved. O Mother, now in Agonies and racking Pains for thy Children, compared with which thy Bearing Throws were easy! O Woman, who of all thy Sex seemest alone to have brought forth consummate Virtue: Thy first born when expiring did not shake thee; nor thy second Son

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Son, when casting upon thee a piteous languishing Look, nor thy Third, when groaning out his Soul, nor the Eyes that started out of their Heads with Extremity of Pain and Setting in Death. Thou didst not let one Tear fall when one Hand was cut off after another, one Head slay'd after another, one Corpse fell upon another, and Heaps of thy own Flesh lay before thee. The Songs of *Syrens* and the dying Notes of *Swans* make not so melodious Musick, as did in thy Ears the last Accents of thy own Offspring, calling to thee in the midst of their unconceivable Torments, and dying Agonies. For when warm Debates arose in thy Soul, and Nature and Affection pleaded strongly, and the Pains and unparallel'd Sufferings of thy Children added Weight to their Arguments; yet still thou turn'dst the deaf Ear; and when thou wert urged most vehemently to give Sentence for thy Children's Life, wouldst not accept a short Deliverance with Guilt, but gavest them up to Death in prospect of a more lasting Bliss. Then didst thou approve thy self a true Daughter of *Abraham*, an Heiress of all his Faith and Fortitude. O Mother of a Family, zealous for the Law, Bulwark of true Religion, and laden with the Conquests won by thy own Bowels! O Woman of Generosity and Patience more manly than the stoutest of Men! Glory of thy own Sex, and Exceller of ours! For, as the Ark of *Noah*, which then contained all the surviving World, rode triumphant upon the Waters of the General Flood; so thou, whose Breast included all true Piety, wert tost upon the Waves of all manner of contending Passions, and beaten upon with the boisterous Winds of Torments that blew hard from every Quarter, and yet didst bravely weather out the Storm, supported by thy Zeal for God and Religion.

Hence 'tis plain that 'twas Reason and Religion which quenched all the Rage and Fury of those Passions which needs must act very violently in this Woman. For is it not rational to suppose, that had she had the least Allay of Pusillanimity in her Temper, all the Mother would have burst out in Lamentations and doleful Complaints, like these? 'O most unfortunate Creature, and exposed to an unparallel'd Variety of Miseries, who was lately happy in seven Sons, but am now no longer a Mother! O my seven unprofitable Travails, O the lost Cares of Nursing, which have nourished Children only for Racks, and Fires, and Deaths unexampled! In vain, my Dears, have I been in Pangs for you, in vain endured the many anxious Days

and restless Nights, the Cost and Labour of a painful Education. O those beloved Children, whose Faces I shall never see more, nor rejoyce in their Marriage and Posterity! Nor have the so much valued Blessing of being esteemed happy in my Descendants of the second and third Generation. And yet I once was happy, happy above my Neighbours, both in the Number and the Goodliness of the Branches that sprang from this fruitful Vine; but now a wretched solitary Widow, destitute of so much as one out of so many Sons, to comfort and assist me while living, or to bury me when dead.

But the Piety of this excellent Mother disdained such effeminate Complaints, and was so far from desiring any of her Children to live, that it would have been Matter of Grief to her, had they not died as they did. Her Mind, firm and impenetrable as a Rock, considered that it was to bring forth over again a numerous Off-spring, by a new and better Birth, to a Life of Immortality. And therefore she her self besought them to fulfill her Joy, and encouraged them in Dying for the Cause of Religion. O noble Matron, who listest thy self in the Service of the same Cause, and didst assist in engaging the Tyrant, and approve thy self mighty in Deeds and in Words! For when thou wert apprehended with thy Sons, and an Eye-witness of the Tortures and dolorous Death of the good *Elexar*, then didst thou in the Hebrew Tongue excite the Courage of thy Sons, by saying, 'See here, my Children, what a glorious Conflict is this! And if you also be called to the like, consider what a Testimony, what an Honour it will be to our Nation, but especially consider the Law of your Fathers you are to suffer for, and before behave your selves in this Encounter valiantly and chearfully. What a Reproach ought you to think it upon the Vigour of your Age, if an old Man, weakened and spent by Years and Infirmities already, did yet endure such Variety, such Extremity of Tortures for his Duty, and those, who have all the Fire of Youth to excite and support their Zeal, should shrink back at, or sink under the same Tryals! Consider, my dearest Parts of my self, what Life is, and whence you had it, God gave it you at first, the Goodness of his Providence hath continued it to you ever since. It is therefore his due, and what you ought to pay, when he calls for it again. Can you decline any sort of Pain for him, in Obedience to whom our Father *Abraham* made no Delay to sacrifice his Son, the promised

Fa.

' Father of our Nation? Nor did that Son tremble or once
' give back, when he saw a Father's Hand armed with the
' Weapon of Death, and lifted up to give the fatal Stroke.
' Was not the innocent and pious *Daniel*, by his own Con-
' sent, cast as a Prey to hungry Lions; and the three Child-
' ren into a fiery Furnace? These all endured manfully
' for the sake of God, and you, who are Partakers of the
' same Faith, ought not to shrink if you are made Partakers
' of the same Sufferings. For indeed it is most absurd for
' them, who have a Sense of Religion, to betray a cowardly
' Degeneracy of Mind in any Difficulties that it shall en-
' gage them in. Thus did the Mother of seven Children
hearten every one of the Number, and represent to them,
the Reasonableness, the Necessity of Dying, rather than
basely yield to violate any one Command of their God, espe-
cially when assuredly perswaded, that they, who die for
him, continue still to live with *Abraham*, *Isaac*, and *Jacob*,
and all the Godly Patriarchs in Mansions of immortal Fel-
licity.

Some of the Soldiers too reported, That, when she was
about to be seized, in order to Execution, she prevented
all Attempts upon her Person, and without Force cast her
self into the Fire. O Glorious Mother, thus defeating the
Tyrant's Rage and Violence, disappointing all his wicked
Contrivances, and exerting a most vigorous and noble
Faith, firm as a strong built House, erected upon her seven
Pillars, and Proof against all Shocks that laboured to over-
turn it! Take Comfort, holy Matron, whose Patience was
supported by a firm Trust in God, and well assured Hope
of future Reward. The Moon, encircled with her Retinue
of Stars, shines not so bright in the Firmament of Hea-
ven, as dost thou, reflecting Light upon, and receiving it
back again from thy seven illustrious Sons, fixed in the
Heavenly Mansions, and Honourable in the Presence of
God. Thy Race were truly *Abraham's*, and every one a
genuine Son of the Father of the Faithful. Were it a
possible Underraking, to draw this whole Action as in a
Picture, and relate every Circumstance in true and lively
Colours, our Passions scarcely could sustain the meer Re-
presentation: Nor would the Mother and her Children,
expiring in such cruel Variety of Torments, be seen but in
such Description without Horror.

After this dismal Act of Cruelty *Antiochus* sent *Apollo-*
nus into *Judea*, who one Sabbath-day killed a whole Con-
gregation who were got together to offer Sacrifice. Some
say,

A. M. say, that he sent *Lyfias*, *Gorgias*, *Timotheus* and other Commanders against the *Jews*, who were all routed by *Judas Maccabeus*. Much about this time it was, that this *Judas* retired into the Wilderness, chosing to live upon Herbs, rather than defile himself with those prophane Meats, which in all Parts were then sacrificed. But at last *Antiochus* hastening out of *Persia* to *Jerusalem*, with a Design to cut off all the *Jews* of that Place, fell out of his Chariot, bruised his whole Body, and died of a loathsome Disease. A. a. C. A. M.

3786. IX. *Antiochus Eupator* succeeded his Father, and reigned 164. about 2 Years. *Lyfias*, according to some, but *Philip* according to others, governed his Kingdom, and made Peace with *Judas Maccabeus*, which was soon after violated. About this time it was that *Eleazar* having assaulted an Elephant, upon which he supposed the King was, killed the Beast, and was crushed to death by the Fall of him.

Antiochus having taken *Bethsura*, went against *Jerusalem*, and made a Peace with the *Jews*; but it being broke, he caused the Walls to be demolished, led away *Menelaus* along with him, whom he put to death as the Cause of all the War, and put *Alcimus* into his Place.

3788. X. *Demetrius Soter*, the Son of *Seleucus Philopator*, having 161. made his Escape from *Rome*, came to *Antioch*, put *Antiochus* and *Lyfias* to death; and when he was King, sent *Bacchidas* into *Judea* with *Alcimus*, to whom he promised the High-Priesthood. He afterwards sent thither *Nicanor*, who made a League with *Judas Maccabeus*; but he, having broke it, was soon after killed by *Nicanor*. This *Demetrius* reigned about 11 Years.

The People of *Antioch* rebelling against *Demetrius*, took a young Man named *Alexander*, who was said to be the Son of *Antiochus* the Illustrious, and being assisted by the neighbouring Kings, set him upon the Throne.

3799. XI. *Alexander Epiphanes*, or *Balas*, becoming Master of 151. *Ptolemais*, sent to *Jonathan* to make a League with him; and settled him in the High-Priesthood, which had been vacant 7 Years and a Half by the Death of *Alcimus*. This *Jonathan* was the first High-Priest of the Race of the *Maccabees*. After this, *Demetrius* raises Forces against *Alexander*, but was defeated and killed by him. By this means *Alexander* was established in the Kingdom of *Syria*, over which he reigned 6 Years.

Demetrius, the eldest Son of *Demetrius Soter*, being willing to revenge the Death of his Father, and to regain his Kingdom, had great Success therein. *Apollonius* joined with him,

A. a. C. *A. M.* him, and was sent by *Demetrius* into *Judaea*, to fight the *Jews*, who were in League with *Alexander*. *Jonathan* and *Simon* engaged him several times. At last *Alexander* ravaging *Syria*; *Ptolemy*, *Philopator* and *Demetrius* marched against him, where *Ptolemy* was wounded in the Engagement. Within a few Days after *Alexander* was killed by his Domesticks, and *Ptolemy* upon the Sight of his Head died for Joy. *A. a. C.*

3805. XII. *Demetrius Nicanor* became at last sole King of *Syria*, 145. and suffered the *Jews* to live very peaceably. *Jonathan* laid Siege to the Fortrefs of *Jerusalem*, and *Demetrius* sent to have him come to him, and give him an Account of that Action. *Jonathan* still continued the Siege, and pacified *Demetrius* by his Presents.

No sooner had *Demetrius Nicanor* disbanded his old Forces, having (as he thought) no farther Occasion for them; but *Tryphon* laid hold on the Opportunity to make young *Antiochus*, surnamed the *Divine*, King, who was the Son of *Alexander*. He endeavoured to make *Jonathan* his Friend, who did him great Services.

3807. XIII. *Antiochus the Divine*, set up by *Tryphon*; but 143. afterwards the latter, being minded to be King himself, instead of *Antiochus*, and being afraid *Jonathan* should oppose him in his Designs, surprized and killed him. *Simon* is Elected in his Place to be both General of the Army, and High-Priest. He several times defeated *Tryphon*, who, that he might the more easily usurp the Regal Dignity, killed *Antiochus*.

3809. XIV. *Tryphon the Usurper*. In his time *Demetrius Nicanor* 141. marched with his Forces into *Media*, to strengthen himself against *Tryphon*; where he was taken Prisoner by the General of the Army of the King of *Persia* and *Media*. At last the Soldiers could not away with *Tryphon*, and went over to *Cleopatra*, the Wife of *Demetrius*, who surrendered her self and her Army to her Brother *Antiochus Sedetes*.

3812. XV. *Antiochus Sedetes* took the Government upon him, 138. and reigned about 10 Years. He at first made a League with *Simon* the High-Priest, and afterwards very dishonourably broke it, sending *Gendebæus* against him, whilst he went in pursuit of *Tryphon*, who retired into *Apamea*, which being taken, he was killed there. *Simon* the High-Priest, being very old, sent his Sons against *Gendebæus*, who beat him. This only served to foment the Jealousy of his Son-in-Law *Ptolemy* against the Father and his Children; who killed the Father and two of his Sons in a Feast to which he

- A. M. he had invited them. In the Eighth Year of the Reign of *Antiochus Sedetes*, there happened an Earthquake at *Antioch* at 10 a clock in the Morning, on February the 21st. After this, *Antiochus* with his Army were cut off in *Parthia*, which gave way for his Brother *Demetrius* to remount the Throne.
3822. *Demetrius Nicanor* re-assumed the Throne, after his return from the *Parthians*, where he had been Prisoner. But he had debauched himself so much among the *Parthians*, and grew by his Pride so intolerable, that neither his Soldiers nor his Subjects could endure him, but chose themselves another King. 128.
3822. XVI. *Alexander Zebenna* was the Man they Elected, who was the Son of a certain great Merchant. *Demetrius* was abandoned by all Men, fled from one Country to another, and at last was assassinated as he was going into a Ship: But some say, he was killed by his Wife *Gleopatra*. *Zebenna* in his Prosperity proved ungrateful to his Friends, and forgot his old Benefactor *Ptolemy Physicon*, who had set him upon the Throne. *Ptolemy*, by way of Revenge, assisted *Antiochus Gryphus* against him, who defeated, put him to flight, and afterwards killed him. 128.
3826. XVII. *Antiochus Gryphus* reigned 8 Years very prosperously, and all *Syria* enjoyed a profound Peace. His Mother *Gleopatra* offended at her Son's good Fortune, upon his return from the War he had successfully ended against *Zebenna*, presented him with a Glass full of rank Poison. He excused himself out of Compliment, and his Mother still urged him to drink it off. At last he frankly told her, That he was informed of her ill Will towards him, and that she could not clear her Innocence better, than by drinking up what she was so civil to offer him. Upon this she was forced to drink off what she had prepared for her Son, and so was poisoned. *Antiochus Cyzicenus* declared War against his Brother *Gryphus*, but was defeated by him. 124.
3835. XVIII. *Antiochus Cyzicenus* had the Fortune at last to defeat his Brother *Gryphus*, who fled away, and was turned out of his Kingdom, which his Brother became Master of. But no sooner was he King, but he gave himself up to all manner of Pleasures and Debaucheries. He associated with none but Comedians, Buffoons, Juglers and Fencers. He applied himself very seriously to the making of Puppets dance, and became so great a Master in that Mechanical Art, that he could make Figures of Birds to fly and run along, as if they were natural. 115.

A. M.

856.

XIX. *Seleucus*, the Son of *Antiochus Gryphus*, having raised Forces, declared War against his Uncle *Antiochus Cyzicenus*. They came to an Engagement, wherein *Antiochus* was defeated. His Horse carried him into the Enemies Camp, and he, for fear of being taken alive, killed himself.

860.

XX. *Antiochus the Pious*, the Son of *Antiochus Cyzicenus*, having escaped the Ambuscades which his Uncle had laid for him, declared War against him, after he had taken upon him the Diadem at *Arada*. *Seleucus* was routed, beaten out of all *Syria*, and fled into *Cilicia*. He was received there by the *Mopsates*, who, being enraged by the extravagant Contributions which *Seleucus* raised upon them, burnt him in his Palace with two of his Friends. Upon this *Antiochus* and *Philip*, two Twin-Brothers of *Seleucus*, in revenge of his Death, besieged *Mopsuestia*, took it by Storm and demolished it. *Antiochus the Pious* marched against them, and defeated them. *Antiochus* was drowned in a River as he fled away; and his Brother *Philip* reigned together with *Antiochus the Pious*, and afterwards they endeavoured by War to decide which of the two should be the sole Master.

861.

XXI. *Demetrius Euceres*, the Son of *Antiochus Gryphus*, was seated upon the Throne of *Damascus* by *Ptolemy Lathurus*: But *Antiochus the Pious* opposed the new King, being assisted by his Brother *Philip's* Forces. *Josephus* says, that *Antiochus the Pious* was killed in a Battle against the *Parthians*.

XXII. *Philip* and *Demetrius Euceres*, both of them the Sons of *Gryphus*, became Masters of the Kingdom of *Syria*. Thus for these last Years the *Seleucides* raising continual Commotions with each other for the Crown, were at length cut off in several Battles. The *Syrians* offended at these Disturbances, called in *Tigranes* King of *Armenia*, and submitted to his Government.

863.

XXIII. *Tigranes*, called in by the *Syrians*, reigned over them 23 Years. But *Antiochus Asiaticus* and his Brother, both of them the Sons of King *Antiochus the Pious*, reigned over part of *Syria*, of which *Tigranes* could not make himself Master. They went to *Rome* to petition for the Kingdom of *Egypt*, which belonged to *Setene* their Mother, and themselves too; and continued their Suit for two Years together. *Tigranes* put *Setene*, surnamed *Cleopatra*, to death in Prison; and by this means, the Title which *Antiochus Asiaticus* had to the Kingdom of *Egypt*, and to part of *Syria*, quite vanished. In several Engagements *Tigranes* was defeated

A. M. feated by *Lucullus* the Roman Consul, who was Governor of the Province of *Cilicia*. After this *Pompey* marched to *Tigranes*, who was so much terrified at the very Sight of him, that he quitted his Diadem, and with a great deal of Submission and Respect, yielded himself to *Pompey*. But he moved with Compassion put the Diadem again upon his Head, re-established him in his Kingdom of *Armenia* upon Articles, and made *Syria* a Roman Province. This happened in the Year of the World 3885, before Christ 64. *Anno Urbis Romae Condite 688.*

Having thus given you a short Account of the Kings of *Syria*, from *Seleucus* the immediate Successor of *Alexander the Great* in that part of his Conquests, down to *Tigranes*; I shall in the next place give you a List of the Kings which reigned in *Asia Minor*, who possessed another part of *Alexander's* Conquests.

The Kings of Asia Minor, or Pergamos.

Pergamos, a City of *Myfia*, situated on the River *Gaiga* in *Asia Minor*, was the Capital City of a great State, called *The Kingdom of Pergamos*, which began about the Year of the World 3634, before Christ 316 Years. It had eight Kings, and lasted the space of 188 Years.

3634. I. *Antigonus*, one of *Alexander's* Captains, having *Asia Minor* for his Share, after the Death of his Master was opposed (1) by *Perdiccas*, who with *Meleager* had the Inspection of all the Army and Military Affairs after *Alexander's* Death, and by this means obtained great Power and Authority. He was assisted by *Eumenes* another of *Alexander's* Captains; but *Perdiccas* being at last slain by *Antigonus's* Party, *Eumenes* was voted an Enemy by the *Macedonian* Army, and they all unanimously declared for *Antigonus*; but he carried on the Matter so cunningly that they quickly changed their Resolutions, and promised to stand by him, Which *Antigonus* understanding he made what Expedition he could to come up with them. After which he offered them Battle, which *Eumenes* did not refuse, but being defeated, he fled to a fortified Castle; where finding that he must of Necessity suffer a Siege, he dismissed the greatest part of his

(1) *Justin, Hist. l. 13. 14. Diod. Sic. l. 19.*

Army, left by the Consent of the Major Party he should be delivered to the Enemy, or the Siege be incommoded by so great a Multitude. But receiving Assistance not long after from *Antipater*, *Antigonus* raised the Siege. So he was delivered for a time from the Apprehensions of Death, but he could not imagin to continue long in Safety, since his Army was gone. In which Extremity, having considered what Course to take, the best Expedient he could think of, was to address himself to the *Argyraspidæ*, those invincible Troops of *Alexander the Great*, that were adorned and loaded with the Spoils of so many Victories. This Body of Men, after *Alexander's* Death, scorn'd to be commanded by any other; thinking it would be a Disgrace to them to serve under any other General, after they had carried Arms under so great a Prince. Therefore *Eumenes* sought to insinuate himself into their Favour, by his submissive Deportment, and caressed every Man in particular. Sometimes he called them his Fellow-Soldiers, sometimes his Patrons and Companions, in the Eastern Expedition, and sometimes the only Persons he could rely upon in this Juncture. Adding, that the Eastern World was reduced by their Bravery alone; that they alone had surpassed the Military Exploits of *Bacchus*, and the Labours of *Hercules*; that *Alexander* owed his Greatness to them, and by their Means had obtained Divine Honours and Immortal Glory. He conjur'd them to receive him not in the Nature of a General, but Fellow-Soldier; and to honour him so far, as to permit him to be one of their Body. Upon this Condition he was received among them, but he insensibly work'd himself into the chief Command, sometimes by admonishing them in private, and sometimes by correcting them gently for their Faults before their Comrades, so that at last nothing could be done in the Camp without him, and nothing carried on without his Dexterity to manage it. At last receiving Advice that *Antigonus* came to give him Battle, he obliged them to meet him in the Field, but as they were too arrogant to obey their General's Order, they were defeated by the Bravery of the Enemy. In this Dispute they not only lost the Reputation they had acquired, by their former Actions, together with their Wives and Children, but the Booty they had got in so long a Service. But *Eumenes*, who was the unfortunate Occasion of their Overthrow, and had no other Game to play but this; endeavoured to keep up their Spirits after this Defeat. He represented to them that they were superior

to the Enemy in Valour, as plainly appeared by their Killing five thousand of them upon the Spot; and that if they resolved to pursue the War, the pretended Conqueror must be forced to sue for a Peace; that as for their Loss, upon which account alone they looked upon themselves to have lost the Day, it did not amount to above two thousand Women, and a few Children and Slaves, which they had better try to recover by prosecuting, than by abandoning the Victory. But the *Aggrassides* made Answer, That they would neither fly after the Loss of their Wives, nor take the Field again to fight against their own Children. Then they reproached him for engaging them in a new War, after they had quitted the Service, and were returning home with the Rewards of so many Victories, and for cajoling them with vain deceitful Promises, when they were almost at their Journey's End, and in the Sight of their Household Gods, and Native Country: that now he would not suffer them to pass a wretched old Age in Peace and Poverty, though they were overcome, and lost all they had won in their former Conquests. Upon this, without acquainting any of their Officers with their Design, they sent Deputies to *Antigonus*, to desire that what they had lost might be restored to them, which he promised to do, provided they would deliver up *Eumenes* to him. When this arrived to *Eumenes*'s Ear, he endeavoured with a handful of Men to make his Escape, but being brought back and surrounded by the Multitude, and finding now no Hopes of preserving himself, he desired that he might have leave to deliver his Mind to the Army. This Liberty being granted, he commanded Silence, and when his Chains were somewhat eased, he showed them his Hand, as he was bound, and thus addressed himself to them. You see, Gentlemen, said he, the Decorations and Ornaments of your General, which none of the Enemy have imposed upon me, for that would have been some Consolation to me in this Disgrace. No, 'tis you that of a Conqueror have made me a Captive, and of a General a Slave, you I say, that have sworn an Oath of Fidelity to me four times within this Year. But I forbear to say more upon this Head, because 'tis not proper for Men in Distress to make Reproaches. One Favour I beg of you, that if nothing will content *Antigonus* but my Head, you would see me dye here: For it signifies nothing to *Antigonus* where, or how I fall, and by this means, I shall be delivered from an infamous Death. If I can prevail with you

you to grant me this Favour, I freely release you from the Obligation of the Oaths you have taken to me. But if you are ashamed to lay violent Hands upon me, now I beg it of you, give me a Sword, and suffer your General to do that for you without the Tie of an Oath, which you have sworn to do for your General. When he found that they would consent to neither, turning his Prayers into Curses; May the Gods, said he, the Revengers of Perjury, thunder Vengeance upon your Heads, you most execrable Slaves, and give you such a Treatment, as you have given your Generals. 'Tis you that embued your Hands in the Blood of *Perdiccas*, 'tis you that served *Antipater* in the same manner. Nay if it had been possible for the Great *Alexander* to fall by any mortal Hand, you had certainly presumed to murder him; but what came next to it, you frequently disturbed him with your Mutinies. I, that am to be the last Sacrifice of such perfidious Scoundrils, leave these Curses and Imprecations among you. May you pass all your Lives like Vagabonds and Outlaws, in Tents and Banishment: and may you employ your own Arms against one another, with which you have destroyed more Officers of your own, than of the Enemy. Thus full of Indignation he walked, with his Keeper before him, to *Antigonus's* Camp. The Army, that had thus basely betrayed their General, came up after, and the illustrious Captive brought up the Triumph of himself to the Tents of his Conqueror, delivering up the Lawrels of King *Alexander*, and the Glory of so many Victories to him; and, that nothing might be wanting to compleat so extraordinary a Show, the Elephants and Auxiliaries of the East followed after. Much more honourable was this to *Antigonus*, than so many Victories were to *Alexander*; for though the latter conquered the East, the former conquered even those by whom the East was overcome. *Antigonus* distributed these Conquerors of the World among his own Army, after he had restored to them what they had lost in the former Engagement. As for *Eumenes*, in respect of the former Friendship between them, he would not suffer him, now he was a Captive, to come into his Sight, but assigned the Care of him to certain Keepers; though 'twas not long after he order'd him to be kill'd. However at last *Antigonus* himself was routed and slain by *Seleucus* King of *Syria*, and *Cassander* King of *Macedonia*, having reigned 15 Years.

3649. II. *Demetrius* (1) his Son succeeded his Father *Antigonus*, and reigned 15 Years. He was expelled *Asia*, won *Macedon*, but was expelled thence, taken by *Seleucus*, and within 3 Years after he died. 301.

3666. III. Next (2) after him succeeded *Philetarus*, Intendant of the Finances of *Lyfimachus* King of *Thrace*, against whom he rebelled, and became King of *Pergamus* in the 16th Year of his Age, over which he reigned 20 Years. 282.

3686. IV. *Eumenes* succeeded his Brother *Philetarus*, and reigned about (3) 21 Years. He subdued several small Places round about *Pergamus*, and defeated the Army of *Antiochus* the Son of *Seleucus* near *Sardes*. At last he died by immoderate Drinking. 262.

3707. V. *Attalus* (4), Nephew to *Philetarus*, succeeded *Eumenes*, and reigned 44 Years. 'Tis said, that he governed with so much Prudence, and managed his Treasures so thriftily, that his Subjects freely conferred on him the Title of King, which his Predecessors presumed not to take up, though they did hold the Quality and Grandeur of One. He defeated the *Gauls* contrary to all Expectation. At last he fell sick at *Thebes*, and was removed thence to *Pergamus*, where he died in a good old Age, being about 72 Years old. 241.

3751. VI. *Eumenes* II, the eldest Son of *Attalus*, succeeded him, and reigned (5) 40 Years. His three Brothers, *Attalus*, *Philetarus*, and *Athenaeus*, bore so much Respect as well as Love to the King their Brother, that they became his Life-Guards. 197.

3791. VII. *Attalus* II, (6) surnamed *Philadelphus*, succeeded his Brother *Eumenes*, and reigned about 21 Years. He drove *Orophernes* and *Demetrius Soter* out of *Cappadocia*, and fully re-established *Ariarathes* in his Kingdom. He was conquered by *Prusias* King of *Bithynia*, who entred *Pergamus*, robbed the Statues of the Gods, and rifled the Temples. Upon this *Attalus* sent his Brother *Athenaeus* to *Rome*, to complain thereof to the Senate, who ordered *Prusias* to for-

(1) See *Plutarch*. (2) *Strabo*, l. 13. p. 623. Mr. *Dodwell* in his *Dissertation upon Scymnus Chius* published in the second Vol. of the *Lesser Greek Geographers*, lately set forth at *Oxon* by my most Excellent and Learned Friend Dr. *Hudson*, who is continually endeavouring to benefit the learned World with Ancient Pieces of great Curiosity. (3) *Strabo* says 22. (4) *Strab.* XIII. p. 624. *Vid. item Liv.* L. 33. 5. vel. 21. & *Polyb.* & *Suid.* *Attal.* (5) *Strabo*, l. 13. p. 624. says βασιλεύσας ἔτη τετταράκοντα καὶ ἑννία, For which Learned Men put τετταράκοντα. It being certain that he reigned 39 Years compleat, and was going into the 40th. (6) See *Strabo*.

A. M. bear warring against *Attalus*. *Prusias* slighted the Orders of the Senate, burnt the Temples, made great Havock in the Neighbouring Countries, and defied *Attalus*, who had shut himself up in *Pergamus*. The Senate sent a third time Ambassadors to make up a Peace between him and *Attalus*, which at last was effected. This *Attalus* was a great Friend to the Romans, and a constant Favourer of Learned Men. At length Peace and Idleness corrupted and spoiled this good Man, who left his Kingdom to *Attalus Philometor*, his Nephew.

3813. VIII. *Attalus* III. (1) surnamed *Philometor*, the last King of *Pergamus*, succeeded his Uncle, and reigned only 5 Years. 137. He was a very cruel Prince, put his nearest Relations and his dearest Friends to death, not so much as sparing his Mother or his Wife. In the second Year of his Reign he retired into the inmost Parts of his Palace, where he dressed himself in a very mean Habit, let his Beard and Hair grow without cutting, never appeared in Publick, led a Life exempt from all manner of Pleasures, and seemed to inflict a Punishment upon himself for the Crimes he had been guilty of. Having thus quitted the Administration of the Government, he dug in his Garden, sowed Seeds, and by an extravagant sort of Humour laid out his greatest Care in cultivating venomous Plants, such as *Henbane*, *Hellebore*, *Hemlock*, *Aconite*, &c. He extracted the Juice and Liquor, and gathered the Seeds of them, of which he made a great many dangerous Presents to his Friends. He became so skilful in the Art of *Botany*, especially in whatever related to the Manuring of Plants, that he composed a very curious Book upon that Subject, wherein as (*Varro* relates) he set down the Season of Sowing and of Gathering the Seeds of Plants. He applied himself to Founding of Metals; became a great Master in that Art; cast several Figures, and made use of them in raising a *Mausoleum* to the Memory of his Mother. At last, being too eagerly set upon these sorts of Exercise, which exposed him continually to the Heat of the Sun or the Furnace, he was seized with a violent Fever, and died on the seventh Day of his Illness.

Eudemius of *Pergamus* carried the last Will and Testament of *Attalus* to Rome, and gave the Diadem of the Kingdom and the Royal Robe to *Tiberius Gracchus*, Tribune of the People. By this Will *Attalus* made the People of Rome his

(1) Strabo, l. 13. p. 624.

Heir : *Populus Romanus bonorum heres esto.* The Romans finding by their Common Law, that his Kingdom was a part of his Demesnes, seized thereon by virtue of these Words, *Let the People of Rome be the Heirs of my Demesnes.* There was some Fault found with the Romans for putting such a Construction on his Will; but having the Power in their own Hands, they made it to be a good Title.

In this City it was that they first dressed Sheep-skins, and of them made Parchment, whereon they wrote before the Invention of Paper; and hence came the Name of *Parchment*, called in Latin *Charta Pergamena*.

Of the Kings of Egypt.

Egypt, anciently called *Misraim*, and the Land of *Ham*, *Æria*, *Potamia*, *Ogygia*, *Melampodus*, and *Osyria*, derived its present Name from *Egyptus*, the Brother of *Danaus*. It is part of *Africa*, bounded on the North by the *Egyptian*, or rather part of the *Mediterranean Sea*; on the East by *Arabia Petraea* and *Sinus Arabicus*; on the South by *Ethiopia*; and on the West by *Cyrenaica*. It was formerly divided into the *Upper* and *Lower Egypt*; but at present it is divided into four Parts: I. *Errif*, or the *Lower Egypt*, containing the old proper *Egypt* and *Augusticana*. II. *Pechria Demisor*, or *Middle Egypt*, containing the greatest part of old *Arcadia*. III. *Sahid*, or the *Upper Egypt*, part of old *Thebais*. IV. The Coast of the *Red Sea*, containing part of the ancient *Thebais* and *Arcadia*.

There is in *Egypt* the famous *Isthmus of Sues*, that parts the *Red-Sea* from the *Mediterranean*, which several Princes have in vain attempted to cut, so as to joyn those two Seas.

We cannot but observe, That most Historians are more or less guilty of Partiality, especially when they come to discourse of the Affairs of their own Country. This is a Fault which the *Egyptians* are more particularly blamed for, who had such an Opinion of themselves that they thought all the rest of the World obliged to them, as deriving not only their Original but all their Learning from them. And though the *Scythians* had better Arguments to offer in behalf of their Antiquity, if we may judge of the Controversy from *Justin's Epitome of Trogus Pompeius*, yet we find that they would not be concluded by them. Infomuch that they

they derided the Ignorance of other Nations, however famous for their Learning. This is plain from the *Egyptian* Priest, who, under the Name of *Timaus* in *Plato*, scoffed at *Solon*; notwithstanding he was a Person so eminent for his Wisdom. The chief Reason whereof was, That the *Greeks*, even *Solon* himself, could not give so plausible Account as the *Egyptians* could of their Antiquities. For *Diodorus* relates that in the *CLXXXth* Olympiad they pretended a Succession of Government of 33000 Years, whereof the first 18000 they were governed by Gods and Heroes, and the last 15000 by Men. And *Manetho*, who wrote the *Egyptian* History, about the Beginning of the *Græcian* Monarchy under *Alexander*, with very great Pretence, hath carried up their Government to an incredible Distance before the Creation of Mankind, digesting the successive Governments of the *Egyptians* into 32 Dynasties, and assigning to each Dynasty a great Number of Governours and Years, whereof 15 exceeded the time of the Flood; upon which account they are omitted by *Africanus* and others, who yet are very fond of the Credit of *Manetho*: and the other 17 are extended to the Beginning of the *Græcian* Empire.

But now if we do but consider the Matter justly, we shall soon find that these Assertions are highly absurd, and very unworthy the Pen of a Learned Writer. Because they betray the Ignorance of their Authors, and shew they had but little Skill in the Subject they undertook to write upon. For *Censorinus* (1) acquaints us, That the ancient *Egyptian* Year was first *Bimestris*, than *Trimestris*, and after that, in latter Times, of 13 Months and 5 Days. And further some tell us, That their most ancient Year was but one Month, namely, one Revolution of the Moon through the *Zodiack*; which if we admit of, will shorten their Account of 33000 Years to 3600 or thereabouts. However to this it is commonly replied, that in all Probability their Years continued to be 365 Days, ever since the Coming of the Children of *Israel* out of *Egypt* at least, and so the Account will be carried up far beyond the Creation of Man, though their former Years should be supposed *Menstrui* or *Bimestres*.

Granting therefore this to be true (for I cannot disprove it) yet there is another Argument, which plainly proves the Ignorance of the *Egyptians*, at least their Imposture to inhance the Antiquity of their Country, namely, that they took *implicit* Years for *solid*, and placed those Kings in a Suc-

(1) *De Die Natali*, cap. 19.

cession which were Cotemporary with one another. This was certainly the Design of *Manetho*, as may be gathered from a due Examination of his Dynasties; and the ancient Division of the Country into 12 *Noμoi* or Principalities will very much strengthen the Argument.

Were there therefore no other Reason, yet this were enough to be objected against *Joseph Scaliger*, for giving greater Credit to *Manetho*, than *Herodotus*, *Diodorus*, and others. But besides this, there are other Reasons which induce us to reject *Manetho's* Dynasties as fabulous: as, First, the vast Difference between his Accounts and all others, who have written of the *Egyptian* History, in the Order and Names of his Dynasties. How comes it to pass that none but himself mentions the several Dynasties of the *Thinites*, *Memphites*, *Suites*, *Diospolitans* and many others? 'Tis strange that neither *Herodotus*, nor *Eratosthenes*, nor *Diodorus*, who have all given us a Succession of the *Egyptian* Kings, should neither by their own Industry, nor by all the Interest they had in *Egypt*, be able to acquire any Knowledge of these methodically digested Dynasties. Besides, had there been any Historical Certainty in these Dynasties, how comes it to pass that the *Egyptian* Priests themselves, who undertook to write their own History, should pass them over in Silence, and be so very unjust to their own Country? Amongst whom we must reckon *Charemon*, who was an *ιερογγραφεύς*, a Sacred Scribe, as *Eusebius* informs us, and comprehended the History of *Egypt* in 3 Books. Now had this History been so Authentick as is pretended, whence arise so many and great Contradictions between them? Insomuch that *Josephus* (1) saith, *If that which they report were true, it were a Thing impossible they should so much differ; but they endeavour to invent Lyes, and write neither agreeably to the Truth, nor to one another.* Secondly, All those who profess to follow *Manetho*, differ strangely from one another, as *Josephus*, *Africanus*, *Eusebius*, *Syncellus*, and *Scaliger*, which without doubt proceeded from this, that they thought these Dynasties not so authentick, but that they might cut off, alter and transpose as they saw Occasion. This is plainly evident in *Eusebius*, who makes no Difficulty of cutting off one whole Dynasty, and dividing another into two, onely to reconcile the Difference between *Thucris*, the *Egyptian* King, and *Tentamus* the *Affyrian* Emperor, and the Destruction of *Troy*, and therefore omits

(1) *Centra Appion, l. i.*

four *Assyrian* Kings, and a whole *Dynasty* of the *Egyptians* to make a *Synchrōnisme* between those three.

But though this Consideration discovers all their *Historians* to have been strangely partial, ignorant, or at least great Cheats, yet it must be allowed, that this Country was very much celebrated for its Learning. Hence 'tis said (1) that *Moses* was skilled in all the Learning of the *Egyptians*, and (2) that *Solomon's* Wisdom excelled all the Wisdom of *Egypt*. And for the same Reason most of the old *Philosophers* travelled hither to obtain their Knowledge, which consisted in *Hieroglyphicks*, *Mathematicks*, *Physicks*, *Ethicks*, *Politicks*, and *Theology*. So that addicting themselves to these Studies, especially *Mathematicks*, *History* was almost quite neglected, though they had excellent Laws, and their *Governours* are represented to us as prudent *Managers*. Nay 'twas impossible they should have cultivated *History* without a certain Knowledge of the Course of the Sun, which yet was late amongst them, in Comparison of what they assert about their ancient Affairs. But what makes most against these Pretenders to Antiquity is the want of certain Records, it being certain the ancient way of communicating Knowledge to Posterity was mostly by Tradition. Indeed there were some *Inscriptions*; but those amongst the *Egyptians* were so obscure, that 'twas impossible to explain their Meaning, being nothing but *Hieroglyphical* Figures, which were liable to a great Variety of Interpretations, as is evident in all those Remains of them, preserved by the Industry of some ancient Writers; as in their *Kouastai*, or golden Images of their gods, they had engraved two Dogs, an Hawk, and an *Ibis*. By the Dogs some understood the two Hemispheres, others the two Tropicks; by the Hawk some understood the Sun, others the *Æquinoctial*; by the *Ibis* some the Moon, others the Zodiack, if we may believe *Clemens Alexandrinus*. From whence nothing can be more evident, than the Unfitness of this Method to convey any ancient Tradition, by being both obscure, ambiguous, and unable to express so much as to give any certain Light, to future Ages, of the Passages of the precedent. Besides even this Mystick Learning was never studied but by the Priests, who were an uncommunicative sort of People, and endeavoured, as much as they could, to keep others in Ignorance, and therefore *Strabo* might well call (3) them *μυστικὴ καὶ ἀσυνεπιδιδότα*.

(1) *Ab.* 7. 22. (2) *1 Kings* 4. 30. (3) *Geog.* l. 17.

And this makes the Story, related by *Apollodorus*, in *Diogenes Laertius* (1), seem likely, namely, That though *Pythagoras* spent the Space of 22 Years amongst the *Egyptians*, which one would think had been long enough to have insinuated himself into the utmost Acquaintance with the Priests, yet he sacrific'd an *Hecatomb* upon finding out that Proposition, which now makes the 47th of the First Book of *Euclid*, and demonstrates that the lower side of a Right-Angle-Triangle is equal to the other two sides. Concerning which we have this Epigram in the said *Diogenes*,

Ἡμίνα Πυθαγόρου πρὸς ἀεικλίης ἔνεατο χράματα,
 καὶν' ἐπ' ὅτ' ἄλλοι κλεινὴν ἤγαγε βεβυσσίν.

In some Copies for *Ἡμίνα* is read *ἥνυα*, which *Stephens* thinks the better Reading. Other Authors likewise mention the Thing, particularly *Athenæus* in the 10th Book of his *Deipnosophists*. But *Cicero* (2) For an *Hecatomb*, or an Hundred Oxen has onely one Ox; nor does *Malchus* or *Porphyrus*, in the Life of *Pythagoras*, differ from him as to the Number of Oxen, onely he tells us that the Ox was made of Dough, and consequently 'twas but the Figure of an Ox, which some are apt to think true, because *Pythagoras* did not use to sprinkle the Altar with Blood. However since *Malchus* tells us the Cause of the Sacrifice was the Invention I have mentioned, and since *Athenæus* agrees with *Diogenes*, I am of Opinion that 100 Oxen were sacrificed, and that they were all real.

From what I have said 'tis clear, that the *Egyptian* Story is very intricate and obscure, and that what hath been delivered about their ancient Dynasties is not to be relied on, And therefore we can say nothing of their first Government, onely that *Cham* the Son of *Noah* planted the Country, governing for about 160 Years, and was succeeded by *Mizraim*, or *Osiris*. After whom followed a great Number of Kings, the first whereof I shall omit as fabulous, and begin my Table with *Thetmosis* or *Anasis*, who began to reign in the Year of the World 2207, from whom I shall continue the Succession down to *Cleopatra's* Death, when it became a *Roman* Province; which happened about the Year 3920. This takes up the Space of 1713 Years, which being too large to consider all together, I shall treat of under three distinct States, viz. 1. Under 47 Kings,

(1) Vit. Pythag. scd. 12. p. 497. Opt. Edit. (2) De Nat. Deor. l. 3.

A. M. who were all surnamed *Pharaoh*. 2. Under 11 Kings of *A. a. C.* *Persia*. 3. Under the Greeks, namely *Alexander the Great*, and the 12 *Ptolemys* his Successors: first of all informing the Reader that I shall all along follow *Petavius*, *Helvicus* and our Country-Man *Mr. Talents*, who have extracted from ancient Authors what they thought to be most agreeable to Truth.

The State of Egypt under 47 Kings, surnamed Pharaoh's, which lasted 1220 Years; till the Year of the World 3427, when it was conquered by Cambyfes King of the Persians.

2207. I. **T**hetmosis, or Amasis, he drove the Shepherd Kings 1743.
out of *Lower Egypt*, who retired into *Phenicia*.
He had been before King of *Thebis* or *Upper Egypt*, and
reigned about 13 Years.
2232. II. Chebron reigned about 13 Years. 1718.
2245. III. Amenophis reigned 20 Years and 7 Months. 1705.
2266. IV. Amesses, Sister of Amenophis, reigned 21 Years and 1684.
9 Months.
2288. V. Mephres reigned 12 Years and 9 Months. 1662.
2300. VI. Maphramuthosis reigned 25 Years and 10 Months. 1650.
2326. VII. Themosis reigned about 10 Years. 1624.
2336. VIII. Amenophis II. reigned 30 Years and 10 Months. 1614.
2367. IX. Orus reigned about 5 Years: He built the Pyramids 1583.
of *Egypt*.
2373. X. Thermutis, or Acenchres, reigned about 43 Years. 'Tis 1577.
said, that this is that new King who knew not *Joseph*, and
who oppressed the *Israelites*. He gave order to the Mid-
wives to kill the Sons of the *Hebrew Women*; but this
being not executed, he enjoined his Subjects to drown
them. In his Reign *Moses* was born, laid in the River, found
and saved by *Pharaoh's* Daughter, who brought him up as
her own Child; and, by a signal Instance of Providence,
committed him to be nursed by his own Mother. In this
King's Reign *Cecrops* the *Egyptian* transplanted a Colony of
the *Suites* into *Attica*, and there laid the Foundation of the
Republick of *Athens*.
2416. XI. Rathotis the Brother of Acenchres succeeded, and 1534.
reigned about 9 Years.
2424. XII. Acenchres I. succeeded his Father Rathotis, and 1526.
reigned about 12 Years.

2436. XIII. *Acencheres* II. succeeded, and reigned 13 Years. 1514.
 2449. XIV. *Armais* succeeded, and reigned about 4 Years. This 1501.
 was that *Pharaoh*, to whom *Moses* and *Aaron* were sent by
 God to prevail upon him to let the Children of *Israel* go.
 In his time *Moses* brought the ten Plagues upon the *Egypti-*
ans; and though *Pharaoh* was hardened by the nine first,
 yet he was forced by the last to yield to their Request, and
 the *Egyptians* pressed the *Israelites* to be gone. However
Pharaoh pursued the *Israelites* with a great Army, but he
 and all his Men perished in the *Red Sea*, whilst the Children
 of *Israel* passed over it as upon dry Ground.
 2453. XV. *Armesis* or *Ramesse*s succeeded, and reigned one 1497.
 Year.
 2454. XVI. *Amesis* or *Ramesse*s *Miamun* succeeded, and reigned 1496.
 about 21 Years.
 2475. XVII. *Armais* succeeded, and reigned about 45 Years. 1475.
 This is *Danaus*, who, being expelled the Kingdom by his
 Brother *Egyptus*, went into *Greece*, and laid the first Founda-
 tion of the Kingdom of *Argos*.
 2520. XVIII. *Amenophis* III. succeeded, and reigned in *Egypt* 1430.
 about 19 Years.
 2539. XIX. *Egyptus*, or rather *Sethosis*, succeeded, and reigned 1411.
 about 51 Years. He deposed *Danaus*, but was so molested
 by him, that his Daughters killed 49 of his Sons. In his
 time *Phenix* and *Cadmus* came from *Thebes* to *Egypt*, and
 thence went to *Syria*, where they reigned over *Tyre* and
Sidon.
 2590. XX. *Rampes* or *Rhampsaces* succeeded, and reigned about 1360.
 61 Years.
 2651. XXI. *Amenophis* IV. succeeded, and reigned about 40 1299.
 Years.
 2691. XXII. *Ammeneremes* or *Ammenepthes* succeeded and reign- 1259.
 ed about 26 Years.
 2717. XXIII. *Thuoris* reigned about 7 Years. 1233.
 2724. Here happened a Dynasty of the *Diospolites*, whose Kings 1226.
 are unknown, and which lasted the Space of 143 Years.
 2867. XXIV. *Smendes* reigned about 26 Years. 1083.
 2893. XXV. *Pseusenses* reigned about 50 Years. 1057.
 2943. XXVI. *Vaphres* succeeded, and reigned about 20 Years: 1007.
 He is by some called *Mephercheres*. This is that *Pharaoh*
 who married his Daughter to King *Solomon*, and gave her
 for her Portion *Gexer*, a City belonging to the Tribe of
Ephraim, which he had taken from the *Canaanites*, after he
 had put them all to death.
 2963. XXVII. *Amenophis* V. reigned 9 Years. XXVIII. 978.

Book III. Ancient Monarchies.

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A. a. C.

XXVIII. *Sefonchis* or *Shishak* succeeded, and reigned 6 Years. It was this King to whom *Jeroboam* fled, and with whom he tarried till the Death of *R. Solomon*. After this, *Shishak* marched from *Egypt* to *Jerusalem*, rifled the Temple, and carried away all the Treasures which were in the Royal Palace of *Rehoboam* the Son of *Solomon*.

XXIX. *Spinaces* reigned about 9 Years.

XXX. *Perfusennes* reigned about 55 Years.

XXXI. *Sefonchis* reigned 21 Years.

XXXII. *Oforthon* reigned 15 Years.

XXXIII. *Tachelotis* reigned 13 Years.

XXXIV. *Petubastes* reigned about 30 Years.

XXXV. *Sebacon* reigned about 12 Years.

XXXVI. *Oforchon*, or the *Egyptian Hercules*, reigned about 12 Years.

XXXVII. *Tarak* reigned 19 Years.

XXXVIII. *Psammiss* I. reigned about 19 Years.

XXXIX. *Bocchoris*, surnamed *Saites*, reigned in *Egypt* the space of 44 Years.

XL. *Sabacon* or *So* the *Ethiopian* began to reign, and having taken *Bocchoris* Prisoner of War, caused him to be burnt alive, and reigned in his stead 8 Years. This was that *So* mentioned 2 *Kings* 17. 4. to whom *Hoshea* King of *Israel* sent Ambassadors, to perswade him to pay no Tribute to the King of *Affyria*: Upon which, *Sennacherib* King of *Affyria* clap'd *Hoshea* into Prison, and laid *Egypt* waste.

XLI. *Servechus*, the same with *Tirhakah* mentioned by *Isaiah*, the Son of *Sabacon*, succeeded his Father, and reigned about 28 Years.

About this time there happened great Disturbances in *Egypt*; the Regal Power was laid aside, and the Kingdom governed by an Aristocracy of 12 Men for the space of 15 Years.

XLII. *Psammeticus*, one of the 12, assisted by the *Gracian* Soldiers, became sole King of *Egypt*, and reigned 54 Years. In his time the *Scythians*, having conquered *Asia*, marched directly towards *Egypt*. But when they were advanced as far as *Palestine*, *Psammeticus* met them, and by his Intreaties and Presents diverted them from their Design.

XLIII. *Pharaoh Neco* succeeded his Father *Psammeticus*, and reigned 16 Years. He attempted to cut a River from the *Nile* to the *Sinus Arabicus*, but failed in his Design, and 120000 *Egyptians* perished in the Undertaking. *Herodorus* tells us, that he sent a Fleet out of *Sinus Arabicus*, which lanching out into the South Sea, sailed quite round *Africa*.

They

A. M. They entred the *Mediterranean* by *Hercules's Pillars*, called at present the *Straits of Gibraltar*, from whence they sailed in a direct Course to *Egypt*, where they arrived in the third Year of their Voyage. This was that King of *Egypt*, who defeated *Josiah* King of *Judah*, and killed him in Battle. He was afterwards entirely defeated by *Nebuchadnezzar* King of *Babylon*, who was very near conquering all *Egypt*. *Nebuchadnezzar* pushed on his Conquests, took from *Neco* all his Dominions which lay between the *Nile* and *Euphrates*, and forced him to keep within the Limits of his own Territories.

3350. XLIV. *Psammiss II.* succeeded his Father *Neco*, and reigned about 6 Years: But he died soon after his return from his Expedition into *Ethiopia*. 600.

3356. XLV. *Apries* succeeded his Father *Psammiss*, and reigned about 25 Years. He was a great Warriour, took *Sidon* by Storm, and put all *Phœnicia* into a very great Consternation. At last he was absolutely defeated by the *Cyrenians*, against whom he had waged War. Upon this, the *Egyptians* were for deposing *Apries*, who sent *Amasis* to pacify them: But instead of that, they set up *Amasis* for their King. *Apries* dispatched *Patarbæm* to bring back *Amasis*, but he succeeded not; whereupon he had his Nose and Ears cut off, as a Punishment of his Default, by the Orders of King *Apries*. Those *Egyptians*, who hitherto had continued Loyal to the Interests of *Apries*, were so offended at this barbarous Proceeding, that they deserted him, and went over to *Amasis*. The two Kings had an Engagement near the Walls of *Memphis*, in which *Apries* was defeated, put to Flight, taken Prisoner, confined in *Said*, and afterwards strangled.

Nebuchadnezzar laid hold on this Juncture of Affairs, and, whilst these Commotions and Disturbances were flaming in *Egypt*, marched directly thither, and conquered the whole Country: He made a great Slaughter among the *Egyptians*, and put a vast Number of them into Irons. The *Jews*, who were fled into *Egypt*, to avoid the Fury of the *Affyrians*, fell at the same time into the Hands of *Nebuchadnezzar*, and shared the same Fate with the *Egyptians*.

3381. XLVI. *Amasis* ascended the Throne, and reigned 44 Years. 569. In his time *Cambyfes*, King of *Persia*, resolv'd upon the Conquest of *Egypt*, and made Preparations for it.

3426. XLVII. *Psammenitus* succeeded his Father *Amasis*, but he reigned only 6 Months, being conquered by *Cambyfes* King of *Persia*. 524.

The State of Egypt under XI Kings of Persia, which lasted 193 Years, viz. to the Year of the World 3619; at which time it was subjected to Alexander the Great.

A. M.

A. n. C.

3426. I. **C**ambyfes reigned after he had absolutely defeated 524.

Pfammenitus, who fled to *Memphis*, where he was besieged. The City was taken, and *Cambyfes* by way of Contempt ordered him to take up his Quarters in the Suburbs. *Pfammenitus*, as an Addition to his Misfortunes, often beheld the Princess his Daughter, with several other Ladies of Quality, in the Habit of Slaves, who were forced to go and draw Water for the *Persians*. She never went by him but she burst into Tears, and made dreadful Exclamations. This unhappy Prince likewise saw his Son, with 2000 *Egyptians* of the same Age with him, going to be executed, with Ropes about their Necks, and a Bridle in their Mouths. At last he was removed to *Susa*, where he endeavoured, by several Artifices, to raise an Insurrection among the *Egyptians*; for which he was condemned by the King of *Persia* to drink Bull's Blood, of which he died.

The next year *Cambyfes* likewise subdued *Ethiopia*, but carrying his Conquests too far, it happened that his whole Army, being then in a sandy, hot, and barren Country, had like to have perished for want of Provision. The Soldiers cast Lots among themselves, and did eat every tenth Man upon whom the Lot fell. The King of *Persia* being advertised of this horrible Disaster, immediately broke up his Camp, and quitted his Design. At his return to *Babylon* he died; but upon his going from *Egypt* he left a Governour over it named *Ariandes*. By this means *Egypt* remained under the Dominion of the Kings of *Persia*.

3429. II. *Darius* King of *Persia* reigned over *Egypt* 36 Years. 521.

3464. III. *Xerxes* King of *Persia* succeeded his Father *Darius*, 486, and possessed his Territories 22 Years.

3486. IV. *Artaxerxes* succeeded his Father *Xerxes*. In his time 464.

Inarus King of *Lybia*, and Son to *Pfammenitus*, caused the greatest part of *Egypt* to revolt, and freed himself from the Tyranny of *Artaxerxes*. He was made King by the *Egyptians*, and called in the *Athenians* to his Assistance, who were at that time before the Isle of *Cyprus* with a Fleet of

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A. M. of 200 Sail. *Artaxerxes*, upon notice of the *Egyptians* Revolt, sent against them *Achemenes* or *Achemenides* with an Army of 400000 Foot; and a Fleet of 80 Sail. But *Inarus*, with the Assistance of the *Athenians*, beat the *Persians* both by Sea and Land, making great Havock of them; and among the rest *Achemenes* himself was killed. *Artaxerxes*, upon the News of his Army's Defeat in *Egypt*, sent fresh Forces thither, under the Command of *Artabazus* and *Megabizus*. They were near 300000 strong, and defeated the Army of *Inarus*, whom *Megabizus* wounded in the Thigh. *Inarus* was put to flight, and threw himself with the Remainder of his Forces into *Byblus*, a very strong City of *Prosopis*, which is an Island in *Delta*, form'd by two Arms of the River *Nile*, very near its disemboguing it self into the *Mediterranean*. By this Defeat *Megabizus* became Master of all *Egypt*, except *Byblus*. Within a Year or two after the *Persians* turned the Stream of the River (which formed that Island) another way, laid Siege to *Byblus*, which surrender'd to them, and all *Egypt* was again reduced and brought under the Subjection of *Artaxerxes*. There was still at that time another King named *Amyrtes*, said to be the Son of *Psammetichus*. He reigned in the Fens and Morasses, where the *Persians* durst not set upon him. His Forces were inur'd to Hardships, and resolved to stand by him to the last. *Artaxerxes*, at the importunate Requests of his Mother, yielded up *Inarus* to her Will and Pleasure, who caused him to be hanged, and 50 *Gracians* beside.

3525. V. *Xerxes* II. VI. *Sogdianus*; both of them Kings of *Persia*, did not reign one whole Year. 425.

3526. VII. *Ochus* or *Darius* *Nothus* succeeded them. In his time *Amyrtes* *Saites* freed almost all *Egypt* from the Tyranny of the *Persians*, to whom he was an inveterate Enemy, and reigned 6 Years. He was succeeded by *Nepheretes*, a King of a New Dynasty. 424.

3545. VIII. *Artaxerxes* II. King of *Persia*. In his Reign, *Achoris*, King of the *Egyptians*, raised Forces from all Parts to drive the *Persians* out of *Egypt*. *Achoris* was succeeded by *Psammuthis*, who reigned one Year; and he again was succeeded by *Nepheretes*, the last King of the Dynasty of the *Saites*, who reigned no more than 4 Months. *Nectanabis*, the first King of the Dynasty of the *Sabennites*, reigned 12 Years. *Artaxerxes* at last made a Peace with the *Greeks*, intending to joyn theirs with his Forces for the Reduction of *Egypt*. But the Misunderstanding which happened between *Pharnabazus* General of the *Persians*, and *Iphi-* 405.

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A. M. *Iphicrates* Commander of the *Athenian* Forces, occasioned the Designs of *Artaxerxes* to miscarry. A. D. C.

Much about this time, *Eudoxus* a Native of *Cnidos*, a City of *Caria* in *Asia Minor*, being then in great Repute, obtained Letters of Recommendation from *Agésilas* to *Nectanebis* King of *Egypt*, desiring Leave to converse with the *Egyptian* Priests. The King recommended him to *Iscnuphis* Priest of *Heliopolis*; and among these Priests it was, that he wrote his *Octaeteride*.

3581. *Teos* succeeded *Nectanebis*, and reigned 2 Years; but sending his Son *Nectanebos* with an Army against *Syria*, this treacherous Son by fair Promises and Presents won the Army over to his side, and caused them to proclaim him King of *Egypt*. *Teos* fled to the King of *Persia*, who received him kindly, and gave him the Command of an Army for the Reduction of *Egypt*, by the help whereof he was re-established upon the Throne; but having learned in *Persia* to live luxuriously, he lost his Life amidst his Debaucheries. 369.

3583. *Nectanebos* was scarce Master of *Egypt*, but another, as ambitious as himself, was proclaimed King at the Head of an Army of 100000 Men, which he had raised. But this *Nectanebos* notwithstanding remained in Possession of the Throne, being assisted by *Chabrias* who commanded the Army of the *Athenians*, and by *Agésilas* General of the *Lacedemonians*; and reigned 12 Years. 362.

3588. IX. *Artaxerxes* III. or *Ochus* King of *Persia*, was the Person that opposed *Nectanebos*. He sent a puissant Army into *Egypt* against him, who in the end conquered, and forced him to fly to *Memphis*, where seeing he should be taken if he tarried long, he changed his Habit, and went for Sanctuary into *Ethiopia*. Others say, that he went in Disguise through *Pelusium*, and came to *Pella*, a City of *Macedon*. And thus was all *Egypt* again reduced by the *Persians*. This was that *Artaxerxes*, who rifled *Egypt* of its Treasures and Libraries, and affronted the *Egyptian's* God *Apis*, as has been already related. 362.

3611. X. *Arses* King of *Persia*.

3614. XI. *Darius* Codomannus, the last King of *Persia*, who was conquered by *Alexander* the Great.

The

The State of Egypt under the Greeks, viz. Alexander the Great, and the XII Ptolemy's, which lasted 301 Years; that is, to the Year of the World 3910; when Augustus, after the Death of Cleopatra, made Egypt a Province of the Roman Empire.

A. M.

3619.

Alexander the Great marched into Egypt, where he found the People disposed to put themselves under his Protection. For the Persians were grown so intolerable by their Tyranny, Avarice, and Sacrileges, that the Egyptians upon Alexander's Arrival soon shook off the Persian Yoke, waited upon him at Pelusium, and submitted to his Government; Mazagases, Lieutenant to Darius Codomannus, and Governour of Memphis, delivering up that City to Alexander. In this Expedition Alexander visited the Temple of Jupiter Ammon, where the Priests (corrupted by his Gifts) prepared the Oracle to declare him the Son of that God, as has been already mentioned. Whilst he was in Egypt he built Alexandria, giving it his own Name, and making it the Metropolis of the whole Country. This was in the fifth Year of his Reign, and the first Year of the CXII. Olympiad. When Alexander died, his Bastard-Brother Arius was proclaimed King; but his Reign lasted not long, for Alexander's Favourites shared his Conquests and Empires among them, of which Ptolemy the Son of Lagos got Egypt for his Dividend.

3629. I. Ptolemy the Son of Lagos, surnamed Soter, reigned over Egypt about 35 Years, and then surrender'd the Government to his Son 321.

3664. II. Ptolemy Philadelphus. About this time the Holy 296.
Scripture was translated into the Greek Language by LXXII Jews, sent into Egypt by Eleazer the High-Priest at the Request of Ptolemy: But there is some Dispute among the Learned concerning the exact time when this Version was made, some placing it under the former, but most under the latter of these two Kings; for Demetrius Phalereus a Grecian, who was a great Man under Ptolemy Lagi, but not so powerful under his Son, is generally supposed to have been the chief Promoter of that Work. This Version has been generally follow'd ever since, especially by the Romish Church, and is that we usually call the Septuagint. Ptolemy Philadelphus is also famous in the Learned World on account

A. a. C.

331.

A. M.

3703.

3729.

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3770.

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3905.

A. M. account of the vast Library of no less than 200000 Volumes, which he collected by the Assistance of *Demetrius Phalereus*. He reigned near 40 Years, and died by excessive Drinking, &c. A. a. C.

3703. III. *Ptolemy Evergetes*, that is, the *Well-doer*, succeeded his Father *Philadelphus*, and reigned 25 Years. 247.

3729. IV. *Ptolemy Philopator* put his Father to Death, succeeded him, and reigned about 17 Years. This is that *Ptolemy* who was such an inveterate Enemy to the *Jews*, as was before related. *Eliau* tells us, that he killed his Wife and Sister to please his Concubine *Agathoclea*, who governed all; and that he built a Temple to *Homer*. 221.

3746. V. *Ptolemy Epiphanes*, that is, the *Illustrious*, succeeded his Father when but 4 Years old, and reigned 24 Years. He likewise was a cruel Oppressor of the *Jews*. *Antiochus*, surnamed the Great, who was then King of *Syria*, upon the News of *Philopator's* Death, broke the League which he had made with *Egypt*; and associating with *Philip King of Macedon*, they both resolved to turn young *Epiphanes* out of his Kingdom, and to share it between them. 204.

3770. VI. *Ptolemy Philometor*, so called from that dutiful Affection which he bore to his Mother *Cleopatra*, succeeded his Father, (who died with Poyson,) and reigned 34 Years and 9 Months. This *Philometor* died in the Physician's Hands, of the Wounds he had received in his Head by a Fall off his Horse in the Battle, wherein he conquered *Alexander Balas King of Syria*. *Cleopatra*, Sister and Wife to *Philometor* deceased, was willing to insure the Kingdom to her Son; but *Ptolemy* the younger Brother of *Philometor*, who had reigned in *Cyrene*, opposed it and made himself King. A Party rose up against it in favour of *Cleopatra*; but he, to put an end to this Contest, married *Cleopatra*, his Brother's Widow, and Sister to them both. On the very Wedding-Day this new King killed *Cleopatra's* Son, whilst she held him clasped in her Arms. Thus *Ptolemy* the younger, surnamed *Phiscon*, mounted his Brother's Bed and Throne. 180.

3805. VII. *Ptolemy Phiscon*, or *Evergetes II.* was a very cruel Prince, not only to his own Family, as has been already observed, but to all his Subjects. He reigned about 29 Years. In the first part of his Reign he strangled the Grandees of *Alexandria*, who had invited him to accept of the Crown; he had no respect to either Sex or Age, put away *Cleopatra*, who was both his Wife and Sister, and married her Daughter, 145.

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A. M. whom he had formerly deflowr'd by Force. Within a while after he sent for his eldest Son, who reigned in *Cyrene*, and put him to death, for fear the Inhabitants of *Alexandria* should make him King after him. The People were so enraged at this, that they pulled down the Statues, and defaced the Images of the King, who charged *Cleopatra*, his divorced Wife, with this Fact. *Phiscon* in Revenge put the Son he had by her to death, and sent her in a Charger his Head, Hands and Feet, which he ordered to be served up at her Table on the Anniverfary of that Queen's Nativity.

3834. This Year the barbarous King died, and left the Kingdom to *Cleopatra* his Wife, to whom he had been reconciled before his Death, and gave her Liberty of making which of her Sons she pleased King in his stead. She would have had *Alexander* mount the Throne, but the People constrained her to make choice of *Ptolemy Lathurus* to be *Phiscon's* Successor.

VIII. *Ptolemy Lathurus*, who was not very well beloved by his Mother, became at last by her Intrigues odious to the Commonalty. However he reigned together with *Cleopatra* 11 Years. At last he was so much hated by the People of *Alexandria*, that he fled from them to *Cyprus*, of which his Brother *Alexander* had been King for 8 Years.

3845. IX. *Ptolemy Alexander* succeeded, but did not reign above one Year. For falling out with his Mother, he grew jealous of her Intrigues, and thereupon put her to death. The Inhabitants of *Alexandria* were so exasperated, that they raised an Insurrection, and forced the King to fly. They sent Ambassadors to *Cyprus*, to invite *Lathurus* back again. He ascended the Throne, and reigned after the Death of *Cleopatra* 7 Years and 6 Months. When he died he left a Daughter behind him named *Cleopatra*, who reigned 6 Months.

3854. X. *Ptolemy Dionysius*, surnamed *Auletes*, because of his being a great Lover of Musick, succeeded and reigned about 30 Years. Some say he was the Son of *Lathurus*. He had a Share in the Civil Wars of *Rome*, sided with *Caesar*, permitted him to take the Isle of *Cyprus*, and drained all *Egypt* for the Money which he remitted to the *Romans*. Upon this his Subjects rebelled against him, and he fled to *Rome*, where he gained *Pompey's* Favour, who re-established him again on the Throne.

3885. XI. *Ptolemy Dionysius II.* succeeded his Father *Auletes*, 65. and reigned about 18 Years. His Father at his Death ordered

A. a. (A. M. A. a. C. dered by his Last Will and Testament, that his eldest Son should marry his eldest Daughter, and reign jointly together; for it was then customary among the *Egyptian* Kings, for Brothers to marry their own Sisters. *Pompey*, after he had been defeated by *Cæsar* in the famous Battle of *Pharsalia*, fled into *Egypt*, hoping he might find a secure Retreat with that young King, for the Kindness he had shewed his Father in re-establishing him upon the *Egyptian* Throne. But he was disappointed in his Expectation; for *Ptolemy*, misled by treacherous Counsellors, meditated nothing less than the turning *Cleopatra*, his Wife and Sister, out of her Partnership in his Bed and Throne, and to ingratiate himself (as he thought) with *Cæsar*, sent *Septimius* a Roman Refugee to murder *Pompey* upon his Arrival. *Julius Cæsar* pursued *Pompey* into *Egypt*, where he heard the News of his being assassinated. He was very much troubled at it, but however he endeavoured to make up the Breach between the young Queen and King *Ptolemy*, who afterwards took an Occasion to fall out with *Cæsar*. They declared War against each other; *Cæsar* was like to have been cut off, but at last *Pompey* was conquered, and drowned in his Flight. After this, *Cæsar* became Master of all *Egypt*, which he was not then willing to make one of the Roman Provinces: For he bestowed this great Kingdom on his Mistress *Cleopatra* for some private Favours he had received of her; and to secure the Government to her, married her to the younger Brother of *Ptolemy*.

3904. XII. *Ptolemy Junior* reigned in Conjunction with *Cleopatra*, who had the entire Authority in her own Hands, because her young Brother whom she had married was not above 11 Years old. 46.

3909. *Mark Anthony*, charmed with the Beauty of *Cleopatra*, abandoned the War he was engaged in against the *Parthians*, and waited upon that Princess into *Egypt*, where he spent whole Days and Nights in Revellings and Banquerings. *Pliny* makes mention of a Pearl worth 50000 *l.* which the Queen powder'd, and made him drink off to excite him to Venerie. Whether this be true or no, is not so certain, as that *Anthony* married *Cleopatra*, and bestowed upon her *Phœnicia*, the Lower *Syria*, the Isle of *Cyprus*, *Cilicia*, *Arabia*, and part of *Judea*. The Romans were much offended that he should be so prodigal of what was none of his own, but belonged to them. *Anthony*, after he had with great Success conquered *Armenia*, returned back to *Egypt*, where he gave himself up to a thousand Extravagancies: He stiled

A. M. Cleopatra the Queen of Queens; and Ptolemy Cefareon, her Son, he called the King of Kings. He never afterwards marched out in any Expedition, but took Cleopatra with him.

3919. Augustus Caesar, offended that Anthony had repudiated his Sister Octavia upon his marrying Cleopatra, rendered him odious to all the Romans and made Preparations to carry the War into Egypt against that Queen, who at Rome was accused of bewitching Anthony. The next Year a Sea-fight happened at Actium between Anthony and Augustus, wherein the former was defeated. Soon after they engaged by Land, where Anthony's Army was again routed, and he forced to fly, and was abandoned by his Friends. Anthony, in despair of Success, laid violent Hands upon himself, and soon after Cleopatra did the same, by applying an Asp to her Wrist, as some Authors report. By her Death, the Kingdom of Egypt was reduced to a Roman Province in the Year of the World 3920, before Christ 30, Anno Urbis Romæ Condite 722.

Of Sicyonia.

Sicyon, called by Suidas Ελλάς, by Steph. Byz. Τελχονία, and Μήκων, by Strabo Αιγάληα and Ιωνία, was one of the most ancient Cities of the World. It was situated in Peloponnesus, a Peninsula of Greece, upon a Hill about two Leagues off the Sea; and 'tis from it that Sicyonia, a Part of Greece, derives its Name. There are Coins of Caracalla, Plautilla, and Geta in Patinus, with this Inscription, C I K T Ω N I Ω N, some whereof have the Image of Hygie the Daughter of Æsculapius: others the Image of Jupiter sitting, and again a third sort have the Figure of Apollo holding an inverted Torch in his Right-Hand. This shews that the Sicyonians worshipped Jupiter, Apollo, and Æsculapius, as is also gathered from Pausanias. But as for that Coin of Tiberius in Goltzius, ΣΙΚΥΩΝΙΩΝ. ΤΗΣ. ΙΕΡΑΣ. ΚΑΙ. ΑΣΙΑΟΥ, 'tis to be feared 'tis not taken right, and that Goltzius hath mistaken ΣΙΚΥΩΝΙΩΝ for ΣΙΔΩΝΙΩΝ (1). 'Tis likewise to be remarked, That after Corinth had been destroyed by the Romans the Isthmian Games were not intermitted, but

(1) Joan. Harduin Num. Antiq. Popularum & Urbium, p. 455.

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the Care of them was committed to the *Sicyonians* (1); though upon the Restoring of *Corinth* they were translated back again. As to the State of this City, however the Account of it be the most ancient of any in *Europe*, yet it is the darkest and most obscure. Notwithstanding which, that the Reader may have some Idea of *Sicyon*, I shall consider it under two distinct States, which lasted about 966 Years.

The First State of Sicyon under XXVI Kings, from Egialeus, who began to reign in the Year of the World 1900, to the 33d Year of the Reign of Zeuxippus, in the Year of the World 2833, which lasted 933 Years.

A. M.		A. a. C.
1900.	I. Æ Gialeus (2) reigned about 40 Years.	2050.
1940.	II. Æ Europs reigned about 35 Years.	2010.
1975.	III. Telchin reigned about 15 Years.	1975.
1990.	IV. Apis reigned about 20 Years.	1960.
2010.	V. Telxion or Telchin reigned about 40 Years.	1940.
2050.	VI. Ægirus reigned about 32 Years.	1900.
2082.	VII. Thurimachus reigned 45 Years.	1868.
2127.	VIII. Leucippus reigned about 53 Years.	1823.
2180.	IX. Messapus reigned 47 Years.	1770.
2227.	X. Peratus reigned 46 Years.	1723.
2273.	XI. Plemnaus reigned 48 Years.	1677.
2321.	XII. Orthopolis reigned 63 Years.	1629.
2384.	XIII. Melanthus or Marathon reigned 30 Years.	1566.
2414.	XIV. Marathus reigned 20 Years.	1536.
2434.	XV. Echires (3) reigned 55 Years.	1516.
2489.	XVI. Corax reigned 30 Years.	1461.
2519.	XVII. Epopeus (4) reigned 35 Years.	1431.
2554.	XVIII. Laomedon reigned 40 Years.	1396.
2594.	XIX. Sicyon reigned 45 Years; from him <i>Sicyonia</i> took its Name.	1356.
2639.	XX. Polybus, said to be the Son of Mercury by the Daughter of Jupiter, reigned 40 Years.	1311.
2679.	XXI. Inachus or Janischus reigned 42 Years.	1271.
2721.	XXII. Phæstus reigned 11 Years.	1229.
2732.	XXIII. Adrastus reigned 4 Years.	1218.

(1) Pausanias in *Corinth*. p. 88. (2) Concerning *Sicyon* see particularly Pausanias, l. 2. Diodorus, Polybius, Eusebius in *Chron.* with Scaliger's Notes, St. Aug. & Lud. Vives. (3) Not mentioned by Pausan. (4) So Euseb. but Pausan placeth him before Corax.

A. M. 2736. XXIV. Poliphides reigned 31 Years.
2767. XXV. Pelasgus reigned 33 Years.
2800. XXVI. Zeuxippus reigned 33 Years.

A. a. C.
1214.
1183.
1150.

The Second State of Sicyon.

THE Second State of *Sicyonia* was governed by the Priests of *Apollo*, on whom the Administration was devolved after the Death of *Zeuxippus*. This State lasted only 33 Years, viz. to the Year of the World 2866; at which time the Kings of *Mycene* seized upon this little Kingdom, and annexed it to their own Dominions.

Argos.

HERE (1) were several Places of this Name, but the *Argos* we treat of here was the Capital City of *Argia*, or *Argolidis*, and had various Names, such as the City of *Phoroneus* (2), *Ægialia*, *Hippobotum* (from the Plenty of Horses, as *Estatbius* upon the VIII. II. of *Homer*, p. 285. and 1845. and *Dionysius* in *Pærieg.* or as *Didymus* (3) *Ἀργὸς τὸ τοῦ νεύου καὶ ἵππων ἀνεθήκει τῷ Ποσειδάωνι*, because the Place was consecrated to *Neptune* for the feeding of Horses) *Jasos*, (from *Jasos* the Father of *Inus*,) and, to omit others, *Διψαύς*, from the want of Water (4): From which Reason perhaps, to oblige *Neptune*, some Coins are found with the Inscription of *ΑΡΓΟΣ* (5), and a Dolphin, the Symbol of *Neptune*; unless we rather think that this happened from *Neptune's* Overflowing the Country (6). 'Twas situated on the Banks of *Planizza*, which by the *Latins* was called *Inachus Fluvius*, in *Peloponnesus*. Father *Coronelli*, in his Description of the *Morea*, tells us, That this City formerly dared the whole World to shew its equal for Stateliness and Magnificence, relying very much upon the Protection of *Jupiter Meilichios* (7). I shall consider this Kingdom under two States, which lasted about 545 Years.

(1) Vide Steph. Byz. in voc. Αργος. (2) See Steph. Ibid. Strabo, Pausanias, l. 2. Theocritus's Scholiast. in Etyl. 25. &c. (3) In Hom. (4) Steph. ibid. & Strab. l. 8. Lucian. in Deor. Marin. Dialogis. Quint. Calaber, l. 3. Euseb. Eustathius in Com. ad Homerum, & Dionys. de Situ Orbis. (5) Harduin. Num. Antiq. Pop. & Urb. p. 69. (6) Conc. which see Pausan. in Corinth. p. 64. (7) See Harduin, loc. cit. p. 68.

The First State of Argos, under IX Kings, began in the Year of the World 2093, which is 1081 Years before the first Olympiad.

A. M.

2093.

A. . C.

1857.

I. **I**nachus reigned 50 Years. He is reckoned by the Greeks to be the most Ancient of all the known Kings. He was Son to Oceanus and Thetys, and from him (1) the River Inachus in Arcadia took its Name. He was Father to Io, whom Jupiter deflowered, and (having perceived that Juno discovered the Act) turned into a Cow. Juno begged her of him, and appointed Argos with his 100 Eyes to watch her. Mercury slew Argos, and Juno tormented Io with Furies, till (upon a Reconciliation) she was translated to Heaven, and named Isis (2). To this Story Boccace addeth (3), That Mercury touched Argos with his Caduceus, which cast him into a Sleep; after which he slew him. Upon this Juno took his Eyes and put them into the Peacock's Tail, and cast the Cow into such a Frenzy, that she never left running till she came into Egypt. The Moral hereof he takes to be this, viz. That Io fled by Sea from her Father's Fury into Egypt, in a Ship called the COW; where she taught the People Tillage, and the Use of Letters, for which she was called by them Isis, and Deified. He likewise telleth (4) us, That she had Epaphus by Jupiter; but others say by her Husband Telegonus. Apollodorus (5) and Natalis Comes (6) say, that Joppe was denominated from Io; because at that Place she recovered her Humane Shape.

2143.

II. Phoroneus, Son to Inachus by Melissa (7): Plato calleth (8) him the first Man; without doubt because he first (9) taught the Greeks Civility and Husbandry. St. Augustine (10) and some others tell us, That he first gave Laws to the Greeks, instituted Trials of Causes before the Judges, and that of him the Judgment-Seat was called Forum. He reigned (11) 63 Years.

1807.

2206.

III. Apis, otherwise called Osiris, and Serapis (12), succeeded and reigned 35 Years. According to most Writers (13) he was the Son of Jupiter and Niobe, Daughter to Phoroneus; though some affirm that he was Son to Pho-

1744.

(1) So the Poets and Euseb. in Chron. (2) So Ovid. in Met. by Apollodorus in Bibliothec. seu de deorum orig. (3) De Genealog. Deor. l. 7. (4) Ibid. l. 2. (5) Bibl. l. 2. (6) Mytholog. l. 8. c. 18. (7) Apollod. l. 2. (8) In Timæo, p. 22. Ed. Serani. (9) Pausan. Corinth. l. 2. (10) De Civit. Dei, l. 18. c. 2. (11) Al. 60. (12) See Diod. Sic. (13) See Boccace de Gen. Deor. l. 7. c. 25.

A. M. *ronens* by his Sister and Wife *Niobes*. *Diodorus* is of another Opinion, telling (1) us, that he was Son to *Saturn* and *Rhea*, or *Jupiter* and *Juno*. Some (2) say he built *Memphis* in *Egypt*; though *Apollodorus* (3) informs us that 'twas built by *Epaphus* the Son of *Io*; with whom agrees *Eusebius* also in another place (4) and *Hyginus* (5), but in the latter for *Ionis* is read *Jovis*, which is the Reading likewise in *Isidorus* (6). *Scaliger* however thinks (7) that in *Eusebius* we must read *Διὸς καὶ Ἰὸς παῖς*. *Capel* (8) inclines to the Opinion which is for *Apis*, but believes that 'twas a different one from him that was King of *Argos*, there being 3 of this Name; *Apis*, the *Argive*, the *Egyptian* and *Sicyonian*; yet I am apt to think the two first are the same. *Bergomas* (9) and others assert that this *Apis* left his Brother *Agilaus*, and went into *Egypt*, in quest of Honour, where he married *Isis* the Maiden Queen. But *Diodorus* (10) reports, That this *Apis* married his Sister *Isis*, and (leaving his Kingdom to her) travelled with his Brother *Apollo* and others: and crossing the *Hellepont* into *Europe*, performed great Enterprises, and returned into *Egypt*, where his Brother *Tryphon* slew him, and cut his Body in 26 Pieces, which he divided amongst his Fellow *Titans*, and usurped his Kingdom. *Isis*, with the Aid of her Son *Orus*, (called *Hercules Lybicus*,) revenged his Death, with the Slaughter of the *Titans*, and recovered her Kingdom, and the Parts of her Husband's Body, which she buried in a Fen near *Memphis*, and upon an Ox's appearing there afterwards (which the *Egyptians* conceived to be *Osiris*) he was deified by them, and called *Apis*, which in their Language signifieth an Ox.

2241. *IV. Argus*, Nephew to *Phoroneus*, and Son to *Jupiter* and *Niobe* (11), reigned 70 Years. From him the Country of *Peloponnesus* took the Name of *Argos* (12). His Wife was *Evadne*, Daughter to *Strymo* and *Neera*, by whom he had *Iasus*, *Pyranthus*, *Griasus* and *Epidaurus*, who built *Epidaurum* (13). If we believe *Bergomas* this was the same *Argus* that had an 100 Eyes, and was slain by *Mercury* (14); and when *Jason* went to *Colchos*, to fetch the golden Fleece, he made him a Ship, which from his Name was called *Argos*.

(1) L. 1. (2) Vid. *Euseb. in Chron. sub an. CCLXXX*. *Epiphani. p. 11.*
 (3) L. 2. (4) *Chron. sub an. 525.* (5) *Fab. 275.* (6) *Orig. l. 15. c. 1.*
 (7) *Not. in Euseb. Chron. sub an. DXXV.* (8) *In Chron.* (9) *Supplement. Chron. An. Mundi 1695.* (10) L. 1. c. 14. & seqq. (11) *Pausan. Corinth. 7. 2.* (12) *Apollodorus, l. 2. Natalis Comes in Myth. l. 8. c. 22.* (13) See *Pausan. and Capellus.* (14) *Berg. Suppl. Chron. p. 29.*

A. M.

2311.

V. Criafus (1), Pirafus (2) or Criafis (3), Son to Argus, reigned 54 Years. 1639.

2365.

VI. Phorbas, Son to Argus, reigned 35 Years. St. Augustine makes (4) him the Son of Criafus, and his Wife Melancomice, Melancomice or Melantomice (5): And Scholiger (6) notes that there were several of this Name, as Phorbas King of Athens, Phorbas the Son of Lapitha, Phorbas the Son of Argus, Phorbas the Son of Triopas, and Phorbas (7) King of the Curetes, who was killed by Eretheus. In the 17th Year of his Reign he obtained the Isle of Rhodes, which being (8) infested with Variety of Serpents and other venomous Beasts, he destroyed them all, and for that Reason was deified after his Death with his Wife. 1585.

2400.

VII. Triopas (9), his Son, reigned 46 Years. In the 15th Year of his Reign Polycron (the younger Son of Leleges King of Laconia) married (10) Messene the Daughter of Triopas, who (being a Woman of a haughty Spirit, and having a great Dowry) could not endure that her Husband should lead a private Life; and therefore obtaining Aid for him of the Argives and Lacedaemonians, he invaded and conquered that Part of Greece, which (after his Wife's Name) was afterwards called Messenia. 1550.

2446.

VIII. Crotopus (11), Son to Agenor, reigned 21 Years. 1504. His Daughter (12) Psamathe being got with Child by Apollo, for fear of her Father, exposed it to the Shepherds Dogs, who devoured it. In Revenge hereof Apollo sent a terrible Monster, (which they called Pania) to Argos, who snatched Children out of their Mothers Laps and devoured them. Corebus the Argive slew the Monster; But this so much the more incensed Apollo, who sent a Plague upon the City. To appease Apollo therefore Corebus goeth to Delphos, whence he was not permitted to return, till he had made a Vow to erect a Temple to Apollo; which he did on the Hill Gerania at his Return. 1709.

2467.

IX. Sthenelus (13) reigned 11 Years. He should have been succeeded by his Son Gelanor, but he was expelled by Danaus. 1483.

(1) Euseb. Chron. (2) Pausan. Cor. 1. 2. (3) Tatian. Orat. ad Græcos, p. 11. Ed. Ox. (4) De Civ. Dei. l. 1. c. 8. (5) See the various Editions at the Bottom of the Page of the Paris Edition. (6) Not. in Euseb. Chron. sub An. CCCXL. (7) See Harpocration's Lex. in voc. φασαρις. (8) Hygin. Poet. Astronomic. l. 2. p. 66. Edit. Bas. 1570. fol. Bergomas. l. 8. p. 34. (9) Paus. l. 2. Cor. (10) Pausan. Messen. p. 11. Ed. Sylb. (11) Paus. Cor. l. 2. (12) Paus. Att. ad finem. (13) Pausan. Cor.

*The Second State of Argos under V Kings called
the Danaïdes.*

2478. I. **D**anaus (1), Son to *Belus Priscus*, and Brother to *Ægyptus* or *Egyptus*, was an *Egyptian*; and whilst he ruled there he was told by the Oracle, that he should be slain by his Son-in-Law. For Fear whereof he refused to give his 50 Daughters in Marriage to the 50 Sons of *Ægyptus*; which *Ægyptus* so much resented that he expelled him the Country by Force. He marched therefore directly to *Argos*, where finding (2) the great want of Water he taught them the way of Digging Wells; which gained him such Favour amongst the *Grandees* that they choose him King in Opposition to *Gelanor*. *Ægyptus* being informed of the Matter, sent his Sons after him, strictly commanding them either to kill him or obtain the Daughters. Which they managed with so much Artifice and Cunning, that he was obliged to condescend: But he gave every Daughter a Sword, with charge to kill their Husbands. All performed the Injunction, except *Hypemnestra*; who discovered the Plot to *Lynceus* her Husband, and so he saved himself by Flight. *Hyginus* (3) hath given us the Names of all the Daughters; and therefore I wonder why *Boccace* should say (4) the Names of three only are preserved. For this Disobedience of *Hypemnestra*, *Danaus* caused her to be arraigned, but she was acquitted by the *Argives*. However he kept her in Prison, till *Lynceus* afterwards returning from *Egypt* slew *Danaus* and so released her. From this Action arose the Fable of the Greek Poets, who feigned, That 49 of the Daughters of *Danaus* were condemned in Hell, to an endless Labour of filling Pails or Sieves that were full of Holes with Water, which ran out as fast as they poured in. This *Danaus* reigned about 50 Years.
2528. II. *Lynceus* (5) succeeded his Uncle *Danaus*, and reigned 40 Years. 1472.
2568. III. *Abas* (6) succeeded his Father *Lynceus*, and reigned 23 Years. In one Place (7) *Pausanias* seemeth to call him *Bias*, telling us that *Talaus* Son of *Bias*, King of the *Argives*, married *Lyfianassa*, the Daughter of *Polybus*, and Granddaughter of *Sicyon*. 1382.

(1) *Hygin. Fab. CLXVIII. Boccace in Genealog. D. l. 2. c. 22. Berg. p. 42.* (2) *Plin. Nat. Hist. l. 7. c. 56.* (3) *Fab. CCLXX.* (4) *Gen. Deor. l. 2. c. 23.* (5) *Pausan. Cor. (6) Paus. ibid. (7) Cor. p. 50. Ed. Sylb. See also Jac. Capellus's Historia Sacra & Exotica sub A. M. 2617.*

A. M.

A. a. C.

2591.

1382.

IV. *Prætus* (1) succeeded his Father *Lynceus*, and reigned 23 Years. His Wife's Name was *Antiope* (2) or *Sthenobee* (3), by whom he had 3 Daughters (4), viz. *Mera*, *Iphianasse*, and *Lysippe* (called *Præcides*) who presumed so much upon their Beauties, that they entred *Juno's* Temple, and compared themselves with her; for which she cast them into such a Frenzy, that they thought themselves to be Cows. Some say, that they fell mad, for consenting to the Stealing of *Hercules's* Cattel, where they lived. This Disaster grieved *Prætus*, and he proposed Half his Kingdom and one of them in Marriage as a Reward to any one who should cure them. Whereupon *Melampus* the Son of *Amitheus* undertook it, and cured them with *Hellebore*, which hath been called ever since *Mellampodium*; after which he married *Iphianassa*. Some time after this he (5) gave *Argos* to his Brother *Acrisius*, and reserved to himself only these Parts of his Kingdom, viz. *Tyrintha*, *Hereum*, and the Sea Coasts.

2610.

1340.

V. *Acrisius* (6), the Brother of *Prætus*, reigned 21 Years. He was the Father of *Danae*; but being foretold by the Oracle that he should be killed by her Son, he shut her up in a Brazen Tower. But *Jupiter*, having corrupted the Guards, obtained the Lady's Consent, and begot of her *Perseus*, who is so much celebrated by the Poëts and Historians of those times.

2641.

1309.

VI. *Perseus* put (7) his Grandfather *Acrisius* to death, and removed the Regal Power from *Argos* to *Mycene*. From this time it became a Republick, but had a Share in all the Wars of Greece.

Athens.

Athens, the Capital City of *Attica*, was seated on the River *Cephissus*, in the very Heart of that Province, which was looked upon as the most eminent Province of all Greece. This City was Consecrated to *Minerva*, whom the Greeks called 'Αθνα, and has been esteemed one of the most magnificent and flourishing Cities of the World. *Cicero* says, that the *Athenians* were perfect Masters of Politicks, Religion, and Husbandry; that they were

(1) *Pausan. Cor.* (2) See *Homer.* (3) See *Boccace, l. 2.* (4) See the Story in *Hom. & Boc.* (5) *Pausan. Cor.* (6) *Pauf. Lacon. 1340.* (7) *Pauf. Cor. & Mess.*

the

the first Founders of Law and Equity; and that they transmitted these Things to the rest of Mankind. Nor was *Athen* only the publick School of Arts and Sciences; but it was likewise the Seat of Magnanimity and Valour, and as famous for great Commanders, as it was for men of polite Parts and Learning. Its *Areopagus*, *Licæum*, *Academy*, *Portico*, and the vast Number of its stately Temples, have been very much celebrated and talked of in the World.

The *Areopagus* was properly the Senate-House of *Athen*, the Place where a certain Number of Magistrates determined the Causes of private Persons. It was to this Place that St. Paul was brought to give an Account of his Doctrine, and where he made that excellent Discourse, the Subject of which he occasionally took from an Altar, which he had seen in that City, dedicated ΘΕΩ ΑΓΝΩΣΤΩ, TO THE UNKNOWN GOD. *Dionysius* one of the *Areopagites*, and a Woman of Quality named *Damaris*, embraced the Christian Religion, and were converted by Paul's Preaching.

The *Licæum* was a College where *Aristotle* taught his Philosophy, for which Reason it was called the *Licæan Philosophy*.

The *Academy* was a fine House with Gardens and Fountains, where *Plato* taught his Philosophy. This Name of *Academy* came from one *Academus* an *Athenian*, who gave that House to *Plato*, and hence those who were his Disciples were called *Academicks*. *Arcefilaus*, who came after *Plato*, being willing to reform some Points of his Doctrine, founded that which was called the *Second Academy*, of which *Pericles*, the Disciple of *Arcefilaus*, was the Head. *Arcefilaus* taught, That we cannot come to the perfect Knowledge of any thing, and that therefore we ought to suspend our Judgment in all things, without being positive in the determining of any thing about them. There was a *Third Academy* founded by *Carneades* of *Cyrene*, who taught, That there were some things probable, and others true and false, but that the Mind of Man could not tell how to distinguish them.

The *Portico*, which was called *Pecile*, because of the Variety of admirable Pictures, with which *Polignotus* had enriched it, was the Place where *Zeno* the *Cynick* held his Lectures of Philosophy, whose Followers were called *Stoicks*.

In treating of the *Athenian History* I think it needless to collect what hath been said of the Kings before *Cecrops*; it

A. M. it being certain that it was all Fabulous, the *Athenians* being A. C. C. like other Nations noted for their Affectation of Antiquity: For which Reason they assumed to themselves the Name of *Autochthon*, and peremptorily asserted that all other People descended from them. I shall therefore begin with *Cecrops*, from whom to the present Times we shall find four different States: For there are to this Day some Remains of old *Athens*, which some call *Sarini* (1), and the *Turks* *Athina*.

The First State of Athens under XVII Kings lasted 488 Years

3394. *Cecrops* I. called *Asopus*, because he first prohibited 1556. Polygamy, as *Justin* informs (2) us; but whether truly or no I leave to the Judgment of the Reader, there being a great Variety of Opinions about the Reason of the Name, as may be learned from the Authors (3) here quoted. But *Didorus* (4) following the Egyptian Account, has attributed what has been delivered of *Cecrops* in this Respect to *Petrus*, the Father of *Menestheus*. The reason whereof might be because *Cecrops* came out of Egypt, and from *Sais*, (an Egyptian City) which signifies *Adonia* or *Minerva*, gave the City the Name of *Athens*. However *Hecataeus* and *Marcian* tell us it was not called *Athys* till the Reign of *Erechthon*, and *Justin* not till that of *Amphyctyon*. Passing by therefore these Uncertainties, as also the different Names of it, we be well assured, that after he had established himself in his new rais'd Kingdom, for the better Administration of Justice, and the Promotion of mutual Intercourse among his Subjects, he divided (5) them into four Tribes, the Names whereof were, 1. *Kekrops*. 2. *Autogenes*. 3. *Arction*. 4. *Phlegon*. And finding (6) his Country pretty well stock'd with Inhabitants, he made a Poll, ordering every one to cast a Stone over his Head, and upon Computation it was found that they were 20000. Hence they were called *Azoi*, from the Greek Word for a Stone *Azoi*.

(1) *Conc. this Name* see *George Wheeler's Travels*. (2) *L. 2. c. 1. p. 1. p. 1. p. 1.* (3) *See* *Thucyd. v. c. 2. p. 1. p. 1. p. 1.* (4) *See* *Thucyd. v. c. 2. p. 1. p. 1. p. 1.* (5) *See* *Thucyd. v. c. 2. p. 1. p. 1. p. 1.* (6) *See* *Thucyd. v. c. 2. p. 1. p. 1. p. 1.*

A. M. But now the Soil being in its own Nature very unfruitful, and the People unskilled in the improving of it, such great Multitudes must necessarily have been reduced in a short time to the utmost Extremities; had not *Cecrops* taught them the Art of Navigation, and thereby supplied them all with Corn from *Sicily* and *Africa* (1). Besides this he is reported to have been the first who sacrific'd an Ox, and to have called God by the Name of *Jupiter* (2). He was the Author of many excellent Laws and Constitutions, had a singular Zeal for Religion, and took particular Care to have every thing well settled before his Death, which happened in the Year of the World 2444, and in the 50th of his Reign. *Eusebius* tells (3) us that in his time the *Areopagus* was founded, and that *Mars* pleaded there first; But others (4) place it in *Demophon's* Reign, about 380 Years later. In *Cecrop's* Reign, *Deucalion* King of *Thessaly* lived, of whose Flood the Poets make such large Descriptions.

2444. II. *Cranus*, called *Αὐτόχθων* by *Apollodorus* (5), and *Αὐτοχθών* by the Scholiast of *Aristophanes* (6), reigned 9 Years. From him the *Athenians*, who had the Name of *Pelasgi*, were called *Cranai* and *Attica* it self *Cranæe*. New Names also were imposed upon the Tribes, viz. *Κεαῖαι*, *Αἰδῖαι*, *Μισοῖαι*, and *Δαναῖαι*. He reigned 9 Years, and was expelled (7) by *Amphyction*.

2453. III. *Amphyction*, the Son of *Deucalion*, succeeded *Cranus* (8), (9) set up the Council of Greece (called *Amphyctiones*) and reigned (10) 10 Years.

2463. IV. *Erichthonius*, the Son of *Vulcan* and *Terra* (11), or *Minerva* (12), expelled *Amphyction*, succeeded and reigned 50 Years. He invented Chariots to ride in to hide his Feet, and called the Names of the Tribes, *Δαῖς*, *Αἰδῖαι*, *Ποσειδωνῖαι*, and *Ηρακλῖαι*.

2513. V. *Pandion I.* the Son of *Erichthonius* (13) succeeded his Father, and reigned 50 Years. He was the Father of *Philo-mela* and *Procne*; the one, as *Ovid* relates, was transformed into a Nightingale, and the other into a Swan. In his Reign *Triptolemus* is said (14) to have taught the *Athenians*

(1) *Jo. Tzetzes in Hesiodi opy. a.* See also *Mr. Potter's Greek Antiquities*, Vol. 1. (2) *Euseb. Chron.* (3) *Chron. l. 1.* (4) See *Scaliger's Notes upon Euseb.* (5) *L. 2.* (6) *Acharn. l. 1.* (7) *Pausan. Attic.* (8) *Pausan. Phocic.* (9) *Pausan. Phocic.* (10) *Others say 12.* See *Eratosthenes's Hellen*, p. 187. in Vol. XL. *Thesauri Græci a Jac. Gronovio edit.* (11) *Pausan. Attic.* (12) *Apollod. l. 3.* & *Etymolog. Magn. in Eryth. l. 1.* (13) *Pausan. Att. Apollod. l. 3.* (14) See *Mr. Potter's Antiq. l. 1.*

A. a. C. *A. M.* how to sow, and manure the Ground; and to have enacted several useful and necessary Laws, three whereof are quoted by Porphyry out of Xenocrates, (1). Honour your Parents. 2. Make Oblations of your Fruits to the Gods. 3. Hurt not living Creatures.

2554. VI. Erectheus, the Son of Pandion, succeeded his Father, 1396. and reigned 50 Years. The Eleusians made War against him, and were aided by the Thracians, who chose Eumolpus for their General. Upon the first News of this, Erectheus consulted the Oracle about the Event, and received for Answer that he should come off Conqueror, provided he sacrificed one of his Daughters. This (though a very affectionate Father) he readily complied with, offering up the younger; which so concern'd the other Daughters, that they killed themselves, according to an Agreement they had made upon the first Intelligence of the Answer of the Oracle. After this they came to a Battle, and Erectheus routed the Enemy with great Slaughter, Eumolpus being found amongst the Dead (2). In his time the Isthmian Games were instituted by Glaucus the Father of Bellerophon, and the Tribes received new Names from the Sons (3) of Ion, (a Person of great Repute amongst the Athenians being called, 1. Γελοργῆς. 2. Ομήτις. 3. Αἰχμορῆς. 4. Αργάδης. For his Sons were Γελέων [not Τελέων, as in some Editions of Euripides (4)] Ομήτις, Αἰχμορῆς, and Αργάδης. But others (5) relate, That they were denominated from their different sorts of Occupations, and accordingly they give us different Names, as Ομήτις, for the Soldiers; Εργάτις, for the Crafts-Men; Γεωργῆς, for the Farmers; and Αἰγικῆς, for the Shepherds and Grasers. After this the Number of Tribes were encreased to ten, and at length to twelve.

1497. VII. Cecrops II. the eldest (6) Son of Erectheus, or, as 1347. others say (7), his Brother, succeeded, and reigned 40 Years. He divided his Dominions into twelve Cities, or large Burroughs, compelling his Subjects to leave their separate Habitations, and unite together for the Replenishing of them (8). Their Names were (9), Cecropea, Tetrapolis, Exacria, Decerea, Eleusis, Aphidna, Thoriceus, Brauron, Cytheris, Sphettus, Cephissia, and Phalerus. But Cecropia (10) still con-

(1) De Abstin. ab Animal. l. 4. (2) Apollod. l. 3. (3) Herod. l. 8. c. 44. (4) In Ion. (5) See Plutarch in Solone. (6) Apollod. l. 3. (7) Euseb. Chron. (8) Etymolog. See Mr. Potter's Antiq. Vol. 1. (9) Strabo Geogr. l. 9. (10) Sr. George Wheeler's Travels.

M. M. *timed* the chief Seat of the Empire, though each of these Cities had distinct Courts of Judicature, and Magistrates of their own; and were so little subject to their Princes, the Successors of *Cecrops*, that they seldom, or never, had recourse to them, save only in Cases of imminent and publick Danger; and did so absolutely order their own Concerns, that sometimes they waged War against each other, without the Advice or Consent of their Kings.

2643. *VIII.* *Pandion II.* the Son of *Erechtheus* succeeded his Brother, or Uncle *Cecrops* and reigned 20 Years, being at last deprived of his Kingdom by his Cousins, the Sons of his Uncle *Metion*. After which he retired to *Megara*, where he married the Daughter of *Pylas*, and after his Death was made King of the City. He had by her four Sons, *Ageus*, *Pallas*, *Nisus* and *Lycus* (1), who, after the Decease of their Father, expelled the *Metionidae*, and divided the Kingdom of *Athens* amongst themselves (2). But the chief Power was lodged in *Ageus* (3). In his time the *Olympick Games* were instituted by *Pelops*, who reigned in *Peloponnesus*, which Country derived its Name from him.

2668. *IX.* *Ageus* the Son of *Pandion* succeeded his Father, and reigned 48 Years. He killed *Androgeos* the Son of *Minos* King of *Crete* (4), because he was very intimate with the *Pallantidae*, or Sons of *Pallas*, whose Power he feared would be very much encreased by this means, and some Practices carried on for Depriving him of his Kingdom. When *Minos* was informed of this, he made War against the *Athensians* (5), and reduced them to such Extremity, that they were obliged to send (6) 10 Children (*viz.* 7 Boys, and as many Girls), yearly to be devoured by the *Minotaur*. In his time *Jason* with his *Argonauts* went in quest of the Golden Fleece: And *Hercules* renewed the *Olympick Games*.

2716. *X.* *Theseus* succeeded his Father *Ageus*, and reigned 30 Years. He obtained the Government the sooner by reason of the following Accident. For having with *Hercules* (7) performed great Undertakings, in Emulation of him he continually sought after Matters wherein to exercise his Courage; and the more he saw the Eyes of the People upon him by so much the more was he excited to attempt what might gain him Reputation and Honour amongst them. And accordingly having destroyed the

(1) *Apollod.* l. 3. (2) *Strabo.* l. 9. (3) *Apollod. ibid.* (4) *Diod.* l. 4. (5) *Diod. ibid.* (6) *Apollod.* l. 3. *Pausan. Attic.* (7) *Plutarch in Theseo.* See also *Mr. Potter's Antiquities, Vol. I.* (c) 1. p. 1. 12 (c) 1. p. 1. 12

Robbers, and freed his Country from intestine Seditions, he proceeded in the next place to free it from the foreign Slavery brought upon it by the foresaid *Minos*; insomuch that when the time of sending the annual Tribute was come, *Theseus* put himself amongst the Youths that were doom'd to go to *Crete*, where, after his Arrival, he received of *Ariadne*, the Daughter of King *Minos*, who had fallen in love with him, a Clew of Thread, and being instructed by her in the use of it, which was to conduct him through all the Windings of the *Labyrinth*, escap'd out of it, having first slain the *Minotaur*, and so returned with his Fellow-Captives in Triumph to *Athens*. In his Return, through an Excess of Joy for the happy Success of his Voyage, he forgot to hang out the white Sail, which should have been the Token of their Safety to *Ageus*, who sat expecting them upon the Top of a Rock, and as soon as their Ship came in view with a black, and, as it were, a mourning Sail, knowing nothing of their Success, threw himself headlong into the Sea. So that *Theseus*, being advanced by this unexpected Accident to the Regal Scepter, soon found the Inconvenience of having his People dispers'd in Villages, and Canton'd up and down the Country. Therefore for the Remedy of this Evil, he fram'd in Mind a vast and wonderful Design of gathering together all the Inhabitants of *Attica* into one Town, and making them one People of one City, that were before dispers'd, and very difficult to be assembled upon any Affair, though relating to the common Benefit of them all. Nay, often such Differences and Quarrels happened among them, as occasion'd Bloodshed and War; these he by his Perswasions appeas'd, and going from People to People, and from Tribe to Tribe, propos'd his Design of a Common Agreement between them. Those of a more private and mean Condition readily embracing so good Advice; to those of greater Power and Interest he promis'd a Common-wealth, wherein Monarchy being laid aside, the Power should be in the People; and that, reserving to himself only to be continued the Commander of their Arms, and the Preserver of their Laws, there should be an equal Distribution of all things else among them, and by this means brought most of them over to his Proposal. The rest fearing his Power, which was already grown very formidable, and knowing his Courage and Resolution, chose rather to be perswaded, than forc'd into a Compliance. He then dissolved all the distinct Courts of Justice, and Council-Halls, and Corporations, and built one

common Prytaneum and Council-Hall, where it stands to this Day. And out of the old and new City he made one, which he named *Athens*, ordaining a Common Feast and Sacrifice to be for ever observ'd, which he called *Panathenæa*, or the Sacrifice of all the united *Athenians*. He instituted also another Sacrifice for the Sake of Strangers that would come to fix at *Athens*, called *Meionia*, which is yet celebrated on the 16th Day of the *Hecatombæon*. Then, as he promis'd, he laid down his Kingly Power, and settled a Common-wealth, having entred upon this great Change, not without Advice from the Gods. For sending to consult the *Delphian* Oracle, concerning the Fortune of his new Government and City, he received this Answer,

Αἰγείδω Οἰκιστῶ, &c.

Hear, Theseus, Pittheus Daughter's Son,

Hear what Jove for thee has done.

In the great City thou hast made,

He has, as in a Store-House, laid

The settl'd Periods and fix'd Fates,

Of many Cities, mighty States.

But know thou neither Fear nor Pain,

Solicit not thy self in vain.

For like a Bladder that does bide

The Fury of the angry Tide,

Thou from high Waves unburt shalt bound,

Always tost, but never drown'd.

Which Oracle, they say, one of the *Sibyls*, a long time after, did in a manner repeat to the *Athenians* in this Verse,

Ανδρὶς βαλλιζῶν, δῶμα δὲ ἰοιῖ σφύρις ἐστῖ.

Thou, like a Bladder, may'st be wet, but never drown'd.

Farther yet designing to enlarge his City, he invited all Strangers to come and enjoy equal Privileges with the Natives; and some are of Opinion, that the common Form of Proclamation in *Athens*, Δεῦρ' ἵτε πάντες ἄνθρωποι, Come hither all ye People, were the Words that *Theseus* caused to be proclaim'd, when he thus set up a Common-wealth, consisting in a manner of all Nations. For all this, he suffered nor his State, by the promiscuous Multitude that flow'd in, to be turned into Confusion and Anarchy, and left without any

A. M.

2746.

2775.

A. M. any Order or Degrees, but was the first that divided the Common-wealth into three distinct Ranks, *Ευπατριδαι, Γεωμήτορι, Δημιουργοί*, i. e. Noblemen, Husbandmen, and Artificers. To the Nobility he committed the Choice of Magistrates, the Teaching and Dispensing of the Laws, and the Interpretation of all Holy and Religious Things; the whole City, as to all other Matters, being as it were reduc'd to an Equality, the Nobles excelling the rest in Honour, the Husband-men in Profit, and the Artificers in Number. And *Theseus* was the first, who, as *Aristotle* says, out of an Inclination to popular Government, parted with the Regal Power, as *Homer* also seems to intimate in his Catalogue of the Ships, where he gives the Name of *Δῆμος*, or People, to the *Athenians* only. *Theseus* having in this manner settled the Government, amongst other things afterwards routed the *Amazons*, assisted the *Lapithæ* against the *Centaurs*, and took *Helena*; whereupon *Castor* and *Pollux* by way of Revenge took *Athens*, but used it kindly.

2746. XI. *Menestheus*, or *Mnestheus*, who was descended from *Erechtheus*, expelled *Theseus*, and reigned in his stead 27 (1) Years. In his time *Troy* was taken by the *Græcians*, *Menestheus* himself being one of the Generals there, as *Homer* relates (2),

Τῶν δ' ἄνδρ' ἡγήμινεν υἱὸς Πετεῶο Μενεσθεύς,
 Τῶ δ' ἔπειτα θεομοῖος ἐπ' ἄλλων γένει' ἀνδρῶν
 Κοσμήσας ἵππους τε καὶ ἀνέρας ἀσπίδιώτας.

*These, Peteus Off-spring, Prince Menestheus led,
 Not all the World a better Soldier bred,
 To draw up Horse and Foot into the Field.*

2775. XII. *Demophoon*, the Son of *Theseus*, succeeded his Father, and reigned 27 (3) Years. When the Army of the *Argives* returned from *Troy* (4) and had landed in the Night at *Phaleron*, he set upon it, thinking it had been the Fleet of an Enemy, and did much Mischief to it, taking from them the *Palladium*, which he carried to *Athens*. But now a certain Citizen of *Athens* falling from *Demophoon's* Horse, and being thereby dashed in Pieces, he was accused by the Friends of the Person, or, as some say, by the Republick of

(1) *Al.* 23. (2) *Iliad. B. v.* 552. (3) *Al.* 33. *vel* 35. (4) *Pausan. Attic.*

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A. M. Athens; so that he was forced to make his Appearance, and *A. a. C.* was the first that pleaded in the Forum called *Palladium*.

2802. XIII. *Oxyntes* succeeded his Father *Demophoon*, and reigned 1148.
(1) 12 Years.

2814. XIV. *Aphidas*, the Son of *Oxyntes*, succeeded, and reigned 1136.
only one Year. In his (2) Reign the Oracle of *Jupiter Dodoneus* spake thus to the *Athenians*,

Φεῖξέο δ' Ἀθηὼν τε πᾶσαν, βοῦν τε θυῶν τε
Εὐρυπύδων, ὅτι καὶ Λακεδαιμόνιος σ' ἐκτεῦσαι
Δεῖ πειζομένη· καὶ μὴ σὺ κτεῖναι σδ' ἔρῃ,
Μηδ' ἐκτεῖναι ἀδικῶν. ἐκτεῖναι δ' ἱστοί τε καὶ ἄγνοι.

2814. XV. *Thymætes*, Brother to *Aphidas*, succeeded, and reigned 1135.
only 8 Years. He killed *Aphidas*, and was afterwards
turned out of his Kingdom by his Successor *Melanthus*.
For when the *Bæotians* raised a War against the *Athenians*
about *Celæne*, or *Oenoe*, *Xanthus* the *Bæotian* challenged *Thy-*
mætes to fight a single Duel with him, which the King re-
fusing, *Melanthus* accepted the Challenge, and overcame his
Enemy by Stratagem. For just as *Xanthus* met him, he
cry'd out, O Lord! *Xanthus*, what is the reason you deal so
unfairly as to bring one of your Acquaintance to assist you?
Upon which *Xanthus* immediately turn'd about, and the
mean while *Melanthus* slew him, and gaining great Repu-
tation by the Action, found a convenient Opportunity to
expel *Thymætes*.

2823. XVI. *Melanthus* the Son of *Andropompus* (or *Thymætes*, as
Tzetzes writes (3)) succeeded and reigned 37 Years. In
his Reign the *Ionians* (4) came into *Attica* and were re-
ceiv'd by the *Athenians*.

2860. XVII. *Codrus* succeeded his Father *Melanthus*, and reigned 1090.
21 Years. He was a Prince more renowned for his Bravery
than Fortune. For *Attica* (5) being invaded by the *Lace-*
dæmonians, between whom and the *Athenians* there had been
Grudges of an old standing, before any Action happened,
the *Lacedæmonians* consulted the Oracle what the Fate of
the War would be, and receiv'd for Answer that they
should have the better, unless they kill'd the King of the
Athenians. When they marched out into the Field, they
ordered their Soldiers above all things to take care of the

(1) *Al. 14.* (2) *Vide Brasmi Vindingli Hellen. p. 200. ex edit. Gronov. in Thes. Græc.* (3) *Cbillad. I. Hist. IV.* (4) *Paulan. Achaic.*
(5) *Justin. l. 2. c. 6. Vell. Paterc. l. 1.*

King's

A. M.
2882. I.

2902.
2939.

King's Person. *Codrus* being made acquainted with the Oracle, and what a strict Charge the Enemy had given, threw aside his Royal Habit, and put on ragged Cloaths. In this Disguise carrying a Bundle of Vines upon his Shoulders, he comes into the Enemies Camp, where, in a Throng of Soldiers that stoppt him, he was slain by one of them, whom he had designedly wounded with an Hook, to provoke him to it. The *Peloponnesians*, when they knew it to be the King's Body, immediately departed without offering Battle. Thus the *Athenians*, by this Gallant Action of their Prince, who voluntarily sacrificed himself for the Good of his Country, were freed from a War that threatned them. However such of the *Lacedemonians*, as had entred the City, finding that their Companions were fled, presently went to the Altars of the Gods, and were civilly treated by the *Athenians*, who in all probability were mindful of the Oracle mentioned by me in King *Aphidas*. *Medon* and *Nileus*, the two Sons of *Codrus*, contested for the Kingdom, which was the Reason why the *Athenians*, fearing that they should never have such another King as *Codrus*, put an End to the Regal Power, declared that *Jupiter* was the only King of the People of *Athens*, and established Perpetual *Archontes*, that is Governors or Magistrates, who should have the Administration of the State during their whole Life, and were only different from the Kings in Name, and were accountable to the People.

The Second State of Athens under XIII Perpetual Archontes, which lasted the Space of 316 Years.

A. M.

A. a. C.

2882. I. *Medon*, the Son of *Codrus*, governed *Athens* 20 Years. 1068.

His Brother (1) *Nileus* opposed him, and refused Obedience to him, because one of his Legs was lame. Upon which the Decision of the Matter was committed to the Oracle. The Answer was that *Medon* ought to reign. Which was such a Grief to *Nileus*, that he presently joyn'd with *Androclus*, and so both of them heading the *Heraclidae* and the *Dorians* they drove the *Ionians* out of *Peloponnesus*, took *Ephesus*, and other Places in *Asia Minor*, and called that Part of it *Ionia*.

2902. II. *Acastus*, (2) the Son of *Medon*, governed 36 Years. 1048.

2939. III. *Archippus*, the Son of *Acastus*, governed (3) 17 Years. 1011.

(1) *Pauf. Achaic.* (2) See these *Archontes* in *Euseb.* (3) *Al. 19.*

2956. IV. *Thersippus*, the Son of *Archippus*, governed (1) 42 Years. 994.

2998. V. *Phorbas*, the Son of *Thersippus*, governed 31 Years. 952.

3029. VI. *Megacles*, the Son of *Phorbas*, governed 90 Years. 921.

3059. VII. *Diognetus*, the Son of *Megacles*, governed 28 Years. 891.

3087. VIII. *Pherecles*, the Son of *Diognetus*, governed 19 Years. 863.

3106. IX. *Ariphron*, the Son of *Pherecles*, governed 20 Years. 844.

3126. X. *Thestieus*, the Son of *Ariphron*, governed 27 Years. 824.

3154. XI. *Agamestor* governed (2) 19 Years. *Reineccius* relates 796.

out of *Marcellinus*, That his Father was *Laius*, who descended from *Ajax*, and that *Tisander* the Father of *Miltiades* I. and Grandfather to *Hippoclide*s (who was in Love with *Agaristia* the *Sicyonian*) was his Son. But this cannot be; because *Agamestor* then would not be one of the *Medontidae*. Besides *Herodotus* says *Hippoclide*s was the Son, not the Grandson of *Tisander*.

3173. XII. *Æschylus*, the Son of *Agamestor*, governed 19 Years. 796.

In the second Year of his Government the *Olympiads* began, each containing the Space of 4 Years. The first *Olympiad* was very famous for the Prize which *Corebus* the Cook won in a Race at the *Olympick Games*. Here ended the Time which *Varro* calls *Fabulous*, because whatever was related of the things which preceded the first *Olympiad* was mixed with a great many Fables: And here began the *Historical Time*, because some Rays of Truth began then to shine forth in History.

3196. XIII. *Alcmaeon* governed 2 Years; and, after (3) his Death, 754. the Government of *Athens* was committed to *Archontes* or Governors, who ruled only 10 Years.

The Third State of Athens under VII Decennial Archontes, which lasted 70 Years.

3198. I. *Harops* (4), the Son of *Æschylus*, governed 10 Years. 752.

3208. II. *Æsmedes* (5), the Son of *Æschylus*, governed 10 Years. 742.

3218. III. *Clidicus* (6) governed 10 Years. 732.

3228. IV. *Hippomenes* (7) governed 10 Years. His Daughter 722.

(called *Λευκώρη* by *Heraclides* (8)) being deflowred by one of the Citizens, he bound her to a Horse, and so shut them up together in a House, forbidding any Meat to be given to them. The Horse being almost fa-

(1) *Al. 41.* (2) *Al. 20.* (3) *Pausan. Messen.* (4) *Euseb.* (5) *Pausan. Messen.* *Euseb.* (6) *Euseb.* (7) *Euseb.* (8) *De Polit.*

A.M. 994. *mished* tore the Daughter in Pieces, and afterwards died *A. a. C.* himself. Upon this *Hippomenes* was deprived of the Magistracy, and the House being pulled down, the Place was called *ἵππου καὶ κόρης*, i. e. the Place of the Horse and the Girl (1).

3238. V. *Leocrates* (2) governed 10 Years. 712.

3248. VI. *Apsandrus* (3) governed 10 Years. 702.

3258. VII. *Eryxias* (4) governed 10 Years. He was the last of 692.

the *Decennial Archontes*. So that the whole Space of Time from *Cecrops* the first King of *Athens*, down to the End of the Government of *Eryxias*, takes up 874 Years. After his Government was expired, the fourth State began, a Democracy being established, and *Annual Archontes* substituted in the Place of the *Decennial*; whereof the first was *Creon*, the second *Lysias* or *Tlesias*, the third *Leostratus*. But an exact Catalogue of these having been already drawn up by the Learned *Meursius*, and Mr. *Dodwell*, I shall refer the Curious Reader to them, as also to Mr. *Gronovius's Thesaurus Græc. Antiq.* and here only set down those particular Events which contributed to the Happiness or Misery of *Athens*; which I will digest according to their proper Centuries, without affixing the Time to every particular Event, but only to such as are most remarkable.

3300. In this Century flourished the seven Wise Men of Greece, 650.

viz. *Solon*, *Bias*, *Thales*, *Pittacus*, *Periander*, *Chilon*, and *Cleobolus*. Besides these, flourished *Anaximander* the Son of *Praaxidamus*, who was born in *Ionia*; *Pherecydes*, *Bion Proconnesius*, *Epimenides*, *Anaximenes*, and several others. The *Phocians* (5), a People of *Ionia*, set out a Fleet, and went and built *Marseilles*. Within a while after, *Pittacus* of *Mytelene*, one of the seven Wise Men of Greece was sent by his Countrymen into *Troas*, to fight *Phrino* the commander of the *Athenians*, but was conquered. Soon after, *Periander*, another of the Seven Wise Men of Greece, made a Peace between the *Athenians* and the *Mytelenians*. Within this Century *Cylon* attempted (6) to make himself King, but failing of his Aim, fled with his Accomplices to the Altar, who, contrary to Promise, were all killed by *Megacles* the *Archon* of that Year, which caused great Disturbances and Factions to arise. *Epimenides* (7), to free the City from the Plague, erected that famous Altar mentioned

(1) *Suidas in Hippomenes*. (2) *Euseb.* (3) *Euseb.* (4) *Euseb.* (5) *Harpocrat. in Macedonia*, *Euseb. Chron. and Scal. not.* (6) *Thuc. I. Plut. Sol.* (7) *Diog. Laert.*

A. M. in the *Acts* to the UNKNOWN GOD. A second A. M. C. A. M. War happened with the *Megarenſes*, wherein *Salamis* was recovered.

3384. In this Century, *Thales* of *Miletum* died; and *Anaximander*, 566. his Disciple, was the first who discovered the Obliquity of the *Zodiack*, which his Master could never find out.

Piſiſtratus (1), deſcended from *Codrus*, became a Tyrant of his Country. He won the Poorer ſort, and by their means made himſelf King. He was expelled by *Megacles* and *Lycurgus*, afterwards ſent a counterſeit *Minerva* in a Chariot, to admoniſh the People of *Athens* to reſtore him. He married the Daughter of *Megacles*, was reſtored, ruled well for ſome time, honoured *Solon*, collected *Homer's* Verſes and put them in Order, and built the firſt Library in *Athens*, which afterwards *Xerxes* carried away. He repudiated the Daughter of *Megacles*, was again expelled by him; but returned, and was kindly received by the People.

In the 5th Year of the 39th Olympiad, Anno M. 3328, *Draco* was Archon, and made ſuch ſevere Laws, that they were ſaid to be written in Blood (2); and 30 Years after *Solon* ruled, who repealed theſe Laws, and made many excellent Alterations in the *Athenian* Government.

3400. After *Piſiſtratus*, his Son *Hipparchus* ſucceeded, and after 550. him, his other Son *Hippias*. *Hipparchus* (3) was a great Favourer of Learned Men, but *Harmodius* and *Ariſtogiton* killed him, who were alſo killed themſelves. *Leæna* the Harlot bit off her Tongue, that ſhe might not diſcover the Accomplices. *Hippias* became at laſt very Cruel, for which he was baniſhed *Athens*. Upon this he fled to *Darius*, and ſet him upon the Thoughts of conquering Greece. *Darius* was ſo incenſed againſt the *Athenians*, that every time he ſupp'd, he ordered one of his Servants to cry out, *Here memento Athenienſium*: Pray, Sir, don't forget the *Athenians*. By the Inſtigation of *Hippias* the *Persians* did invade Greece, but were beaten at *Marathon* by *Miltiades*, where *Hippias* was killed. And when *Xerxes*, the Son and Succeſſor of *Darius*, ſent another Army of *Persians*, under the Command of *Mardonius* to invade Greece, they were again routed; at *Thermopylae* by *Leonidas* the *Lacedæmonian*; at Sea near *Salamis* by *Themiſtocles* the *Athenian*; at *Platæa* by *Pauſanias* the *Lacedæmonian*; and at *Mycæ* in *Asia* by *Leotychidas*. But ſince I have already mentioned theſe things when I treated

(1) *Plut. Solon. Clem. Al. 1 Stram. Euf.* (2) *Conſult Meurius's Hiſtory of him.* (3) *Plato Dial. de lucri cupid.*

A. n. C. 566. A. M. of the *Persian Monarchy*, I shall not any longer insist upon them. We need only observe, that after *Athens* was burnt by *Mardonius*, *Themistocles* routed the *Persians*, and brought the *Athenians* back to their City, which they fortified, and added the *Pyræum* to it much against the *Spartans* Mind. *Themistocles* was at last accused of corresponding with *Pausanias* the *Lacedæmonian* to betray *Greece* to the *Persians*. Though it was improbable and groundless to imagine, that he, who had hazarded his Life in the Defence of his Country, should afterwards betray it to an Enemy; yet upon this Suspicion he was banished, fled to the *Persians*, and afterwards killed himself, as *Plutarch* informs us. In this Century, *Cimon* (1) the Son of *Miltiades* was by the *Athenians* made Generalissimo of the Army then on foot, to drive the *Persians* out of all *Greece*. He sailed out of the Port of *Pyræum* with 250 Galleys, and routed the *Persians* both by Sea and Land in one Day: He was banished by *Pericles*'s Party, and recalled by his Means. *Pericles* about this time was *Archon* or Governour of *Athens*: He wasted *Peloponnesus*; made Peace with *Sparta*; foraged *Sicyon*; subdued *Eubœa*; took *Samos*; and routed the *Corinthians* at *Polidea*. The *Athenians* in this Period of Time sent a Marine Supply to the *Egyptians* against the *Persians*, who were conquered. The *Athenians* in pursuing them made themselves Masters of *Memphis*; but within a few Years after they had ill Success in *Egypt*, that whole Country falling into the Hands of *Artaxerxes*.

In this Century, the *Græcian* Writers of most Note were *Anacreon* and *Pindar*, Poets; *Æschylus* the Tragedian, *Herodotus* the Historian, and *Hippocrates* the Physician. Much about this time flourished *Meton*, the famous Mathematician and grand Astronomer of *Athens*, who found out that notable Period of 19 Years; in which space all the different Mutations of the Sun and Moon are compleated, and they begin again to remove from the same Point of the *Zodiack*. This Discovery was received with so much Applause by the *Athenians*, that they would have it written in Golden Letters in the most publick Place of the City. From hence came the Title of the *Golden Number*, the Use of which was handed from the *Greeks* to the *Romans*, and from them to us *Christians*.

3500. In the Beginning of this Century began the famous *Peloponnesian War*, which lasted 27 Years between the *Athe-*

(1) *Plut. in Cim. Cora. Nep.*

nians and the Spartans. It first broke out in the first Year of the LXXXVII. Olympiad, when *Pisiodorus*, the Archon of Athens, wanted but two Months of being out of his Office. About this time a great Plague reigned in *Æthiopia*, reached to *Egypt*, afterwards to *Lybia*, then to *Persia*, and last of all reached Athens, where it proved very mortal. *Thucydides* gives us a large Description of this Plague in his History. He speaks of it upon his own Knowledge, having been himself infected with it. *Hippocrates*, in one of his Tracts, explains the Nature and the Effects thereof, for he practised Physick at that time in Athens: *Lucretius*, who lived a long time after this, at the End of his sixth Book, gives us likewise a Description thereof, borrowing a great many Circumstances from *Hippocrates*. In the 19th Year of the *Peloponnesian War*, *Nicias* designing to draw out the Naval Force of the Athenians very privately by Night out of *Syracuse*, and to fall upon the Enemy, saw about 10 a clock at Night an Eclipse of the Moon, which so startled him, that he laid aside his Design; which was the Cause of the Ruin of himself and all the Army. After this happened an Engagement between the Athenians and Lacedæmonians near *Miletum*, wherein the latter had the Advantage. The Oligarchy of 400 was abolished at Athens, and that of 5000 was set up, which ordered *Alcibiades*, who had been banished, to be recalled, and his Goods, which had been confiscated, to be restored to him. *Alcibiades*, with *Thrasybulus* and *Theramenes*, were made Generals of the Armies, and the Courage and Conduct of these great Commanders caused a new Change of Affairs in Athens, all things looking with a better Aspect than formerly. A Sea-fight happened between the Fleet of *Mindarus*, which was joined with the Ships of *Syracuse*, and the Fleet of the Athenians commanded by *Thrasyllas* and *Thrasybulus*. The Victory was a long time very doubtful, but at last favoured the Athenians, who lost 15 of their Ships, and took 21 of the Enemy's. This Action happened about *Cinossena*, a Promontory of *Chersonesus* in *Thrace*, which Place is noted for the famous Sepulcher of *Hecuba*, which is there. Here *Thucydides* concludes his History. There happened another Sea-fight in the same place between the Athenian and Lacedæmonian Fleets, which last got the Victory under the Command of *Hegesandride*, their Admiral. *Alcibiades*, *Thrasybulus*, and *Theramenes*, went to the Relief of *Cyzicus*, which *Mindarus*, the Commander of the Lacedæmonians, would have taken by Storm. They came to an Engagement, where-

wherein the *Athenians* were Conquerors both by Sea and Land; and *Mindarus* being hotly engaged in the Fight, was slain.

The *Athenians* intercepted the Letters which the Secretary of *Mindarus* wrote to the *Ephori* of *Lacedæmonia*, concerning the Loss they had at *Cyzicus*, the Stile whereof is very *Laconical*: *The Engagement has been sharp; Mindarus was killed; the Soldiers perish for want of Provisions; and what shall we do?*

The *Lacedæmonians* were so far disheartned at this Defeat, that they sued for a Peace; but the *Athenians* refused it, being excited to this Refusal by the *Demagogues* of the City. These *Demagogues* were a sort of Men, who were very fierce, given to Change, and factious to the utmost of their Power, and who by their bold Speeches drew the whole Populace after them. But the *Athenians* often repented this Refusal of Peace to the *Lacedæmonians*; and *Cleophon*, the most pestilent of these *Demagogues*, was often reviled for having been the chief Cause of it. The *Athenians* put all the Inhabitants of *Miletum* to the edge of the Sword, took *Cleophona*, and making Inroads the Night after into *Lycia*, where Harvest was nigh at hand, they burnt up all the standing Corn, pillaged the Villages, and carried off a great many Slaves. Much about this time *Alcibiades* was accused at *Athens* of Corresponding with the *Lacedæmonians*, and of being privately in League with *Tissaphernes*, in hopes that when the War was over, they would assist him in his Design of making himself Sovereign of *Athens*. When *Callias* was *Archon* of *Athens*, which was but a few Years after the *Athenian* Successes, the Scene of Affairs was much changed; for in a Sea-fight between the *Athenians* and *Lacedæmonians*, the former were routed: And the next Year the *Athenian* Fleet, consisting of 180 Sail, was taken by *Lyfander* the Admiral of the *Lacedæmonians*, of which 10 Gallies with much ado escaped. This Engagement, which happened near *Egos-Potamos* in the Straits of the *Hellefpont*, gave *Lyfander* an Opportunity of Blocking up *Athens* both by Sea and Land, which he besieged so straitly, that he obliged it to surrender to him: And then he set up 30 Tyrants to rule there, and granted the *Athenians* Peace, upon Condition that they would demolish their Wall within 10 Days. Whilst these Tyrants had the Government in their Hands, they committed many and great Outrages. Several of the Citizens were banished, and their Estates confiscated by them. Among the banished Citizens was

Thra-

A. M. *Thrasylbulus*, who fighting in his Country's Cause, with the Assistance of only 30 Men, first of all took the Port *Phylon* in *Attica*; afterwards his Force encreasing, he seized upon the *Pyraeum*, drove out the 30 Tyrants out of *Athens*, notwithstanding *Lysander* came to their Relief; restored the City to its former Constitution, and caused an Amnesty to be made. 'Tis said, these Tyrants in their short Reign put 1400 Citizens to death, among whom the Philosopher *Socrates* is reckon'd, and banished above 5000, all for little or no Cause. *Conon* an *Athenian*, who was General for the *Persians*, defeated *Agésilau*s (who had a while before routed the confederate Army of the *Athenians*, *Corinthians*, and *Thebans*.) near *Cnidus* in a Sea-Fight, and with the Spoils he took fortified *Athens*. The *Athenians* perceiving that the *Lacedaemonians* were still powerful by Sea, sent *Thrasylbulus* with 40 Sail of Ships against them. He scoured the Seas, took a great many Prizes, and raised great Contributions wherever he came. At last in a City of *Asia Minor* he permitted his Army to live so licentious, that the Inhabitants were so far provoked, as to kill a great Number of them by Surprise in the Night, and beheaded *Thrasylbulus* himself. *Iphicrates*, who succeeded him as Admiral of the Navy, surprized *Anaxibius* the General of the *Lacedaemonians*, cut a great many of his Forces to pieces, and *Anaxibius* himself fell in the Engagement.

In this Century, *Epaminondas* the General of the *Thebans* routed the *Spartans* twice at *Leuctra*, and was at last killed himself at *Mantineæ*. About the End of this Century, *Philip* of *Macedon* engaged in a War against the *Athenians*, from whom he took *Amphipolis* and *Potidea*; and within a few Years after, *Demosthenes* made his first Oration against *Philip*.

The Learned Men of most Note, who flourished in this Century in *Greece*, were, *Herodotus*, *Thucydides*, and *Xenophon*, Historians; *Euripides*, and *Sophocles*, Tragedians; *Aristophanes* the Comedian; *Socrates*, *Plato*, and *Aristotle*, Philosophers; *Demosthenes* the *Athenian* Orator; *Eudoxus* the Astronomer; and *Diogenes* the Cynick.

3600. Just before the Beginning of this Century began the 350. *Phocian* or Sacred War, which lasted 10 Years. This War was wag'd (1) against the *Phocians* who had robb'd *Apollo's* Temple; and the *Phocians* had for their Generals, first *Philomelus*, and after him *Onomarchus*. *Philip* of *Macedon* having

(1) *Diod. 16. Pausan. Phoc. Just. 7. Oros. 3. c. 12.*

A. M. defeated the *Athenians* at *Olynthus*, granted them Peace; A. D. C. within two Years after he aided the *Thebans*, and routed the *Phocians*, whereby he put an End to the Sacred War. After he had conquered the *Athenians*, *Thebans*, and *Phocians* at *Cheronea*, he was chosen General of the *Gracians* against the *Persians*, but was killed before that Expedition. After his Death *Alexander* brought an Army into *Greece*, where there happened some Disturbances; but being perswaded by *Demades* the Orator, he pardoned the *Athenians*, who had conspired with *Attalus* against him. In this Century flourished *Epicurus*, who at 32 Years of Age taught his Philosophy first at *Mytelene*, and afterwards at *Lampsacus*.

3650. About this time *Demetrius Poliorcetes* (1) raised a great 300. Army by Land, and fitted out 250 Sail of Ships to Sea, and parted from *Ephesus* with a Design to restore all the Cities of *Greece* to their ancient Liberty. He re-took *Athens* and set it at Liberty, and reduced the greatest Part of *Greece* under his Sovereignty. Some time after the *Athenians* revolted from him, and sided with *Fyrrhus*, upon which he besieged *Athens*, but broke up from before it, being perswaded thereunto by *Crates* the Philosopher.

3700. In this Century flourished *Æschines*, *Lycurgus*, *Theophrastus*, 250. *Euclid*, *Strato Lampsacenus*, *Callimachus*, *Zeno Citticus* the Stoick, *Manetho*, *Theocritus*, *Berosus*, and several others.

In this Century there happened, with respect to the *Athenians*, but little of Moment. They sent Ambassadors to crave Help of the *Romans* against *Philip* King of *Macedon*, who warred against them. 'Tis said (2), they sent another time three Ambassadors to the Senate and People of *Rome*, to get off the Fine of 500 Talents imposed upon them, for having pillaged *Oropus*. Those Ambassadors were three Philosophers, who flourished in this Century, viz. *Carneades* of *Cyrene*, the Academick; *Diogenes* of *Babylon*, the Stoick; and *Critolaus*, the Peripatetick. It was observed, that each of these Philosophers had a quite different Talent in Oratory: *Carneades* expressed himself imperiously, vehemently, and rapidly: *Critolaus* made a coherent, even, and methodized Speech: And *Diogenes* in his Harangue seemed reserved, modest, and afraid to say too much. This Air of Philosophy being a new thing there, was very dazzling in the Eyes of the *Romans*; and the Youth being charmed with the Conversation of those Philosophers,

(1) Diod. Sic. & Plut. in *Demetrio*. (2) Pausan. *Achaic*. Cicero 2 Acad. A. Gell. l. 7. c. 14. & l. 17. c. ult.

A. M. were all for studying that Science. But *Cato* the Censor, who was of Opinion, That Philosophy would soften the Temper of the *Romans*, and make them less fit for War, to which he designed to discipline them, dispatched these Philosophical Ambassadors from *Rome*, and banished all Philosophers out of that City.

In this Century, beside the fore-mentioned Philosophers, there flourished in *Greece*, *Aratus*, *Archimedes* the famous Mathematician, *Theophanes Lesbios*, and others.

And now I shall conclude what I have to say on the State of *Athens*, since in this Century it ended, and began to be govern'd by the *Romans*, of whose Government I shall have Occasion to treat more largely hereafter.

Of the Kings of Troy.

THERE are so many fabulous Accounts of the *Trojan* History, that 'tis very unsafe to depend upon any. For which Reason some have quite passed it by as altogether fictitious. But others are of Opinion, that there was not only a City of this Name, but that it was destroyed by the *Gracians*, for the Reason generally assign'd, namely the Carrying away of *Helena* by *Paris*, the Son of *Priamus*. And indeed the stately Reliques to be seen at this Day are sufficient Argument for this Opinion, were there nothing else to induce to the Belief of it. For which Reason 'twould be very unpardonable should I omit this ancient and celebrated State.

Troy was therefore a City of *Asia Minor* in *Phrygia*, seated on the River *Xanthus*, about a League from the *Aegean* Sea; founded, as some say, by *Dardanus*; as others, by *Tros*. It had no more than VII Kings; under the last of which it was taken, and burnt by the *Gracians* 317 Years after its first Founding.

I. Teucer, Son to the River *Scamander* and *Idæa* the Nymph, began to reign about this Time, and continued 21 Years. He had a great Kindness for *Dardanus*, (who had excellent Parts) married his Daughter to him, and afterwards permitted him to reign with him (1).

II. Dardanus the Son of *Jupiter* and *Electra*, *Teucer's* Son-in-Law, succeeded, and reigned 31 Years.

(1) *Diod.* l. 5. c. 12.

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A. a. C.
1449.

A. M.
2501.

III. *Erichonius*, Son to *Dardanus*, reigned about 65 Years. He was the (1) Richest of all Men, and had 3000 Mares, and their Colts, continually feeding in his Pastures. For which Reason *Homer* writes thus,

Δάδαρχος ἔν τευξες ἔνδον ἑπὶ χείμαρριν βασιλῆα,
ὅς δ' ἀφροδίτης ἦτορ στυγερὰν ἀνδραγαγῶν, &c.

Dardan, King *Erichonius* begot,
A wealthy Prince: Proud of their Generous Breed,
Three Thousand Mares did in his Marches feed,
Whom *Boreas* cover'd like a black-main'd Steed:
Twelve Colts they bore him too'd their Sire out-speed
Or e standing Corn, nor bruise the tender Grain,
And skelp o're broad-back'd Furrows of the Main.

1566. IV. *Tros* the Son of *Erichonius* and *Astyoche* succeeded his Father, and built *Troy*, which he called *Troja* after his own Name, and *Ilium* after his Son *Ilius*'s Name. He warred with *Tantalus*, and reigned about 63 Years. 1384.

2639. V. *Ilus* succeeded his Father, and reigned about 40 Years. 1321.

2669. VI. *Laomedon* succeeded, and reigned about 44 Years. 1281. He built the Walls of *Troy*, and the Treasuries of *Neptune* and *Apollo*; and at last was killed by *Hercules*.

2713. VII. *Priam* succeeded, and reigned about 53 Years. 1236. His Son *Paris* went into *Greece*, and brought thence by Force the beautiful *Helena*, Wife to *Menelaus*. Upon this *Agamemnon*, Brother to *Menelaus*, excited the Greeks to a Confederacy to revenge this Affront. The *Grecians* having made him their General, marched against *Troy*, which, after a ten Years Siege, they took in the Year of the World 2766, before *Christ* 1184, before the first *Olympiad* 408, before the Building of *Rome* 432.

Of the Spartans and Lacedæmonians.

Sparta or *Lacedæmonia* (2) was the Capital City of *Laconia*, and one of the most considerable Republicks of *Peloponnesus*, seated on the River *Eurotus*. It was the strongest

(1) *Diod. l. 5. c. 12.* (2) *Conc. this State see (besides Dr. Powell) Paus. l. 3. Thucyd. Diod. Polyb. Strabo, Athenæus, Elian. Var. Hist. Æschylus. Boccace de Gen. Deor, Aug. de Civ. Dei, Lud. Vives, & Phil. Bergomens. Chro.*

City

1501.

1470.

City in all Greece, though it had no Fortifications, and defended its self without Walls for the space of 800 Years against all its Enemies. Authors are not agreed about the Time, or the Founder of *Sparta*: Some say, *Spartus* the Son of *Amyclas*; others, that *Sparta* the Wife of King *Lacedæmon* founded it. Some assert, that *Spartus* the Son of *Phoroneus* King of *Argos*; and others, that *Lelex* was the Founder of it, from whom it was called *Lelegia*, it not receiving the Title of *Lacedæmonia* till in *Lacedæmon*'s time, who was its fourth King. And there are others which affirm, that *Cecrops* the Founder of *Athens* was likewise the Founder of *Sparta*. It is by all acknowledged, that there was never any People in the whole World more skill'd in Politicks, than the *Lacedæmonians*. We have one famous Instance of this, and which seems to be almost a Prodigy, viz. That one and the same Government should be under two Kings at the same time, and so united to each other in their Interests, as to last above 800 Years together under that Form. And 'tis manifest, that after this Government of two Kings ceased, both the Glory and Grandeur of the *Lacedæmonians* began to decline.

As Authors agree not about the Founder of this Commonwealth, so neither do they agree about the Time wherein it was founded, nor about the Number of their first Kings. All things were so obscurely handed down to us before the first Olympiad, that Chronology and History too must needs be very imperfect. The famous *Usher* passes by in his Chronology all the first Kings, as well as those called the *Heraclides*, thinking it more proper to be silent, than to advance any thing on Matters so uncertain; yet since *Dr. Howell* and others have given us the Names of these Kings, without mentioning the precise Number of the Years of their particular Reigns, I shall consider *Lacedæmonia* under four distinct States.

The First State of Lacedæmonia under XIV Kings, not much known, lasted about 397 Years; that is, from Lelex their first King, to the Heraclides. But forasmuch as 'tis uncertain how long each King reigned, I shall only set down their Names.

A. M.
2450.

I. **L** *Lelex.*
II. *Myles.*
III. *Eurotas.*

A. a. C.
1500.

IV. *Lacedæmon*, who married *Sparte* the Daughter of *Eurotas.*

V. *Amy-*

A. M.

2847.

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Vol.

A. M.

- V. *Amyclas*. 2775. XIII. *Orestes*: He killed
 VI. *Argalus*. his Mother and *Ægysthus*
 VII. *Cynortas*. King of *Argos* or *Mycene*, and
 VIII. *Oedalus*. ruled over both Kingdoms
 IX. *Hippotoon*, expelled by 70 Years. 1175.
 X. *Tyndareus*. 2845. XIV. *Tisamenus* reign-
 XI. *Castor* and *Pollux*. ed only two Years. 1105.
 XII. *Menelaus*, who mar-
 ried *Helena*, the Sister of the two former.

A. d. C.

The Second State of Lacedæmonia under the Kings called Heraclides, till such time as the Power was moderated by the Gerontes or Senators.

2847.

1103.

They were called *Heraclides*, as descending from *Hercules*: For *Aristodemus*, one of his Descendants, had two Sons, namely *Eurysthene*s and *Procles*, both which the *Spartans* chose for their Kings; from whom descended the two Royal Families called *Eurysthenedes* and *Proclides*, who jointly governed *Lacedæmonia* for the Space of 249 Years.

The Kings called Eurysthenedes.

The Kings called Proclides.

I. *Eurysthene*s reigned 42 Years.

I. *Procles*.

II. *Agis* the Son of *Eurysthene*s succeeded: From him the Royal Family was called *Agidæ*, and that of *Eurysthene*s was extinct. He reigned only one Year.

II. *Soos*, the Adopted Son of *Procles*.

III. *Echestratus* succeeded his Father, and reigned 35 Years.

III. *Eurypon* the Son of *Soos*, from whom the following Kings were called *Eurypontides*, which put an end to the Name of *Proclides*.

IV. *Labotas* succeeded his Father, and reigned 37 Years.

IV. *Prytanis* succeeded his Father *Eurypon*.

V. *Doryssus* succeeded his Father, and reigned about 30 Years.

V. *Eunomus* succeeded his Father *Prytanis*.

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A. M. VI. *Agelilaus* succeeded his Father *Doryssus*, and reigned about 44 Years.

VII. *Archelaus* succeeded his Father *Agelilaus*, and reigned 60 Years.

under the Tuition of *Lycurgus*, the famous Legislator of the *Lacedæmonians*. *Lycurgus* was Son to *Eunomus* the Brother of *Polydeſtes*, and Uncle to *Charilaus*: About this time it was that he made Laws for the *Lacedæmonians*.

VI. *Polydeſtes* succeeded his Father *Eunomus*. *A. a. C.*

VII. *Charilaus* succeeded his Father *Polydeſtes*: He was the Posthumous Son of *Polydeſtes*, and reigned un-

The Third State of Lacedæmonia, under such Kings whose Power was restrained by 28 Gerontes or Senators, whom Lycurgus instituted.

3096. This State lasted 130 Years, to the Year of the World 854. 3198, at which time the *Ephori* were set up.

VIII. *Teleclus* the Son of *Archelaus* reigned about 40 Years. He was killed by the *Messenians* in the Temple of *Diana*.

IX. *Alcamenes* succeeded his Father *Teleclus*, and reigned 37 Years.

X. *Polydorus* succeeded, and was killed by *Polemarchus*. In his time the *Ephori* were set up to bridle the Kings and Senate. Five of them were yearly made;

and though the first was only named, and the other stiled *Eponymous*, yet they were all five of equal Power.

VIII. *Nicander* succeeded his Father *Charilaus*, and reigned 39 Years.

IX. *Theopompus*: The Years of his Reign, and the rest who succeeded, are unlimited till the Year of the World 3447.

The Fourth State of Lacedæmonia under the Kings, with the Five Ephori or Inspectors, instituted by Theopompus 130 Years after Lycurgus.

3198. This State lasted about 532 Years, viz. down to such time as *Cleomenes* was defeated by *Antigonus* King of *Macedon*. 752.

XI. *Eu-*

XI. *Eurycrates I.* the Son
of *Polydorus*.

X. *Zeuxidamus*, Grand-
son to *Theopompus*.

XII. *Anaxander* the Son of
Eurycrates.

XI. *Anaxidamus*, his Son.

XIII. *Eurycrates II.* the
Son of *Anaxander*.

XII. *Archidamus*, the Son
of *Anaxidamus*.

Before I proceed to give you an Account of the succeeding Kings of *Lacedæmonia*, it will not be amiss to speak something of the Wars which happened between the *Lacedæmonians* and the *Messenians*. The first War broke out in the second Year of the ninth Olympiad, being in the Year of the World 3207, before Christ 643. The *Lacedæmonians* were offended that *Ctesiphontes* had treacherously seized upon the Territories of *Messina*, by defrauding his Nephews of their Right thereto. The Enmity increased by the Battle fought at the Temple of *Diana*, wherein *Téleclus*, the Father of *Alcámenes*, who was then King, was killed. At length they came to an open Rupture, and the War was for many Years together carried on with doubtful Success on each side. At last the *Messenians*, whose Country was the Seat of War, seeing themselves almost ruined by the Difficulties under which they struggled, thought fit to evacuate all the Towns which lay farthest off the Sea, and to retire to the Mountain *Ithomene*. After this Retreat, there was a Cessation of Arms on both sides for some Years together. But the eighth Year after, the War broke out afresh between the *Lacedæmonians* and *Messenians*, and was carried on with doubtful Success, sometime one, sometime the other, getting the better. In the first Engagement, the *Messenians* lost their King *Euphaes*, in whose stead *Aristodemus* was elected: But in the second, being assisted by the *Arcadians*, *Argives*, and *Sicyonians*, they won the Battle. Now the *Lacedæmonians* began to despair of Success, and both they and the *Messenians* sent to enquire of the Oracle at *Delphos* about the Event of the War. The Oracle favoured the *Lacedæmonians*, who besieged *Ithomene*, and took it from the *Messenians*, who became subject to the *Spartans*. Whilst this War lasted, 'tis said, that the *Lacedæmonians*, for fear their Nation should decrease, detached 50 of the most robust young Men in their Army, and sent them into *Sparta* to get the young Women with Child. The Offspring of these Virgins, (being from them, which in the Greek is Παρθένοι, called *Parthenians*,) when they were

grown up, were flighted, and no body would own them. Upon this, they join'd an Insurrection with the *Helots*, but being overcome, were forced to remove thence, and went into *Italy* under the Conduct of one *Phalantus*, where they built *Tarentum*.

The *Messenians* were at last so uneasy under the Government of the *Spartans*, that they revolted, and engaged in another War which lasted 18 Years; in the Issue, the *Messenians* were conquered, fled into *Sicily*, and there built *Messina*, which still bears the same Name. Let us now proceed to the succeeding Kings.

XIV. *Leo* the Son of *Euricrates*.

XV. *Anaxandrides* the Son of *Leo*.

XVI. *Cleomenes* the Son of *Anaxandrides*. This was he who expelled the Family of *Pisistratus* out of *Athens*. He corrupted the Oracle to declare, that *Demaratus* the Son of *Ariston* was a Bastard; at last he was expelled himself, fell mad, and laid violent Hands on himself.

XVII. *Leonidas* the Son of *Anaxandrides*, and Brother to *Cleomenes*, was slain at *Thermopylae* with 4000 *Greeks*, who opposed the Passage of *Xerxes* King of *Persia*. But having already mentioned the Invasion of the *Persians* under *Xerxes*, with their being defeated by *Leonidas*, *Leotychidas*, *Euribrades*, *Pausanias*, and *Themistocles*, the *Græcian* Generals, I think it proper to repeat nothing that relates to these Matters.

XVIII. *Plistarchus* the Son of *Leonidas* succeeded his Father.

XIII. *Agasicles* the Son of *Archidamus*.

XIV. *Ariston* the Son of *Agasicles*.

XV. *Demaratus* the Son of *Ariston*: He being unjustly expelled, as a Bastard, by *Cleomenes*, fled to the *Persians*, and entred into their Interests.

XVI. *Leotychidas* the Son of *Menares* reigned 22 Years; but being guilty of Bribery, he fled, and died in the Exile.

XVII. *Archidamus* II. the Son of *Zeuxidamus*, reign'd 42 Years.

During these Kings Reigns, *Pausanias* the *Spartan* being General of the *Greek* Forces, was sent by the *Lacedæmonians* with

with a Fleet composed of the *Auxiliary Forces* of the *Athenians*, to drive the *Persians* out of the *Græcian Cities* which they were still in Possession of. He did it with Success, but afterwards, aiming (as was pretended) to make himself Monarch of all *Greece*, he was sent for home, where being convicted of this, and of exciting the *Helots* to an Insurrection, he fled for Sanctuary into the Temple of *Minerva*, where being block'd up, he was starved to death.

The Ambition of *Pausanias*, and the Moderation of *Aristides* the *Athenian*, occasioned the Associated *Greeks* to translate the Sovereign Administration of their Affairs from the *Lacedæmonians* to the *Athenians*; and to these last they committed the chief Care of carrying on the War against the *Persians*, and of driving them out of *Greece*.

XIX. *Plistoanax* the Son of *Pausanias* succeeded *Plistarchus*, and reigned 50 Years.

In the Reign of *Plistoanax* and *Archidamus II.* happened the famous *Peloponnesian War* between the *Athenians* and the *Lacedæmonians*. It broke out in the first Year of the LXXXVIIth Olympiad, in the Year of the World 3520, before *Christ* 430, and lasted 27 Years. All *Greece* was engaged in this Quarrel, some siding with this, some with that Party; but most espoused the Interest of the *Lacedæmonians*. The Allies of the latter met at the *Isthmus*, and under the Command of *Archidamus* the *Spartan King*, invaded *Attica*. The *Athenians*, to give them a Diversion, sent some Forces into *Peloponnesus* to ravage that Country, and having driven out the Inhabitants of *Egina*, put a Colony of their own Men into that Place. The next Campaign *Archidamus* returned to *Attica*, where a deadly Plague laid the whole Country waste, of which great Numbers, among the rest *Pericles* the first Author of this War, died. But notwithstanding these Disasters, *Potidea* surrendr'd to the *Athenians*. For six Years together successively did the *Lacedæmonians* visit *Attica*, in which time the *Athenians* took *Mitylene*, and the *Lacedæmonians* took *Platæa*. In the sixth Year of this War, whilst *Agis* the Son of *Archidamus* was in *Attica*, *Demosthenes* the *Athenian*, sailing towards *Sicily*, took *Pylus* a Promontory of *Laconia*, and fortified it. The *Lacedæmonians* enraged at this, drew their Forces out of *Attica*, and besieged *Pylus* both by Sea and

Land. They became Masters of the Island *Sphaacteria*, over-against the Promontory, which they thought would facilitate their Design. But the *Athenians* coming upon them with a greater Fleet, block'd up the *Spartan* Fleet in the Port, and by this means laid Siege to the Besiegers. The *Lacedaemonians* sent Ambassadors to *Athens* to treat about a Truce, but none they would grant; whereupon those who were in the Island were forced to surrender upon Discretion, and were put every Man to death. The *Athenians* puffed up with their Success, refused to make Peace, though upon very honourable Terms, but soon repented of their Folly. For within a while after they received two great Defeats, the one at *Delos*, and the other at *Amphipolis*, a Town in *Thrace*, where *Brasidas* the *Spartan* gave them great Disturbance. At last a Peace for five Years was made upon Condition, that the Men and Towns (some few excepted) taken on both sides should be restored.

XX. *Pausanias* the Son of *Plistoanax* succeeded his Father, and reigned 14 Years, and then was banished.

XVIII. *Agis* the Son of *Archidamus* succeeded his Father, and reigned 25 Years. It was he who broke the Truce with the *Athenians*.

Of this *Peloponnesian* War, there has been already sufficient said, both in this Place, and in the Paragraph which treats of the *Athenians*. It was there mentioned that *Minidarus* was defeated; that the *Lacedaemonians* sued for a Peace, which was refused them; and that at last *Lysander* the *Lacedaemonian* worsted the *Athenians*, took *Athens*, and placed his Governors there, so that I shall not here add any thing farther about it.

A. M.

A. a. C.

A. M.

A. a. C.

3555. XXI. *Agestipolis* the Son of *Pausanias* succeeded, and reigned 13 Years. *Aristodemus* was his Governor.

395.

3547. XIX. *Agefilaus* the Son of *Archidamus* was set up by *Lysander*, and reign'd 41 Years.

403.

During the Reign of these Kings, the *Lacedaemonians* sent their Ambassadors to *Nepheretes* King of *Egypt* for a Supply. He granted them 100 Galleys, and a great deal of Corn. *Agefilaus*, one of the *Lacedaemonian* Kings, surprized

Tiffa-

Tissaphernes the General of the *Persians*, fell upon and defeated him near *Sardes*: After which he took a great many Towns, and struck such a Terror into the *Persians*, that they thought their Empire was then tottering. But to divert the Storm, by their Gold they corrupted several of the *Gracian* States to declare War against the *Lacedæmonians*, among the rest were *Thebes* and *Attica*. Upon this *Agefilaus* was recalled, and at his return defeated the Confederate Army of *Bæotians*, *Athenians*, *Argives*, *Corinthians*, &c. near *Cheronea*. But the *Athenians* were at first Masters by Sea; *Conon* the *Athenian* Admiral defeating the *Lacedæmonian* Fleet under the Command of *Pysander* near *Cnidus*. The *Lacedæmonians* seeing they were not strong enough at Sea; dispatched *Teutias* with a Squadron of 12 Ships more. *Teutias* making for *Rhodes*, took 10 Ships from the *Athenians*, commanded by *Philocrates*, by which means the *Lacedæmonians* began again to be formidable by Sea.

A. M.

A. a. C.

3568. XXII. *Cleombrotus* the Brother of *Agefipolis* succeeded, and reigned 9 Years.

382.

About this time the *Lacedæmonians* thought it advisable to strike up a Peace with *Athens*. The Peace was no sooner concluded, but they set upon chastizing their Allies, which had in the late War associated with their Enemies. They forced the *Mantineans* to demolish the Walls of their City, and to retire into the Villages; and the *Philiastians* to receive those whom they had banish'd home again. *Artaxerxes* King of *Persia*, thinking the *Gracians* might be serviceable to him in his intended Expedition against the *Egyptians*, offered Peace to them: Which though at first refused by some, yet at length was accepted by all the States, except the *Thebans*, who were looked upon as Enemies of the common Welfare of *Greece*. Upon this, *Cleombrotus* the King of *Sparta* invaded *Bæotia*, but was defeated and killed at the Battle of *Leuctra* by the *Thebans*, under the Command of *Epaminondas*. This Battle happened in the second Year of the 102^d Olympiad, in the Year of the World 3579, before Christ 371. *Ariobarzanes*, the General of *Artaxerxes*, sent *Philiscus* into *Greece* to make up a Peace between the *Thebans* and the *Lacedæmonians*. Their

Deputies met at *Delphos*, but no Accommodation could be made between them, because the *Thebans* would not consent that *Messina* should be under the Power of the *Lacedæmonians*. Upon this *Philiscus* declared himself in the favour of the latter, and granted them Supplies. Within a while after, under the Reign of *Cleomenes II.* they had another Engagement at *Mantineæ*, wherein *Epaminondas* was mortally wounded, but yet defeated the *Spartans*.

A. M. A. a. C. A. M. A. a. C.

3579. XXIII. *Agessipolis II.* the Son of *Cleombrotus* succeeded, and reigned only 2 Years. 3588. XX. *Archidamus II.* the Son of *Agessilaus* reigned 23 Years. 362.

3581. XXIV. *Cleomenes II.* How long he reigned is uncertain. 369. 3611. XXI. *Agis* the Son of *Archidamus* reigned about 9 Years. 339.

XXV. *Acrotatus I.*

3620. XXII. *Eudamidas I.* Son of *Archidamus*, and Brother to *Agis* succeeded.

3611. XXVI. *Aretas* the Son of *Acrotatus* reigned 44 Years. 339.

XXIII. *Archidamus III.* the Son of *Eudamidas*, succeeded his Father.

3655. XXVII. *Acrotatus II.* the Son of *Aretas* succeeded, and reigned 15 Years. 295.

XXIV. *Eudamidas II.* the Son of *Archidamus*.

3670. XXVIII. *Leonidas II.* succeeded, and reigned 17 Years. 280.

XXV. *Agis III.* succeeded, and reigned 9 Years.

Leonidas within a while got the sole Power into his Hands: For *Agis* being desirous to reform the State, and restore the Laws of *Lycurgus*, was strangled by the *Ephori*.

3687. XXIX. *Cleombrotus* Son-in-Law to *Leonidas* succeeded, and reigned 25 Years. 263.

3712. XXX. *Cleomenes III.* succeeded, and reigned about 18 Years: He poisoned *Eurydamus*, and put up in his

XXVI. *Eurydamus* the Son of *Agis* was poisoned by *Cleomenes*.

XXVII.

his stead *Epichidas*, a De- XXVII. *Epichidas* the Son
scendant of *Eurysthene*s, 238. *Leonidas* set up by *Cleomenes*.

This *Cleomenes* destroyed the *Ephors*, put an End to their Power, and restored the Discipline instituted by *Lycurgus*. He afterwards warred against the *Acheans*, took from them *Argos*, and the greatest part of *Peloponnisus*. Afterwards he was routed by *Antigonus* King of *Macedon*, and fled into *Egypt*, where he was very honourably received by *Ptolemy Energetes*, but barbarously killed by *Ptolemy Philopator*. And thus with him ended the Grandeur of *Lacedaemonia* after it had lasted so many Years, and was the Envy as well as Glory of all *Greece*.

Three Tyrants afterwards ruled, but came all to untimely Deaths. After them, History is silent as to the Affairs of *Lacedaemonia*; but certain it is, that at last it became with the rest of *Greece* part of the Roman Monarchy.

Of Corinth.

Corinth (1) was one of the finest, richest, and most powerful Cities of all *Greece*. It was situated almost in the Middle of the *Isthmus*, where the *Egean* and *Ionian* Seas meet, lying about 40 Leagues from *Patras*, 25 from *Athens*, 40 from *Lacedaemonia*, and 12 or 13 from *Argos*. It was commanded by the Fort called *Acro-Corinthos*, or *Epope* (2), which was raised on the Top of a very high Hill, where was very even Ground, and which was encompassed by very strong Walls. Within this Fort were a great many Fountains of fresh and fair Water, among the rest the *Pyrenian Fountain* celebrated by *Homer* in his *Odyssey*. The Situation of this Fort was so Advantageous, that *Cicero* stiled it *Græcia Oculus*, i. e. The Eye of *Greece*. He withal adds, that *Corinth* composes the Beauty and Lustre thereof, and that it was one of the three Cities which the *Romans* would acknowledge to be capable of bearing the Weight of a great Empire. In this City *St. Paul* sojourned 18 Months, in which time he preached the Gospel with good Success, and afterwards wrote to them two excellent Epistles, which are

(1) Conc. this State see *Pausan.* l. 2. *Herodotus*, *Polybius*, & *Aug. de Vives*. (2) See *Steph. voc. Κορινθία*, & *Eustathius in com. ad Il. B. Hom.*

A. M. among the Canonical Writings of the New Testament. *A. a. C.* *A. M.*

This City was at first called *Ephyræ* (1), afterwards *Helio-
polis*, i. e. *The City of the Sun*, because Neptune contended
with the Sun for the Country, which was decided by
Briareus, who adjudged the *Isthmus* to Neptune, and the
Promontory to the Sun; though 'tis most likely that for
Ἡλιόπολις in *Stephanus* is to be read *Ἡλίοπολις*, as is plain
from the Reason of the Name assigned by him, viz. *ἵνα τὸ
ἔργον* (or as other Copies *ἔργα*) *ἔῃ*, because it was situated
in a dry Place. For *Hesychius's* Interpretation of *τὸ ἵλος* is
τὸ πῶς ἔτι καλῶντος ἐν ᾧ ἔστιν οὐρα. It was famous
for its Painters, Architects, and Carvers, and was built by
Sisyphus.

Corinth, in the several Risques of Fortune which it has
run, has appeared to the World under VI distinct States.

*The First State Corinth under the Race of Sisyphus,
of which were X Kings, which lasted 269 Years.*

2543. I. *Sisyphus*: The same with him, who (as the Poets 1407.
tell us) was condemned to endless Labour of
rouling a Stone up a Hill, which no sooner was at the Top,
but rouled down again to the Bottom, and so renewed his
Labour:

II. *Glaucus*, the first Instituter of the *Isthmian Games*.

III. *Bellerophon*. He being guilty of Homicide, fled to
Argos, where he was kindly received by King *Prætus*: But
it seems, *Sthebonæa*, the Queen of *Argos*, falling in Love
with *Bellerophon*, tempted him to lie with her, but upon his
Refusal, accused him of tempting to violate her Chastity;
which (by the way) is much the same with the Story of
Joseph and his *Egyptian Mistress*. Upon this *Prætus* being
offended, sent him into *Lycia* to his Father-in-Law *Iolas*,
with Orders to put him to death. But *Iolas*, after several
Trials of his Valour, so admired him, that he not only
spared his Life, but married him to his Daughter *Philonoe*.

IV. *Orynthion*.

V. *Phocus*.

VI. *Thoas*.

VII. *Demophoon*.

VIII. *Propædas*.

(1) *Steph. loc. cit.*

A. a. C.

A. M.

IX. Doridas,

and

X. Hyantchidas.

} Both Sons of Propodas.

A. a. C.

Under these two last Kings, the Heraclides fell into Peloponnesus, and became Masters of Corinth. 'Tis to be observed, that History is so obscure about these first Kings, that the exact Time and Duration of each Reign cannot be set down.

The Second State of Corinth under IV Kings called Heraclides, which lasted 144 Years.

- | | | |
|-------|---|-------|
| 2812. | I. Aletes the Son of Hippotas, the Son of Antiochus, who was Nephew to Hercules. He reigned 38 Years. | 1138. |
| 2850. | II. Inion reigned 34 Years. | 1100. |
| 2884. | III. Agelaus reigned 37 Years. | 1066. |
| 2921. | IV. Prymnis reigned 35 Years. | 1029. |

The Third State of Corinth under VIII Kings called Heraclides, which lasted 215 Years.

- | | | |
|-------|---|------|
| 2956. | I. Bacchis reigned 35 Years. | 994. |
| 2991. | II. Agelaus reigned 30 Years. | 959. |
| 3021. | III. Eudemus reigned 25 Years. | 929. |
| 3046. | IV. Aristodemus reigned 35 Years. | 904. |
| 3081. | V. Agemon reigned 16 Years. | 869. |
| 3098. | VI. Alexander reigned 39 Years. | 852. |
| 3137. | VII. Telstes reigned 34 Years. | 813. |
| 3171. | VIII. Aristomenes or Automenes reigned only one Year. | 779. |

3172. *The Fourth State of Corinth was under Annual Magistrates, which lasted 121 Years, viz. From the Year of the World 3172, to the Year 3293. At this time the Government was changed into Aristocracy. For 200 of the Bacchides ruled in Common, and only created a Prytanis every Year from among themselves; till at last it fell under the Tyranny of Cypselus and Periander, who reigned about 73 Years.*

The

A. M.

3245.

The Fifth State of Corinth, was that of the Re-establishment of their Liberty. By this means it became a Republick, and had a great Share in the Wars carried on by the Græcians against the Persians, and in the Wars between the Athenians and Lacedæmonians, as has been already observed. This State lasted about 439 Years.

A. a. C.

705.

The Sixth State of Corinth was under the Romans.

Of the Mycenians.

Mycene was a City of Peloponnesus, situated between Argos and Corinth. It was founded by Lacedæmon the Son of Semele: But the Kingdom of Mycene was founded by Perseus the Son of Danae, after he had killed by an Accident his Grandfather Acrisius King of Argos. So that this State is to be looked upon only as a Continuation of the Kingdom of Argos, the Regal Authority being translated thence by Perseus to Mycene about the Year of the World 2641, before Christ 1309.

This Kingdom or State lasted 218 Years under VII Kings.

2641. I. **P**erseus reigned about 57 Years. Before he was King he did many great Exploits; among the rest, he overcame the Gorgons, three Sea-Monsters (1). 1309.
2708. II. **Sthenelus** (2) succeeded his Father, and reigned 8 Years. 1242.
2716. III. **Eurystheus** succeeded his Father **Sthenelus**, and reigned 43 Years. In his time lived **Hercules** (3), said to be the Son of **Jupiter** and **Alcmene**, who by **Eurystheus** was enjoined to destroy divers Monsters, in hopes that he would have been killed by them: But he always returned home Conqueror; which gave Occasion to the Story of the twelve Labours of **Hercules**. **Eurystheus** jealous of the growing Greatness of this Hero, made War against the **Heraclidae**, wherein he and all his Sons were killed. 1234.

(1) P. Bergom. Chron. f. 39. b. (2) Euseb. Chron. & not. Scalig.
(3) Diod. Sic. p. 217. ed. Han. 1604.

Book III. Ancient Monarchies.

423

A. a. C.

A. M.

2759.

1191.

IV. *Atreus* and *Thyestes*, the Sons of *Pelops*, and Grand-sons of *Tantalus*, reigned conjunctly the Space of 8 Years. They had another Brother named *Plisthenes*, who died whilst young, and committed the Care of his two Sons, *Agamemnon* and *Menelaus*, to his Brother *Atreus*. He married *Ærope*, the Mother of these Children, and Daughter to *Minos*, with whom *Thyestes* was caught in the Act of Adultery. *Atreus* was so enraged, that he first banished his Brother, and then recalled him within a while after, and having killed his Sons, dress'd them, and served them up to be eaten (1). Hence arose the Proverb of *Thyestes's Supper*.

Atreus after the Death of *Eurystheus*, became Master of all *Peloponnesus*, and put the *Heracliæ* to flight.

2767.

1183.

V. *Agamemnon* reigned 15 Years. He declared War against the *Trojans* in the Behalf of his Brother *Menelaus*. After *Troy* was taken, he returned home, but was there immediately killed by *Ægysthus* and his own Wife *Clytemnestra*, who lived in Adultery with *Ægysthus* (2).

2782.

1168.

VI. *Ægysthus* (3) the Son of *Thyestes*, born in Incest, after the Death of *Agamemnon*, succeeded and reigned 7 Years.

2789.

1161.

VII. *Orestes*, the (4) Son of *Agamemnon*, revenged his Father's Death upon *Ægysthus* and his own Mother *Clytemnestra*, whom he slew: After which he run mad, but was restored to his Senses at the Altar of *Diana* in *Taurica*. He reigned 70 Years over *Lacedæmon* and *Mycene*.

2859.

1091.

Orestes left two Sons behind him, viz. *Tisamenes* and *Penthilus*, who were Dethroned by the *Heracliæ*, as they were returning to *Peloponnesus* (5).

Of the Thebans.

BOEOTIA, one of the States of Greece, was bounded on the West by *Phocis*, on the East by the *Eubæan Sea*, on the North by *Locris*, and on the South by *Attica* and *Megaris*. The Metropolis of this Country was *Thebes*, but who built it is uncertain. *Calydnus* is said to have reigned first in that Place, after him *Ogyges*, but last *Cadmus*. But since the Account of the *Thebans*, before the

(1) Paus. Cor. Boccace Gen. Deor. l. 12. c. 5. (2) Boccace, l. 12. c. 15. (3) Ibid. l. 12. c. 19. (4) Ibid. l. 12. c. 23. Paus. Strab. Nat. Com. (5) Paus. Polyb.

Reign

A. M. Reign of *Cadmus*, is very obscure, I shall pass that by, and *A. A. C.* begin my Account with him.

2525. *The State of the Thebans under XIV Kings, which* 1425.
lasted 295 Years.

I. **C***admus* was the first King of the *Thebans*. The *Græ-*
cians tell (1) us, that he was the Son of *Agenor*, who
sent him and his other two Brothers in quest of their Sister
Europa, whom *Jupiter* had ravished; forbidding them to
return, unless they brought their Sister with them: That
Cadmus at last, after many fruitless Journeys, came into
Boeotia, where despairing of ever meeting with his Sister,
being admonished by the Oracle, he built, or, (as 'tis most
probable) repaired *Thebes*, and added a Fort to it, which
from him was called the *Cadmæan Fort*; That he married
Harmonia the Daughter of *Mars* and *Venus*, of whom he had
one Son named *Polydorus*, and four Daughters, *Semele*, *Ino*,
Autonoe, and *Agave*: That (2) he at last warred against the
Illyrians, conquered and reigned over them, leaving the
Kingdom of *Thebes* to be governed by his Son *Polydorus*.
This is the Account which the *Græcians* give us of *Cadmus*.

But though they in Honour to him say, he was a King's
Son, yet the *Sidonians*, his Countrymen deny it, and affirm
that this *Cadmus* was only the King's Cook, and that he
ran away with a certain Musick-Girl called *Harmonia*. His
Coming into *Greece* was about the same time that *Joshua*
governed *Israel*, so that it may be very justly supposed, that
he carried a Colony of the *Canaanites*, whom *Joshua* had ex-
pelled, into *Greece*. Whether this or the other Account be
truest, I shall not here stand to determine, though upon
very weighty Reasons the latter seems to be most probable.
However, most agree, that this was the Man who first
brought Letters into *Greece* from *Phœnicia*.

II. *Polydorus* (3) succeeded his Father, and married the
Daughter of *Nycteus*, by whom he had one Son *Labdacus*,
whom at his Death he left to the Care of his Father-in-
Law.

III. *Labdacus* succeeded. In (4) his time *Epopeus* the
King of *Sicyonia* ravished *Antiope*, the other Daughter of
Nycteus; upon which a War broke out between them,
wherein they both died of their Wounds which they re-

(1) *Diod. l. 4. c. 2. Pauf. l. 9. (2) Apollod. l. 2. p. 95. b. ed. Rom. 1555. 8°. (3) Apollod. ibid. p. 96. a. Pauf. (4) Apollod. loc. cit. Pauf.*

ceived. Upon the Death of *Nycteus*, his Brother *Lycus* was made *Labdacus*'s Governor, who administered the Government so faithfully, that *Labdacus*, upon his Death, committed his Infant Son *Laius* to his Care.

IV. *Laius* succeeded his Father. In his Reign (1), his Governor *Lycus* having punished *Antiope* according as *Nycteus* had ordered him, was at War with her two Sons, *Amphion* and *Zethus*, and was killed by them in an Engagement. *Thebes* was taken by them, and the young Child *Laius* very narrowly escaped.

V. *Amphion* and *Zethus* reigned over *Thebes*. *Amphion* (2) built Walls round *Thebes*, married *Niobe* the Daughter of *Tantalus*, and Sister of *Pelops*; who having a great many Children, boasted that she was a better Breeder than *Leto* herself, which occasioned her to lose them all. For *Apollo* was commanded to kill all the Males, and *Diana* all the Females; upon which *Niobe* was so stupified, that the Poets feign she was turned into a Stone. Though this Account is rather Romance, than true History, yet I thought it would not be amiss to insert it, that so the young Reader may have some Light even in the Fictions of the Poets which he may meet with. A while after *Amphion* and his whole Family were cut off by the Plague; *Zethus* pined away upon the Death of his Son, whom his Wife had unfortunately killed; and these Brothers being thus removed, the *Thebans* restored *Laius* again to the Throne.

Laius married *Jocasta* the Daughter of *Meneceus*, by whom he had a Son; but the Oracle (3) advising him to beware of him, he bound his Feet, and exposed him in order to make him away. The Infant was according to his Order exposed, but found by a Shepherd, and brought to *Polybus* King of *Corinth*. He took care of the Child, brought him up as his own, and cured him of the Swelling which he had in his Feet, from whence he was called *Oedipus*. A long time after, *Laius* uncertain what was become of his Son, and *Oedipus* ignorant who were his Parents, both went to make their Enquiries of the Oracle. In *Phocis* they met by chance, where *Laius* very roughly commanding him to give the way, was killed by his Son, whose hot Blood it seems could not brook such rude Provocation.

VI. Upon the Death of *Laius*, *Creon* (4) the Brother of

(1) Diod. l. 4. c. 7. Apollod. loc. cit. Paus. (2) Apollod. l. 2. p. 97. a. b. Paus. (3) Apollod. l. 2. p. 98. a. Paus. Diod. l. 4. c. 7. (4) Apollod. l. 2. p. 99. a. Plut. in lib. quod Bruta ratione utuntur. Diod. loc. cit.

Jocasta usurped the Throne, till such time as *Oedipus* did explain the Riddle of the Monster *Sphinx*. For all Travelers, who passed by where she sat, had the Riddle proposed to them upon these Terms, That in case they could not explain it, they should be put to Death; but whoever did, should marry *Jocasta*, and be King of *Thebes*. *Oedipus* unriddled the Riddle, and married his own Mother *Jocasta*, after he had killed his Father: Both which he did ignorantly. At last a full Discovery was made, both of the Murder and the Incest of *Oedipus*; upon which *Jocasta* hanged her self, and he was kept Prisoner by his Sons, sent to *Athens*, and there died with King *Theseus*.

VII. *Eteocles* (1) and *Polynices*, the two Sons of *Oedipus*, agreed to reign alternately; but *Eteocles* being once upon the Throne, would not let his Brother have his Turn in the Government. Upon this, *Polynices* made his Application to *Adrastus* King of *Sicyon*, his Father-in-Law. *Adrastus*, to revenge the Affront, marched at the Head of an Army, and sat down before *Thebes*. After many dubious Skirmishes, it was agreed, That the two Brothers should determine the Quarrel by fighting a single Duel. They accordingly fought, and killed each other, but did not put an end to the Contest; for a sharp Engagement followed, wherein the Soldiers of *Adrastus* were cut off, and himself rid away full speed for his Life.

VIII. *Laodamas* (2) the Son of *Eteocles* succeeded, but being in his Minority, *Creon* the Brother of *Jocasta* was his Governor. Within ten Years after, the Sons of those who were cut off in the last Battle, to revenge themselves upon the *Thebans*, raised another War, wherein *Thebes* and *Laodamas* were taken.

IX. *Thersander* (3) the Son of *Polynices* set up by the Victors, who leading the *Baotians* against *Troy*, was slain by *Telephus* in *Mysia*.

X. *Peneleus* (4) made King by the *Baotians*, but engaging with *Euryphilus* the Son of *Telephus*, was slain in the Battle.

XI. *Tisamenus* (5) the Son of *Thersander* succeeded.

XII. *Damastichon* (6) the Son of *Opheta*, and Nephew to *Peneleus*.

XIII. *Ptolemæus* (7) succeeded.

XIV. *Xanthus* (8) the last King of *Thebes* was killed in a Duel by *Melanthus* the *Messenian*. With him ended the Kingdom of *Thebes*, which was turned into a Common-

(1) Pausan. Diod. loc. cit. Apollod. l. 2. p. 100. a. (2) Pausan. (3) Idem. (4) Idem. (5) Idem. (6) Idem. (7) Idem. (8) Idem.

A. M. wealth in the Year of the World 2820, before Christ 1130. A. a. C.
 But still the *Thebans* had a great Share both in the Intestine and Foreign Wars with which *Greece* was engaged, as appears in the Account I have given of *Athens* and *Lacedaemonia*.

Of the Macedonians.

THE Kingdom of *Macedonia* (1) or *Macedon*, so called from *Macedon* the Son of *Osiris*, or, as some say, from *Jupiter* and *Æthra*, was bounded on the West by the *Adriatick* Sea; on the East by the *Egean* Sea; on the North by the *Upper Mæsia*; and on the South by *Epirus*, *Achaia*, and *Thessaly*.

This Kingdom began in the Year of the World 3137, under *Caranus* the *Heraclide*, and lasted 645 Years, till it became at last a *Roman* Province.

We may consider this Kingdom under three distinct States.

The First State of Macedon under XX Kings, of which Philip the Father of Alexander the Great, was the last, which lasted 477 Years.

3137. I. **C**aranus the *Heraclide* founded this Monarchy, and 813.
 reigned (2) 28 Years.
 3165. II. *Cænus* succeeded, and reigned 12 (3) Years. 785.
 3177. III. *Thurimas* or *Tyrmas* succeeded his Father, and reigned 773.
 (4) 38 Years.
 3215. IV. *Perdiccas* I. succeeded his Father, and reigned (5) 735.
 51 Years. It seems he shewed the Place where he and his Successors should be buried.
 3266. V. *Argæus* the Son of *Perdiccas* succeeded, and reigned 684.
 (6) 38 Years.
 3304. VI. *Philip* I. succeeded his Father *Argæus*, and reigned 646.
 (7) 38 Years.
 3342. VII. *Æropus* the Son of *Philip* reigned (8) 26 Years. 608.

(1) Conc. this Kingdom see *Justin*, *Solinus*, *Plin.* *Polyb.* *Thucyd.* *Herodot.* *Diod.* *Paus.* l. 1. *Arrian.* *Liv.* *Q. Curtius*, *Plut. in vit. Demetrit.* *Scal. in Euseb.* *Synellus*, p. 198. with his Annotator *Jac. Goar.* (2) *Al.* 30. (3) *Al.* 28. (4) *Al.* 45. (5) *Al.* 48. (6) *Al.* 34. (7) *Al.* 36. (8) *Al.* 23.

- A. M.* He was carried in his Cradle against the *Illyrians*, who thereupon were routed. *A. a.*
3368. VIII. *Alcetas* succeeded his Father *Æropus*, and reigned 582.
(1) 29 Years.
3397. IX. *Amyntas* I. the Son of *Alcetas*, succeeded and reigned 553.
(2) 50 Years.
3447. X. *Alexander* I. Surnamed the *Rith*, succeeded his Father 503.
Amyntas, and reigned (3) 43 Years. He slew the *Persian* Ambassadors, who would have abused the *Macedonian* Ladies; sent two Images of massy Gold to *Delphos* and *Elis*, and would not be corrupted by the *Persians*, but discovered all their Plots against *Greece*.
3490. XI. *Perdiccas* (4) II. the Son of *Alexander*, succeeded, 460.
and reigned 28 Years.
3518. XII. *Perdiccas* III. succeeded, but reigned a short time, 432.
being killed by
- XIII. *Archelaus*, his Bastard Brother, who succeeded, and reigned 24 Years.
3542. XIV. *Orestes* the Son of *Archelaus* succeeded, and was committed to the Tutelage of *Æropus*, who killed him and succeeded.
- XV. *Æropus*, the Governor of *Orestes*, reigned about 6 Years.
3548. XVI. *Pausanias* the Son of *Æropus* reigned only one 402.
Year, being put to death by
3549. XVII. *Amyntas* II. the Husband of *Eurydice*, who ascended the Throne, and reigned 24 Years, but had a troublesome time on't. 401.
3573. XVIII. *Alexander* II. succeeded his Father *Amyntas*, and 377.
reigned only one Year. He sued for Peace from the *Illyrians*, and sent them his Brother *Philip* as an Hostage, who was by them sent to the *Thebans*.
3574. *Ptolemy Alorites* usurped the Throne, but was killed by 376.
Perdiccas after he had reigned 3 Years.
3577. XIX. *Perdiccas* (5) IV. governed *Macedon* (6) 5 Years. 373.
He was slain in a Battle fought against the *Illyrians*, and left his Son very young, whereupon the *Macedonians* made his Brother *Philip* II. King within a short time after his Death.

(1) *Al.* 28. (2) *Al.* 42. (3) *Al.* 24. (4) *Al.* 11. *Perdiccas* II. who reigned 44 Years. 12. *Archelaus*, who reigned 14 Years. 13. *Orestes*, who reigned 4 Years. 14. *Archelaus* II. who reigned 4 Years. 15. *Amyntas* II. who reigned 1 Year. 16. *Pausanias* who reigned 1 Year. 17. *Amyntas* III. who reigned 5 Years. 18. *Argæus* II. who reigned 2 Years. 19. *Amyntas* IV. who reigned 12 Years. 20. *Alexander* II. who reigned 1 Year, &c.
(5) *Al.* III. (6) *Al.* 6.

A. M.

3588.

XX. *Philip II.* ascended the Throne with a great many good Qualifications. He was courageous and prudent, and when he was Hostage at *Thebes*, he dwelt with *Epaminondas*, a great Philosopher, as well as a great General. His Conversation with so great a Man was of extraordinary use to him, as appeared afterwards in the whole Sequel of his Life. And it may be very justly affirmed, that the Grandeur of the Kingdom of *Macedon*, the Greatness of *Alexander*, and perhaps the *Græcian Monarchy*, was owing to the Instructions which *Philip* learnt from *Epaminondas*. He reigned (1) 26 Years.

This King made his Peace with the strongest, but subdued the weakest Countries; such as the *Athenians*, *Pannonians*, and *Illyrians*. He put all Greece into Flames, and took Opportunity from their Divisions of becoming their Master.

3595.

This Year *Alexander* was born at the City *Pella*. Some Authors tell us, that on this very Day *Philip* received these three extraordinary Pieces of News: 1. That *Parmenio* had defeated the *Illyrians*. 2. That he had won the Prize at the *Olympick Games*. And 3. That he had a Son brought into the World. But the Learned Criticks have discovered, that these Events were not at the same time. What is most certain is, that on the Birth-Day of *Alexander*, the Temple of *Diana* at *Ephesus* was burnt by a villanous Incendiary, who was willing by this Act to render his Name famous, or rather infamous to Posterity. Great Care has been taken to smother his Name, but *Theopompus* in his History tells us, he was called *Erostratus*.

3605.

This Year *Philip* besieged *Perinthus*, a Town in *Thrace*, but the King of *Persia*, jealous of the growing Greatness of King *Philip*, succoured the *Perinthians*, which gave Occasion to *Philip* to think of carrying on a War against the *Persians*. Within a while after he set upon the *Athenians*, and defeated them in the Battle of *Cheronea*, where his Son *Alexander* about 18 Years old signalized himself. At last having made Preparations for the War against *Persia*, he was slain at his Daughter's Wedding by *Pausanias* a young *Macedonian*, to whom he had refused Justice.

345.

*The Second State of Macedon, under Alexander the Great, lasted only 31 Years.*A. M.
3614-

Alexander the Great raised Macedon to the highest Pitch of Grandeur; for at last this mighty Conqueror within 12 or 13 Years extended the Bounds of his Kingdom so far into Europe, Asia, and Africa, that Macedon might then very justly have been stiled, *The Mistress of the Universe*. The Danube, and the Black-Sea bounded his Conquests Northward; the River Hydaspes, the Indian Sea, the Gulphs of Persia and Arabia, bounded them on the East; and Cyrene the Capital City of Cyrenaicum, or Pentapolis in Africa, bounded the Southward. All this large Tract of Country was under his Dominions. But having already treated of the Progress of his Conquests, in speaking to the *Græcian Monarchy*, I shall not trouble either my self or Reader with any Repetitions.

A. a. C.
336.

After Alexander's Death at Babylon, there happened a long Contest between the Commanders about the Election of a Successor; at last they agreed to salute *Arideus* King. This *Arideus* was Alexander's base Brother, whom King Philip had by a Comedian named *Phlinna*.

The Third State of Macedon, under XVII Kings, lasted 155 Years.

3627. I. **A**rideus was only a Titular King, all his Authority being in the Hands of four Governors or Tutors, viz. *Perdiccas*, *Pytho*, *Antipater*, and *Polyperchon*. When he ascended the Throne, he took the Name of *Philip Arideus*, and reigned only (1) 6 Years and 4 Months; for he was put to death with his Wife *Eurydice* by the Order of *Olympias*, Alexander's Mother, upon her return into Macedon. 323.

3633. II. **Cassander** succeeded him, and reigned 19 Years. He returning at the Head of an Army from *Peloponnesus*, besieged the Queen *Olympias* in *Pydna*, forced her to surrender, and put her to death. Afterwards he married *Thessalonica* the Daughter of *Philip*, and made young *Alexander*, the Posthumous Son of *Alexander the Great*, with his Mother *Roxana*, Prisoners in the Fort of *Amphipolis*. With- 317.

(1) *Al. full 7 Years.*

A. M. in a while after a League was struck up between *Ptolemy*, *A. a. C.* *Cassander*, *Lyfimachus*, and *Antigonus*, four of *Alexander's* Commanders, upon these Conditions; That *Cassander* should be Master of *Europe*, *Lyfimachus* of *Thrace*, *Ptolemy* of *Egypt*, and the other Countries of which he was in Possession, till such time as *Alexander*, the Son of *Roxana*, arrived to Years of Maturity; but that *Antigonus* should still preside over *Asia*, where the *Greeks* should live under their own Laws. This League did not last long, for each of them was for getting the whole Power to himself; and this they thought the more feasible, when he, who was Sovereign over them all, and whose Vicegerents they pretended to have been, was once removed out of the way. For *Cassander* no sooner understood, that the People were well affected to *Alexander*, and talked openly of setting him at Liberty, and placing him upon his Father's Throne, but he ordered him and his Mother to be put to death privately. *Hercules*, another Son of *Alexander the Great*, whom he had by *Barsine* the Daughter of *Artabazus* the *Persian*, was invited from *Pergamus* into *Macedonia* by *Polysperchon*, who envy'd *Cassander's* growing Greatness, and was at the Head of an Army against him; but when they were just ready to engage in Battle, *Cassander* by large Promises won over *Polysperchon* to his side, who killed the young Prince and his Mother.

Hitherto those who had seized upon *Alexander's* Conquests were contented to be stiled *Governors of the Provinces*; but when the Blood Royal of *Alexander* was extinct, each of them took upon him the Name of *King*, thereby to create to themselves the greater Respect from their Soldiers. *Cassander* when he died left three Sons, *Philip*, *Antipater*, and *Alexander*.

3652. III. *Philip* (1) succeeded his Father *Cassander*, and scarce 298. reigned a whole Year, for he died of a Consumption.

3653. IV. *Antipater* I. and *Alexander* IV. succeeded their 297. Brother, and reigned a little more than 3 Years. The former of these killed his Mother *Theffalonice*, because she favoured *Alexander* most, though she conjur'd him by the Breasts that gave him suck to spare her Life. Upon this the two Kings fell out, and *Alexander*, to revenge this unnatural Crime, sent for a Supply from *Pyrrhus* King of *Epirus*, and *Demetrius Poliorcetes* of *Peloponnesus*. They came

(1) Some place immediately after *Cassander* his Sons *Antipater* and *Cassander*, whom they make to have reigned 3 Years, then *Demetrius Poliorcetes*, &c.

A. M. to an Engagement, wherein both the Brothers were A. C. cut off.

3656. V. *Demetrius Poliorcetes*, that is, *The City Taker*, usurped 294. the Kingdom of *Macedon* after the Death of the Brothers, and reigned 7 Years. He aimed at driving *Lyfimachus* out of *Thrace*, but was diverted from his Design at first by *Pyrrhus* King of *Epirus*, who invaded *Thessaly*; but having made Peace with him, he raised an Army of 100000 Foot, and 12000 Horse, with a Fleet of 1500 Sail, a greater Force than any had been raised since the Death of *Alexander*. Which mighty Force putting *Seleucus*, *Ptolemy*, and *Lyfimachus*, under some fear, they entered into a Confederacy, and prevailed upon *Pyrrhus* by their joint Intreaties to violate the Peace. *Lyfimachus* from *Thrace*, and *Pyrrhus* from *Epirus*, invaded *Macedon* both at once, and by that means *Pyrrhus* having taken *Byrrhea*, was saluted King of *Macedon* by the Army of *Demetrius*.

3663. VI. *Pyrrhus* reigned over *Macedon* only seven Months. 287. For

VII. *Lyfimachus* claimed his Share in the Government, and having driven *Pyrrhus* out, reigned 5 Years and an half. *Demetrius* being turned out of *Macedon*, at last threw himself into the Hands of his Son-in-Law *Seleucus*, who received him kindly, but made him his Prisoner at large; where giving himself up to Hunting, Drinking, and Gaming, he died within 3 Years after. *Lyfimachus* was at last defeated by *Seleucus* in *Phrygia*, where he was slain in Battle. 'Tis said, that his Dog stood by his Carcase, and guarded it from Fowls and wild Beasts.

3669. VIII. *Seleucus* (1) puffed up with his Victory, marched 281. into *Macedon*, over which he reigned only 7 Months, being treacherously killed by *Ptolemy Ceraunus*.

IX. *Ptolemy Ceraunus*, after the Death of *Seleucus*, took Possession of the Kingdom of *Macedon*. *Antigonus Gonatas* the Son of *Demetrius Poliorcetes* opposed it, but was defeated in a Sea-Fight, and forced to fly into *Bæotia*. *Ptolemy* married his own Sister *Arfinoe* the Widow of *Lyfimachus*, being received by her into her own City named *Cassandrea*; and afterwards killed her two Sons, which she had by *Lyfimachus*, in her Arms. About this time a great many Gauls, finding their own Country too narrow to entertain them, marched in three Companies under three Leaders in quest of a new Country to settle in. One Company was led into *Thrace* by *Cerethrius*; another into *Pannonia* by *Brennus* and

(1) Some omit him.

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- A. C. C. A. M. *Acichorius*; and a third into *Macedon* by *Belgius*. The last of these *Ptolemy*, who though himself as able to fight, as to commit Villanies, opposed, and was defeated, taken alive, and slain by them. 294.
3671. X. *Meleager* succeeded his Brother *Ptolemy*, but within two Months time was outed by the *Macedonians*, who put in his stead *Antipater* the Son of *Philip*, Brother to *Cassander*. 279.
3672. XI. *Antipater* II. he reigned only 45 Days.
- XII. *Sosthenes*, a famous *Macedonian*, raised the Youth of *Macedon*, and marched at the Head of them against the *Gauls*; he fought and defeated them, and by this means delivered his Country. The whole Army proclaimed him King, but he refused that Title, and would be only stiled their General. He did not meet with the same good Success against *Brennus*, another Leader of the *Gauls*, who fell into *Macedon*, plunder'd and ravaged all that lay in his way, and at last defeated and routed *Sosthenes* himself. He died after he had presided over the Kingdom about 2 Years. 287.
3674. XIII. *Antigonus Gonatas*, the Son of *Demetrius Poliorcetes*, having made Peace with *Antiochus Soter*, marched into *Macedon*, took Possession of that Kingdom, and reigned over it (1) 34 Years. He drove the *Gauls*, whom *Brennus* had left behind him to guard the Passes and the Frontiers, out of *Macedon*. In his time the *Gauls*, who marched in several Bodies before, drew into one, assisted King *Nicomedes* against *Zypeus*, who had seized on a part of *Bythinia*, and having defeated *Zypeus*, they settled upon the River *Haly*, in that Place which afterwards from them was called *Gallo-Gracia*, or *Galatia*. *Antigonus*, at his first Accession to the Throne, met with some Disturbance, first from *Pyrrhus* King of *Epirus*, and then from *Alexander* the Son of *Pyrrhus*, but within 2 or 3 Years the Storm blew over, and he was established in the quiet Possession of that Kingdom. 281.
3708. XIV. *Demetrius* II. succeeded his Father *Antigonus*, who rendered himself odious to the *Etolians*, by inclining *Agro* the King of the *Illyrians* to aid the *Mydionians*, who were besieged by the *Etolians*. He became Master of *Cyrene* and all *Lybia*, and died after he had reigned 10 Years. Upon his Death, he left a Son behind him very young, named *Philip*. *Antigonus*, surnamed *Dosen*, because of the magnificent Promises of which he was very Liberal, was constituted Governor to the young Prince. He married his Pupil's Mother, and by his Bounty and Clemency prevailed so far upon the People, that they made him King. 242.

(1) *Al.* 35.

3718

XV. *Antigonus Dofon*, the Governor of *Philip*, reigned 12 Years. After the Death of *Demetrius*, the Cities of Greece shook off the Yoke of Tyranny, and joined themselves to the Republick of the *Acheans*. *Aratus* the *Sicyonian* was a great Promoter of the Interests of the *Acheans*, and freed *Athens* from the Dominion of the *Macedonians*. The *Etolians* envying their Success, joined in a War with *Cleomenes* King of *Sparta* against them; upon which the *Acheans*, finding themselves unable to resist so great a Power, implored the Assistance of *Antigonus Dofon*, who repelled *Cleomenes*, and gave him so great a Defeat, that he was forced to fly from *Sparta* to *Alexandria*. *Antigonus* used the *Spartans* extreme kindly, and permitted them to enjoy their ancient Laws and Privileges; but in the midst of all his Glory he was forced to march back to the Defence of *Macedon*, which the *Illyrians* had invaded. He defeated and put them to flight, but straining his Voice too much in the Battle, he burst a Vein, and soon after died of a Consumption.

3730.

XVI. *Philip* (1) IV. the Son of *Demetrius*, at the Age of 16 took the Government upon him, which devolv'd to him by the Death of his Governour and Father-in-Law *Antigonus*, and reigned 42 Years.

This King was a very Martial Prince, warred against the *Etolians*, and defeated them several times. He was so far puffed up with the Success he met with, that he aimed at nothing less than the becoming Universal Monarch of the whole World, and was for pushing his Conquests to the very Walls of *Rome*. Hence arose the War between the *Romans* and the *Macedonians*, of which I shall have Occasion to speak more particularly when I come to treat of the *Roman* Affairs which belong to this time. 'Tis enough at present to acquaint the Reader, that *Philip* failed in his Design, was beat several times by the *Romans*, forced to make a Peace with them, and was the Cause of hastening the Downfall of the *Macedonian* State. In his time several Prodigies happened in *Asia*, amongst the rest a great Earthquake which overthrew several Cities, and swallowed up others. From hence the Soothsayers prognosticated, That the *Roman* Empire, then in its Rise, should swallow up the Empire of the *Greeks*. At last *Philip* died of Grief, and deputed *Antigonus*, his Kinsman, to be his Successor. But his Son *Perseus* being certified of his Father's approaching

(1) *Al. Philip. 3.*

A. M. Death by his Physician, secured the Kingdom to himself. A. a. C.

3772. XVII. *Perseus* succeeded his Father *Philip*, and reigned 10 Years and 8 Months. 178.

3782. This Year *Perseus* having given the *Romans* great Provocations, they engaged in a War against him, and he prepared to oppose them. He entered into an Alliance with *Genpius* King of the *Illyrians*, and did all the Mischief he could to the *Romans*. The Day before that Battle, wherein *Perseus* was entirely defeated, *Sulpitius Gallus* Tribune of the Soldiers, by the Permission of *Paulus Emilius* the Roman Consul, made a Speech to the Army, wherein he advised them not to be terrified, if they saw the Moon in a total Eclipse that Night, from two a Clock to four in the Morning, since it was no more than happened at other times, according to the Calculations of Astronomy. That very Night the Eclipse did really happen, which caused the whole Army to admire the profound Skill of *Gallus*, and was a great Encouragement to them, as it was the contrary to the *Macedonians*. The next Day they came to an Engagement, wherein *Perseus* was defeated, put to flight, taken, and carried to *Rome* to grace the Roman Triumphs; and thereby ended the Kingdom of *Macedon*, which became a Roman Province, after it had lasted 645 Years, from *Caranus* the first King. This happened 168 Years before Christ, in the first Year of the 153^d Olympiad, Anno Rome Condita 585.

Of the Lydians.

LYDIA (1) is a Country in *Asia Minor*, of which *Sardes* was the City of greatest Account, and where the Kings of the *Lydians* usually kept their Court. It was situated upon the Banks of *Pactolus* near the Mountain of *Tivoli*, and was one of the most ancient Cities in the World. Though *Lydia* has been a State exposed to various Turns of Fortune, yet History affords us but little Light therein.

Herodotus speaks (2) of 3 successive Lines of the *Lydian* Kings, 1. Of the *Aryade*, of whose Beginning or Continuance he mentions nothing, only That they came from

(1) Of this Kingdom see *Herodot.* *Justin.* *Strabo.* *Paulan.* l. 2. *Marm.* *Oxon.* *Syncellus.* *Martham's Chron.* p. 315, 499. and *Dr. Cary's Chron.* Account of Ancient Time, p. 132. (2) *E. f. c. 7.*

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A. M. *Atys*, the Son of *Lydius*, whence they were called *Lydians*, the Country before being called *Mæonia*. 2. Of the *Heraclidæ*, from *Argon*, the Son of *Alcæus*, the Grandchild of *Hercules*, ending in *Candaules*, who was slain by *Gyges*. 3. Of the *Mermnadæ*, beginning with *Gyges*, and ending with *Cæsus*. But in these 3 Successions we have no Account of the first, and of 22 Kings of the second we know nothing but of 5.

2733. I. Ἀργών (I) ὃν Νίνος τῷ Βήλῳ τῷ Ἀλκίονος τῷ

τοῦ Ἡρακλείδων, βασιλεὺς ἐγένετο Σαρδίων. Καὶ δαυ-

λῆς δὲ ὁ Μύρσας υἱατο. i. e. Argon Son of Ninus, Grand-

son of Belus, Great-Grandson of Alcæus was the first King of

Sardes of the Race of the Heraclidæ, and Candaules the Son

of Myrsus the last. Here is a great Error, nothing being

more certain than that Ninus and Belus were not the Grand-

children of Hercules. And yet Arch-Bp. Usher follows the

(2) Mistake making Argon the Son of Ninus. Without

doubt Herodotus should be corrected from Diodorus Siculus

(3), who says Ἀργών ὃν [Ἰαγδάων τῷ δέλῳ.] ὁ τῷ Ἀλκίονος,

it being easy for the Librarian to put, ὃν Νίνος τῷ Βήλῳ

for Ἰαγδάων τῷ δέλῳ. So Hercules Thebanus, Son of Amphi-

trius, Son of Alcæus, will have for his Son one who was

also, after his Great-Grandfather, called Alcæus, begotten

of a Servant Maid of Jardanus, some short time after the

Argonautical Expedition, in Memory whereof his Son

might be called Argon. And this seems the more likely

because Herodotus himself tells us two or three Lines after,

that the Heraclidæ were descended from Hercules and a ser-

vant Maid of Jardanus, ἐκ δέλης τε τῆς Ἰαγδάωνος γαρνύτης

τῇ Ἡρακλέος.

3150. XIX. (4) Adryfus reigned (5) 45 Years. He was of the 800.

Line of Hercules.

3195. XX. Alyattes I. reigned 14 Years. 755.

3209. XXI. Meles or Miles reigned 12 Years. 741.

3221. XXII. Candaules or Mirsilus, the Son of Mirsilus the last of 729.

the Line of Hercules, reigned 17 Years. He was killed by

Gyges, with whom he saw his Wife too familiar.

3238. XXIII. Gyges having usurped the Throne, sent large 712.

Presents to Delphos; attack'd Miletum and Smyrna, and took

the City of Colophon by Storm. By this means the King-

dom of Lydia was translated from the Family of the Hera-

(1) Herod. l. i. c. 7. (2) In Ann. Part. i. p. 44. (3) L. 4. (4) Syn-

cellus has immediately before him Alyattes Father to Adryfus. (5) Al. 36.

clidæ

A. M. *clide* to the *Merminades*; in whose Family it lasted the *A. M. C.*
Space of 170 Years, of which *Gyges* reigned (1) 38. This
Gyges was at first a Slave, and kept the King's Herds, from
whence he rose up at last to be King.

3276. XXIV. *Ardis* or *Ardysus* the Son of *Gyges* reigned (2) 674.
49 Years. In his time the *Cymmerians*, a People of that
Country, which at present is called *Lesser Tартary*, were
driven from their Habitations by the *Scythians*, marched
out of *Europe* into *Asia*, keeping still along the Sea-Coast,
and took *Sardes*, the Capital City of *Lydia*.

3325. XXV. *Sadiattes* the Son of *Ardis* succeeded, and reigned 625.
(3) 12 Years.

3337. XXVI. *Alyattes* II. succeeded his Father *Sadiattes*, and 613.
reigned (5) 57 Years. He was the youngest Brother. The
Inhabitants of *Sardes* had recourse to the Clemency of *Aly-*
attes; for *Cyaxeres* King of the *Medes* would have had them
submit to him, but *Alyattes* refused it; from whence arose
a War of 8 Years between the *Lydians* and *Medes*. This
King had by his Wife *Carica* a Son, named

3394. XXVII. *Cræsus* who reigned (5) 14 Years after the Death 556.
of his Father. He was one of the richest and most potent
Princes of the World; made the *Greeks* his Tributaries;
conquered the *Phrygians*, *Mysians*, *Thracians*, &c. 'Tis said,
Æsop, so famous for his Fables, lived in his time in *Phry-*
gia; that *Cræsus* sent for him to *Sardes*, where he treated
him with a great deal of Respect; and that going from
Sardes to *Delphos*, he was by the Inhabitants of that Place
thrown off a high Rock. *Cræsus* puffed up with his Prospe-
rity, asked *Solon*, who gave him a Visit, what he thought of
his Glory and Grandeur? *Solon* replied, That no Judgment
could be passed upon the Happiness of Man from the Course of a
few Years, but by the close of his Life. *Cræsus* derided the
Philosophical Severity of *Solon*, but soon found by a sad
and fatal Experience, that what he said was too true. With-
in a while after *Cræsus* made Preparations for a War against
Cyrus, but was defeated by the Army of the *Medes*.

3498. This Year *Cræsus*, after the gaining several Victories in 542.
Cappadocia, supposing *Cyrus* had no great mind to fall upon
him, disbanded his Army, and retired to *Sardes*, where he
thought to have spent the Winter very quietly. He
was scarce got thither, but *Cyrus* came and sat down be-
fore it with his Army; and after 14 Days Siege the City
was taken, and *Cræsus* condemned to be burnt. This un-

(1) *Al.* 36. (2) *Al.* 38. (3) *Al.* 15. (4) *Al.* 49. (5) *Al.* 15.

A. M. fortunate King, considering he was now drawing to his End, remember'd what *Solon* had said to him about the Happiness of Mankind, and thrice invoked the Name of that great Philosopher. *Cyrus* moved with Compassion towards him, set him at Liberty, and afterwards asked his Advice upon all Occasions.

Thus with *Crasus* ended the Kingdom of the *Lydians*, after it had lasted 675 Years. For afterwards it was subject to the *Persians*, *Greeks*, and *Romans*, and at present to the *Turks*.

Of Tyre.

TYRE was a Sea-Port Town, built upon a Rock, and the Capital City of *Phœnicia*. If what Archbishop *Usher* says be true, it must be acknowledged, that this City was more ancient than *Troy* and *Corinth*. For he tells us, it was founded in the Year of the World 2499, by *Agenor* the Father of *Phœnix* and *Cadmus*, who came from *Thebes* in *Egypt*, into *Syria*, to fortify *Tyre* and *Sidon*. But *Josephus* assures us, that it was not built till about the Year of the World 2733. It is likewise to be observed, that the most ancient King of the *Tyrians*, which we can meet with in History, was *Abibal* the Father of *Hiram*, the Friend of *David* and *Solomon*. 'Tis certain, that the *Tyrians* were very powerful by Sea, but whether they were the first Inventers of Letters, (as some assert) is not so certain. To give you some Idea of such a confused History as is that of *Tyre*, we shall consider this Kingdom under four distinct States.

The First State of Tyre (1) under XII Kings, which lasted 213 Years.

- I. **A** *Bibalus* reigned 35 Years. 1064.
2886. II. *Hiram* succeeded his Father, and reigned 34 1029.
2921. Years. This was that King of *Tyre*, who sent King *David* Cedar-Trees, Carpenters, and Masons, to build his Royal Palace.
- III. *Baltazar* or *Beleastratus* reigned (2) 7 Years. 995.

(1) See a Catalogue of the *Tyrian* Kings in *Joseph. contra Apollon.* & *Synecellus*; (2) *Al. 17.*

IV. *Ab-*

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A. a. C.

988.

979.

967.

955.

944.

913.

907.

898.

851.

601.

- IV. *Abdastartus* succeeded and reigned 9 Years.
- V. the Son of the Nurse of *Abdastartus* reigned (1) 12 Years.
- VI. *Astartus* reigned 12 Years.
- VII. *Aserim* or *Astarimus*, his Brother, succeeded, and reigned 9 Years.
- VIII. *Pheler* or *Phelates* reigned (2) 8 Months.
- IX. *Ithobaal* or *Ethbaal* the Priest of *Astartus* reigned (3) 31 Years.
- X. *Badexorus* reigned (4) 6 Years.
- XI. *Matgon* or *Mettinus* reigned (5) 9 Years.
- XII. *Pygmalion* reigned (6) 47 Years. After him we have no Account of the Affairs of the *Tyrians* for 250 Years together.

The Second State of Tyre, which is very obscure and unknown, lasted 250 Years: For in History we meet with no mention of any of their Kings, except Eluleus, of whom very little is said.

Eluleus reduced the *Gitteans* who had revolted. In his time God humbled the *Tyrians*, who were grown very Insolent by the Greatness of their Riches, and that long Prosperity which they had enjoyed. *Isaiah*, in the 23^d Chapter of his Prophecy, foretells the Miseries which were to fall upon *Tyre* as a Punishment of its Pride and Cruelty, especially towards their Neighbours the *Israelites*. It seems as if *Isaiah* in this Chapter acted the part of an *Historian*, rather than that of a *Prophet*, every thing being there so naturally described. The Riches, Vanity, and luxurious way of these wealthy Merchants living, who were the principal Inhabitants of *Tyre*, are therein so lively represented.

The Third State of Tyre under X Kings, which lasted only 64 Years.

- I. **I**thobaal reigned 24 Years. In his time *Nebuchadnezzar* laid Siege to *Tyre*, which after 13 Years he took, and instead of *Ithobaal*, set up *Baal* for King.

(1) *Al.* 10. (2) *Al.* 1 Year. (3) *Al.* 32. (4) *Al.* 8. (5) *Al.* 25. (6) *Al.* 7.

II. *Baal*

2373. II. *Baal* reigned 10 Years. After his Death the King of *Babylon* set up Judges to govern *Tyre*. 577.
2383. III. *Ezni-Baal* the first Judge governed 2 Months. 567.
- IV. *Chelbes* the Son of *Abdaus* governed 10 Months.
3384. V. *Abbarus* governed *Tyre* the space of 3 Months. 566.
- VI. *Mitgon*, and } the two Sons of *Ab-*
- VII. *Geraslus Batus* or *Geraslus Batus* } *delin*, governed the
- space of (1) 4 Years.
3388. VIII. *Balatorus* governed the space of one Year. 562.
3389. IX. *Merbaal* was sent from *Babylon* to *Tyre*, to preside 561.
- there in the room of his Brother *Balatorus* deceased: He
- governed 4 Years.
3393. X. *Hiromus* came from *Babylon* to *Tyre* to reign instead 557.
- of his Brother *Merbaal* deceased. He governed 20 Years.
- Here we meet with another Chasm in the History of *Tyre*,
- which lasted about 205 Years, whereof we have no
- Account.
3413. *The Fourth State of Tyre, which is very dark for* 537.
- 205 Years; for History is silent about it, till*
- such time as it was besieged by Alexander the*
- Great, which happened in the Year of the World*
- 3618, before Christ 332.*
3618. **T**His Year the Inhabitants of *Tyre* sent a large Crown 332.
- of Gold to *Alexander*, as a Compliment to him for
- his Conquests. He told their Ambassadors, That he would
- come himself to *Tyre*, to pay the Vows which he had made
- to *Hercules*. The Ambassadors replied, That he needed not
- to come so far as *Tyre* to do that, since the Temple of *Ju-*
- piter* stood without the City, in the Place where old *Tyre*
- stood. *Alexander* took this as an Affront, and as if they
- seemed to deny him Entrance into their City, whereupon
- he threatned to lay it in Ashes. Accordingly he besieged
- it, and after 7 Months, with the loss of a great many
- Men took it by Storm, put all the *Tyrians* to the Sword,
- and burnt their City. In this general Calamity *Strato* and
- his Son were spared, to whom and their Posterity *Alexander*
- gave the Kingdom of *Tyre*.
- Quintus Curtius* tells us, That *Tyre* rose out of its Ashes,
- was rebuilt in a short time, and so strongly fortified, that
- it held out 15 Months against *Antigonus* King of *Asia*.

Thus have I given you a summary Account of the Kingdoms of Egypt, Sicyon, Athens, and the other States of Greece, of Lydia, Tyre, &c. I am sensible there were other Petty Kingdoms, such as Cyprus, Sicily, Crete, &c. but forasmuch as they did not then make any great Figure in the World, and since History does not say much about them, I do not think it proper to insert the Account of them in this System.

Of the Italians, Latins, Romans, and of the Fourth or Roman Monarchy.

IT must not be expected, that in this short System of *Universal History* I should give an exact and particular Account of all the *Roman Affairs*. That would swell the Work to several large Volumes. And therefore I shall insist only upon some of the most remarkable Transactions till I come to the Emperors, where I shall be something more copious, and make particular References to such Authors as I shall have Occasion to use. Whereas for the former Part of the History I refer the Reader in general to *Diodorus Siculus*, *Dionysius Halicarnassæus*, *Livy*, and several others mentioned in the Introductory Part of this Work.

It must be acknowledged, that all the Account we have of *Italy* before *Romulus* is very Fabulous and Precarious, and such as no Historian can rely upon. However I shall not pass it by, but account for it as well as I can, and accordingly consider the *Italians*, 1st, Under the Government of the *Janigenæ* or *Siculi*. 2^{dly}, Under the Government of the *Aborigines*. 3^{dly}, Under the VII Kings. 4^{thly}, Give an Account of the Consular State of *Rome*. And 5^{thly}, shall treat of the *Fourth* or *Roman Monarchy*.

The First State of Italy under the Janigenæ or Siculi, which lasted 557 Years.

THIS said, that *Gomer* the Son of *Japhet* first planted Colonies in *Italy*: But we have no certain Account of this only that the first Inhabitants were called *Janigenæ* or *Siculi*. It must not be expected, that I should give an exact Chronology of these dark Times; I shall therefore only give you a Catalogue of the Principal Men (whether Kings,

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A. M. Kings, or only Petty Governors, is very uncertain) who *A. n. C.* lived within this time.

2044: I. **A** *Uranus*: It seems he built a Temple to *Janus*. 1906.

II. *Malotages*.

III. *Sicanus*, the Husband of *Ceres*, who taught the People Tillage.

IV. Several Tyrants.

V. *Osiris* drove them out, and was chosen King.

VI. *Neptune*.

VII. *Lestrig*.

VIII. *Hercules Libycus*.

IX. *Tuscul*.

X. *Alteus*.

XI. *Kittim*, or *Atlas*, or *Italus* out of *Spain*, ruled the *Janigena*.

XII. *Jafus*.

XIII. *Dardan*: He killed *Jafus*, and afterwards fled into *Thrace*.

XIV. *Tyrrhennus*: He came out of *India*, and his Subjects after him were called *Tyrrhenians*.

We have no Account after him of any King or Governor for above 100 Years together.

The Second State of Italy under XV Kings, called Aborigines, which lasted 577 Years, from Janus down to Romulus.

2621. I. **J** *Janus* the Son of *Eretheus* King of *Athens* came into *Italy*, was received by the *Aborigines*, and built *Taniculum*. He reigned 10 Years. 1329.

2631. II. *Saturn* expelled *Crete* by his Son *Jupiter*, fled into *Italy*, civiliz'd the People, taught them Tillage, coin'd Money, &c. He reigned 19 Years. 1319.

2650. III. *Picus* the Son of *Saturn* succeeded, and reigned 41 Years. 1300.

2691. IV. *Faunus* succeeded his Father, and reigned 42 Years. 1259.
In his time *Evander*, and *Carmenta* his Mother, came out of *Arcadia*, and taught them Letters; and *Hercules* living with *Evander*, killed *Cacus*.

2733. V. *Latinus* reigned 36 Years. He had a Daughter named *Lavinia*, whom *Aeneas* married. 1217.

2769. VI. *Aeneas*, after the taking of *Troy*, came into *Italy*, where he built *Lavinium*, killed *Turnus* King of the *Rutuli*, mar- 1181.

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- A. a. C.* *A. M.* married *Lavinia*, was drowned, and afterwards deified. *A. s. C.*
He reigned 5 Years.
1906. 2774. VII. *Ascanius* or *Julius*, the Son of *Aeneas* by *Creusa*, succeeded his Father, and reigned 38 Years. He resigned *Lavinium* to *Lavinia* and *Sylvius* her Son, built *Alba*, and left the Kingdom to *Sylvius*. 1176.
2812. VIII. *Sylvius* the Son of *Aeneas* by *Lavinia* succeeded, and reigned at *Alba* 29 Years. 1138.
2841. IX. *Aeneas Sylvius* succeeded his Father, and reigned 30 Years. 1109.
2871. X. *Latinus II.* reigned 51 Years: From him the People were called *Latines*. 1079.
2922. XI. *Alba Sylvius* succeeded his Father, and reigned 39 Years. 1028.
2961. XII. *Capetus I.* called by *Ovid*, *Epitus*, succeeded, and reigned 26 Years. 989.
2987. XIII. *Capys* succeeded, and reign'd 28 Years. He built *Capua*. 963.
3015. XIV. *Capetus II.* succeeded, and reigned 12 Years. 935.
3027. XV. *Tyberinus* succeeded, and reigned 8 Years. He was drowned in the River *Tyber*, which had its Name from him. 923.
3035. XVI. *Agrippa Sylvius* succeeded, and reigned 41 Years. 915.
3076. XVII. *Alladius* or *Aremulus* succeeded, and reigned 19 Years. He imitated *Thunder*, and was swallowed up with his Palace. 874.
3095. XVIII. *Aventinus* succeeded, and reigned 37 Years. The *Aventine Hill* derived its Name from him. 855.
3132. XIX. *Procas* succeeded, and reigned 23 Years. When he died, he left his Sons to rule by turns yearly. 818.
1329. 3155. XX. *Amulius* expelled his elder Brother *Numitor*, and reigned 25 Years. He killed *Numitor's* Son *Lausus*; made *Rhea*, *Numitor's* Daughter, a Vestal Virgin; ravished her afterwards in the Likeness of *Mars*; by whom he had two Sons, *Romulus* and *Remus*, killed her, and exposed them. 795.
1319. 3180. XXI. *Numitor* is restored by his Grandsons, *Romulus* and *Remus*, to the Throne, and reigned 18 Years. 770.
1300. Thus have I given the Reader some glimmering sort of Light into the State of the *Italian* Affairs, even in these dark Times. I shall now proceed to what History gives us a clearer Insight into, and by what follows, we may perceive from what small Beginnings, and by what Steps and Degrees the *Romans* rose to that Grandeur, as to be at last the Masters of the greatest part of the then known World.
1259.
1217.
1181.

The Third State under VII Kings, called the Regal State, lasted 245 Years.

A. M.

3198.

I. **R**omulus was 18 Years of Age when he laid the Foundations of the City of Rome upon the River Tyber, near the Place where he and his Brother Remus were brought up. At first he took in only Mount Palatine, on which he built about 1000 Houses; but within a while the Inhabitants increased to such a Number, that they were forced to take in six Hills more, so that Rome from hence was called *The City with 7 Heads*. At first there was only a Colony of 300 Horse, and 3000 Foot; but to increase the Number he set up an *Asylum*, which was a Sanctuary to all Malefactors and discontented Persons.

Romulus, upon founding the City, killed his Brother Remus, for some Affront he had given him. He, upon his Grandfather's Advice, left the People to choose what sort of Government they pleased, who immediately made him King; and being established upon the Throne, he divided the People into three Tribes, each Tribe into ten Curia, and each Curia into ten Decuria: Another Distinction which he made of the People, was into *Patritians* and *Plebeians*. He made choice of 100 of the former to assist him in the Government, who were called the *Senate*: Such as he enrolled in this Assembly were called *Patres Conscripti*, the common Title of all Senators for ever after. The next thing he did, was to settle the Authority of King, Senate, and People: After which he raised 300 young Men out of the Curia, to be a Guard to his Person; and made choice of twelve *Lictors* to be his constant Attendants, to punish Offenders, and to obey his Commands.

His next Device to encrease the City, was to get Wives for his Subjects; whereupon by Advice of his Grandfather, and the Consent of the Senate, he proclaimed a Feast and Publick Games in Honour of *Neptune*, which caused a great Concourse of Men, Women, and Children, from all Parts. In the midst of the Solemnity, upon a Signal given, the Romans with drawn Swords seized upon 683 Virgins, for whom Romulus chose so many Husbands. This Act incens'd their Neighbours, who immediately prepared for a War against the Romans. The Cities of *Genina*, *Antenna*, and *Crustumium*, begun the War first, but were defeated by Romulus, for which he triumph'd; and at his Re-

A. a. C.

752.

3236.

A. M. Return, marked out a Spot of Ground upon Mount Capitoline for a Temple to Jupiter Feretrius, the Place where the Capitol afterwards stood. The Sabines, who were principally concerned in the late Affront, were the most backward, but withal the most formidable of those who warred against the Romans. They marched against Rome under the Command of their King Tatius, took the Capitoline Mount, and were very near giving a total Rout to the Romans. But the Sabine Women, whom the Romans had stolen and married, put an End to the War, made them Friends, and the Sabines came and increased the Number of the Inhabitants of Rome. The Peace was made on these Terms: First, That Romulus and Tatius should reign jointly in Rome. Secondly, That the City should be still called Rome, from Romulus; but the Citizens Quirites, from Cures, the Native Place of Tatius. Thirdly, That the two Nations should be united, and as many Sabines as pleased should be made free of Rome. Upon this the Capitoline was taken in, built upon and inhabited by the Sabines, 100 of the principal Men among them being added to the Senate. Tatius was soon after killed by the Latins, and Romulus remained sole Monarch of Rome, fought against the Fidenates and others with good Success. But though he was thus engaged in continual War, yet he laid the Foundation of Religion, and enacted several wholesome Laws. At last he was killed, as is supposed, in the Senate-House, and his Body carried away Piecemeal by the Senators, who concealed the Murder, and reported that he was taken up among the Gods. He reigned 37 Years.

After his Death there happened an Interregnum for a whole Year; but the People being dissatisfied at that sort of Government, resolved upon Electing a new King. Numa Pompilius, a Sabine, was chosen, who at first refused, but at last accepted of the Kingdom.

3236. *H.* Numa Pompilius succeeded Romulus, and reigned 44 Years. 714.

This good King had an Opportunity, by the Peace he enjoyed, to compleat what his Predecessor had begun. He first disbanded the 300 Celeres, who were the Guard of Romulus; then built a Temple to Janus, brought in the Pontifices, ordained the Vestal Virgins, and instituted the Orders of the Salii and the Feciales; and to gain the more Credit and Obedience to his Constitutions, he pretended they were dictated to him by the Goddess Eggeria, with whom he said, that he had often and immediate Converse. His Religion was chiefly the Pythagorean. Besides those Reli-

A. M. Religious Matters, he made many good and wholesome Laws, *A. M.* and by both softened the Genius of that rugged People, and strengthened that City, which had been founded upon War and Bloodshed. One of the principal Things he did, was the Reformation of the Year, which in *Romulus's* time was much out of Order.

3279. III. *Tullus Hostilius*, the Son of that *Hostilius*, who in the Reign of *Romulus* had behaved himself very valiantly against the *Sabines* in the Citadel, was created King by Universal Consent, and reigned 33 Years. 671.

In his time the *Albans* robbed and pillaged in the *Roman* Territories; and the *Romans*, to revenge the Injury, did the same to the *Alban* State; upon which a War broke out between them. Both Parties drew up their Armies in *Battalia*, but agreed at last, that the Quarrel should be decided by a Combat of three Persons on each Side, and the Conquering Party should have the Preeminence and Command over the other. The three *Horatii* for the *Romans*, and the three *Curiatii* for the *Albans*, undertook the Combat; wherein two of the *Horatii* were killed outright, and the three *Curiatii* were wounded; the third *Horatius* by a Stratagem fought with and killed the three *Curiatii*, and so went off Conqueror.

Tullus Hostilius warred against the *Fidenates* and *Veientes*, who had in the last War with *Alba* drawn their Forces together at *Fidene*, with a Design of falling upon both *Albans* and *Romans*, after they had weaken'd themselves in Battle. He drew out an Army of both against them, and routed them, notwithstanding the Treachery of *Suffetius* the *Alban* General, his Ally; who, after the Battle, was condemned to be torn in Pieces by wild Horses for his double Dealing. This King sent and demolished *Alba*, transplanted the Inhabitants to *Rome*, allowed them Mount *Celius* to live in, and granted them all the *Roman* Privileges. After he had conquered the *Fidenates*, he warred with the *Sabines*, and subdued them; and began a War against the *Latines*, which lasted several Years. At last he died, some say by Lightning, with his whole Family, though more probably by some Treasonable Practices.

3312. IV. *Ancus Martius*, the Grandson of *Numa*, was made King, and reigned 24 Years. 638.

This *Ancus* was much of the same Temper with his Grandfather, and was for restoring the Religious Ceremonies, which had been neglected in the last Reign. He was no great Lover of Fighting, but was at last forced to be

A. a. C. *A. M.* be a Warriour against his Will. For the *Latines* contemning him as a sluggish Prince, made Incursions into the *Roman Territories*. Upon this he was obliged to proclaim War against them, according to the Ceremonies appointed by his Grandfather *Numa*. He defeated them in several Rencounters, forced them to sue for a Peace, and obtained a Triumph over them. Some of the *Latines* he transplanted to *Rome*, and granted them the *Aventine Hill* to build upon, and possess. After this, he fought with great Success against the *Fidenates*, *Sabines*, *Veientes*, and *Volsci*, whom he subdued. Beside these great Actions abroad, he did many at home. He rebuilt the Temple of *Jupiter Feretrius*; fortified the Hill *Janiculum*; made a large Ditch called *Fossa Quiritium*; built a large Prison in the Heart of the City, fronting the *Forum*; enlarged the *Pomarium* of the City; and built a Town called *Ostia* at the Mouth of the River *Tyber*.

In his time *Lucumo* an *Hetrurian*, the Son of *Demaratus* a rich Merchant of *Corinth*, came to *Rome* with his Wife *Tanaquil* from *Tarquiniæ* in *Hetruria*. He changed his Name into *Lucius*, adding that of *Tarquinius* from the Place of his Birth. By his Liberality, and magnificent way of Living, he became known to *Ancus*, and was beloved by the People. *Ancus* made him a Senator, and, at his Death, Guardian of his two young Sons; who being Minors, occasioned an *Interregnum*, and gave Opportunity to

3336. *V. L. Tarquinius*, surnamed *Priscus*, to manage the public Affairs, and in the end to obtain the Government; for in a Speech to the Senate he in a manner begg'd the Crown, and was made King, and reigned 38 Years. 614.

In the Beginning of his Reign, the better to ingratiate himself with the common People, he chose 100 out of the most Eminent of the *Plebeians*, and added them to the Senate, which made up the Number of 300. These last were called *Patres minorum Gentium*; i. e. *Senators of a lower Degree*. He likewise increased the Number of the *Vestal Virgins*, from four to seven.

The *Latines* warred against him, but were forced to sue for Peace. After this he defeated the *Sabines* twice, and obliged them to do the same. Next he had to deal with the *Hetrurians* or *Tuscans*, whom he likewise conquered in several Battles, and humbled them so far, that they owned him for their Prince, and in token of their Allegiance, presented him with a Crown of Gold, and an Ivory Chair, a Scepter with an Eagle on the Top, a purple Coat wrought with Gold, and a purple Gown pink'd. This King built

A. M. the Walls of the City, which before were patched up in haste, with large square Stone; adorn'd the Forum with Portico's, Galleries, and Shops; made several *Gloia* or common Sinks to carry the Filth of the City into the Tyber; built the *Circus* for publick Games, with Seats and Galleries for the Spectators; and laid the Foundation of the Capitol. At last he was killed by the two Sons of *Ancus Marcius*. A. D. C.

3374. VI. *Servius Tullus* succeeded, and reigned 44 Years; 576.

This Prince was the Son of a Noble Prisoner taken by *Tarquin* at *Corniculum*, a Town in *Latium*. He was in great Repute with *Tanaquil* the Wife of *Tarquin*, who gave her Daughter in Marriage to him, and was an Instrument of making him King. The Senate was against it, but the People were for it, and elected him at the *Comitia Curiata*. Not long after his Settlement, he according to Promise divided the publick Lands among the poorer sort. He enlarged the City, adding three Hills to the four former, viz. *Quirinal*, *Viminal*, and *Esqueline*. He divided the City into four Parts, making four Tribes instead of three; and first instituted the *Census*, or Numbering the Citizens, according to six distinct Classes or Orders. After this he instituted the *Lustrum*, which was to be repeated every five Years; and was the first who coined Money at Rome with the Image of a Sheep, whence it had the Name of *Pecunia*.

Nor did he only settle Affairs at home, but took care likewise to suppress Disturbances abroad. For the *Hetrurians* revolting, he had Wars with them for 20 Years successively, defeated them several times, triumphed over them thrice, and obliged them to sue for a Peace. He married his two Daughters to the Grandsons of *Tarquinius Priscus*, *Arums* and *Tarquinius*, who was afterwards surnamed *Superbus*. The latter had a mild-natur'd Wife, the former an imperious Dame. *Tarquin* agreed with his Brother's Wife, to kill the one her Husband, and the other his Wife, and afterwards to marry together, which was accordingly put in Practice. After this, *Tarquin* killed his Father-in-Law, and his Wife *Tullia*, hastening to salute her Husband King, ordered her Chariot to drive over the Body of her dead Father in that Street which before was called *Cyprius*, but after the Fact it was called *Vicus Sceleratus*.

3418. VII. *Tarquinius Superbus* having thus barbarously killed 532.
his Father-in-Law, usurped the Kingdom, and reigned 25 Years.

Upon

Upon his mounting the Throne, he put all the Friends of *Tullus* to Death, and dreading the natural Consequences of his Tyranny and ill-gotten Greatness, kept a stronger Guard than ordinary about his Person. He managed the whole Affairs of the State himself, slighted the Senate, diminished their Authority, cut off several of them, and seized upon their Estates: Among the rest, *Marcus Junius* was one, who left behind him a Son named *Lucius Junius*. *Lucius* fearing he should suffer the same Fate with his Father and eldest Brother, counterfeited himself a Fool, was thence called *Brutus*, and kept by *Tarquin* in his House to make his Children Sport. He carried on the Dissimulation for many Years very dexterously, and was at last the chief Instrument in banishing the Tyrant.

Tarquin was engaged in several Wars, first marched against the *Sabines*, and subdued them: Then began a War with the *Volsci*, which with some Intermissions lasted above 200 Years, and took from them *Suessa-Pometia*: Next he fell upon *Gabii*, which he took by the Treachery of his Son *Sextus*, who, under a Pretence of deserting from his Father, for some Injuries offered him, got to be their General, and cut off the chief Citizens. After this he built the *Capitol*, and bought the three Books of the *Sibyls* Oracles, (six of the nine that were offered him being burnt,) which Books were kept as Sacred by the *Quindecemviri* in the *Capitol*, and perished in that Building when it was burnt in *Sylla's* time. At last he proclaimed War against the *Rutili*, and invested their Metropolis *Ardea*. At the time that the Army lay before this City it was, that *Sextus*, *Tarquin's* Son, inflamed by *Lucretia's* Beauty, stole privily to *Collatia*, where she resided, and ravished her. The virtuous *Lucretia* almost dead with Grief and Shame, sent for her Father from *Rome*, and her Husband *Collatinus* from the Camp, desiring them to bring along with them some of their particular Friends. *Publius Valerius* came with her Father *Lucretius*, and *Lucius Junius Brutus* with her Husband; to them she related the whole Story, and immediately with a Ponyard stabbed her self to the Heart. They were startled at the Sight, and filled with Grief and Indignation; but, to their great Surprise, *Brutus* throwing off his disguised Folly, declared his Resolution, and made them swear upon the bloody Ponyard to assist him in revenging this, and the other Wickednesses of *Tarquin* and his Family, by expelling him and them the Government. And immediately entering upon Action, they shut up the City-Gates, and assembled the Senate, who

A. M. being made sensible of the Wickedness of their King and his Family, issued out a Decree of Expulsion against *Tarquin*: Afterwards *Brutus* brought out *Lucretia's* Body, exposed it to the People, and made a Speech to them, recounting all the Tyrannical Acts of *Tarquin*, and prevailed upon them to take up Arms for the maintaining their Liberty. The King hearing of these Things, rid with his Sons and some Friends to *Rome*, where they found the City-Gates shut against them. Thereupon they spurred back again to *Ardea*, but *Brutus* being got thither before them, prevailed upon the Army to do as their Friends in the City had done before them. By this means *Tarquin* was forced to fly where he could find a Retreat, and with his Banishment ended the Regal Power at *Rome*, which was turned into a Consular State. This Change happened 245 Years after the Building of the City, in the first Year of the 68th Olympiad, in the Year of the World 3443; 31 Years after the Ruin of the *Assyrian Monarchy*, and setting up of the *Persian*; 175 before the Beginning of the *Macedonian*; 507 Years before *Christ*. *A. D.*

3443. *The Consular State of Rome, from Brutus the first Consul, to Julius Cæsar's being made Perpetual Dictator, lasted 464 Years.*

 **I**N treating of the Consular State, since the proposed Brevity will not allow me to give you a List of the several Consuls, or of the particular Actions which happened in their Times; and since to consider so great a Space of Time all together would confound the Reader; I shall therefore reduce the Whole under several of the most remarkable Periods, to render the Idea of the Roman Affairs the more clear and conceivable.

I. Period, from the Banishment of Tarquin, to the First Dictator, which lasted 10 Years.

T*arquin* being banished, the Romans resolved upon choosing no more Kings, but to elect two Consuls yearly out of the *Patritians*. These Consuls were elected by the People in a General Assembly called *Comitia Centuriata*. The first Consuls were *L. Junius Brutus*, and *L. Tarquinius Collatinus*. In their time *Tarquin* sent Ambassadors from

from *Ettruria* to *Rome*; but their Proposals being rejected, they had recourse to underhand Practices; by which they won over to *Tarquin's* Interest several young Noblemen, and among the rest, two of the Sons of *Brutus*, who conspired against the Consuls, and were beheaded. *Collatinus* resigned, and *Valerius Poplicola* was chosen Consul in his stead. About this time *Tarquin* brought an Army against *Rome*, engaged the *Romans*, was defeated, but *Brutus* the Consul was slain by *Aruns* the Son of *Tarquin*, as he alternately fell by the Hand of *Brutus*. *Valerius* made a great many good Laws, and among the rest one, whereby two *Quæstors* or *Publick Treasurers* were created. After the Death of *Brutus*, he was suspected by the People of aiming at the *Regal Power*; but he soon removed their Jealousy, by holding an Assembly for the Election of another Consul, wherein *Lucretius* was chosen; but he dying a few Days after, *M. Horatius* succeeded, in whose time the *Capitol* was finished and dedicated. *Valerius* was chosen a second time with *Lucretius Tricipitinus*. Before this Year was out, *Porfenna* King of *Clusium* espousing *Tarquin's* Interest, marched against *Rome*, besieged it, and was very near taking it; but being at first repulsed by *Horatius Cocles*, and afterwards struck with Admiration at the Bravery and Undauntedness of *Mutius Scævola*, and at the Courage of *Clelia* a *Roman Virago*, he made Peace with the *Romans*. These three noble Acts are too Heroick to be passed over in Silence, and therefore I cannot omit to mention them, though the designed Brevity will admit of but a very short Relation. When *Porfenna* attack'd the City, his Onset was so vigorous, that the two Consuls were wounded, which so dishearten'd the *Romans*, that retiring in Disorder to the City, the Enemy had entred with them, if the Courage of *Horatius Cocles*, who alone defended the Passage of the Bridge, had not hindred them, and given an Opportunity to those that were got over to break down the Bridge; which being effected, the valiant Hero leap'd into the River, and (though wounded) got safe over. *Mutius's* Action was equally Brave; for the City being extremely straightened by *Porfenna's* Siege, and other Reliefs failing, he got into the Enemy's Camp in Disguise, resolving to assassinate the King, but by Mistake he stabb'd his Secretary; and being examined, boldly declared his Intention, and with invincible Courage thrust the Hand that committed the Mistake into the Fire, in Punishment for the ill Service it did its Master. *Porfenna* surpris'd at the *Roman* Courage,
not

A. M. not only pardoned *Mutius*, but also concluded a Peace; for ratifying of which, Hostages were delivered, and among them ten Roman Virgins: But it seems even the Women among the Romans scorn'd to be Prisoners, for under the Conduct of *Clelila*, one of their Number, these ten Virgins got from their Keepers, swam over the *Tyber*, and in spite of the Enemy's Darts got safe home. Within a Year or two the *Sabines* began to be very troublesome to the Romans, making Incursions into their Territories, but were defeated by them in several Battles. In the heat of this War came *Atius Clausus* with 5000 *Sabines* to Rome, and became the Head of the *Claudian Family*. *Tarquin* still restless and dissatisfied, had his last Recourse to the *Latines*, whom he excited to declare War against the Romans, and at the same time fomented the Differences which were then at Rome between the richer and the poorer sort. To obviate the Mischiefs which might arise from an Enemy abroad, and Foes at home, a particular Magistrate named the *Dictator* was created, who for a set time should have the sole Administration of Affairs in his own Hand. This *Dictator* was never made but upon extraordinary and emergent Occasions.

3453. II. Period from the First Dictator, to the Tribunes of the People, lasted 5 Years.

Lo *Argius Flavius*, one of the Consuls, was the first Dictator, who chose *Sp. Cassius* for *Magister Equitum*, the Master of the Horse. He had 24 Axes and Rods carried before him, and by these Ensigns of Royalty aw'd the People, and quieted the Tumults of the City. He began the Census after the Pattern of *Servius Tullus*, wherein 150700 Persons of full Age gave in their Names; but he made a Truce with the *Latines* for one Year. When the Truce was expired, both Parties prepared to take the Field. The Romans perceiving the *Latines* were very strong, thought fit to create a second Dictator. The Choice fell upon *Posthumius*, who chose *Ebrutius Elva* for his Master of the Horse. He hastened his Levies, marched against the *Latines*, engaged and defeated them near the Lake *Regillus*. Upon this the *Latines* earnestly sued for a Peace, which was granted them: Thus ended all the Wars made upon *Tarquin's* Account, who being abandoned by all his Friends, fled to *Aristodemus* the Prince of *Cuma*, where soon after he died, in the 90th Year of his Age.

Upon

A. a. C. Upon the finishing of this War, *Posthumius* laid down his Office, and *Appius Claudius* and *Servilius Priscus* were made Consuls. And now the Differences between the *Plebeians* and *Patritians* broke out afresh, and were carried so high, that neither the leading them to fight against the *Volsci*, *Aequi*, and *Sabines*, nor all the Proposals of the Senate, could reconcile, and bring the meaner sort back from *Mont Sacer*, whither they were retired, till such time as they granted, that they might choose Annual Officers of their own among themselves, to protect them from the Injuries and Insolencies of the *Patritians*. The Senate was forced to comply with their Demands, and they made choice of *L. Junius Brutus*, *Sicinius Bellulus*, *C. and P. Licinius*, and *Titinius Ruga*, for their Officers, who were called *Tribunes of the People*. They were at first only Five, but at last their Number increased to Ten, who in time grew so exorbitant, that by some Authors they were stiled *Pestes Reipublicæ*. This remarkable Change of the Roman State, from *Aristocracy* to *Democracy*, or rather to a Mixture of both, happened in the 260th Year of the City, 46th after the Beginning of the *Persian Monarchy*, and in the 3^d Year of the 71st Olympiad.

497. 3458. III. *Period from the Creation of the Tribunes, to 492. the Decemviri, lasted 42 Years.*

THE Office of *Tribunes* being ratified by the Senate, the Commons obtained farther, that they might choose Two out of their own Body yearly to assist these Officers; which Assistants were afterwards called *Ædiles*. Upon these Grants made, the Commons readily listed themselves to march against the *Volsci*, under the Command of *Posthumius* the Consul. He took *Longula* and *Polustia* from them, and invested their Metropolis *Corioli*, which was taken by Storm through the Bravery of a valiant *Patritian* named *Caius Marcius*, who from thence was surnamed *Coriolanus*. Upon this, and the Defeat of the *Antiates*, who came to the Relief of *Corioli*, the *Volsci* were forced to make Peace. Within a short time *Coriolanus* was accused by the *Tribunes* of aiming at Sovereignty and Tyranny, and condemned to perpetual Banishment. He retired to *Antium*, excited the *Volsci* against the *Romans*, being made their General, marched against his own Countrymen, took several Cities from them, and at last sat down before Rome
it

it self. This struck such Terror into the *Romans*, that both Senate and People unanimously agreed to send him Ambassadors with Proposals of Restoration. He rejected all, but at last being conquered by the Intreaties of his Mother, his Wife and Children, drew the *Volsci* from Rome, and was afterwards cut in Pieces by them.

After this, the *Romans* were engaged in several Wars abroad with the *Volsci*, *Hernici*, *Aequi*, *Veientes*, *Hetrurians*, and *Sabines*; I shall not relate the Particulars of each, but only in general take notice, that in some Engagements the *Romans* were worsted, in most came off Conquerors, and forced their Enemies to make Peace. At home there happened great Disturbances within this Period of Time, the most remarkable of which, with some other considerable things, I think fit briefly to relate. The first Disturbance arose from the *Lex Agraria*, the Law for dividing the conquered Lands among the meaner sort, which was the Occasion of many Disorders and Mischiefs for many Years together. It was at first proposed by *Cassius*, thrice Consul, who aimed at the Sovereignty, and promised to be put in Execution by the Senate, who waved the doing it for a great many Years: But at last *Cassius* went out of his Consulship, was called to an Account for his Ambition, and was condemned to be thrown down the *Tarpeian Rock*, which was accordingly done. The next great Disturbance happened upon the Account of one *Volero*, a turbulent Man, who when made Tribune to revenge an Affront offered him by the Consuls, who would some time before have lifted him for a Common Soldier, was a great Instrument of passing a Law for the Establishing the *Comitia Tributa*. Within this time the whole Family of the *Fabii*, who undertook to defend the *Roman* Frontiers, and had posted themselves in a Castle called *Cremuera*, were all cut off by the Enemy. *Quintius Cincinnatus* was taken from the Plow, first made Consul, and within a Year made Dictator; in both which Posts he behaved himself with a great deal of Prudence, Conduct, and Courage. Within the same Compass of time happened first a Famine, and then a Plague at Rome, which cut off a great many of the Inhabitants. At last they sent Ambassadors to Greece, to bring such Laws from thence as were most excellent and most conducive to the Good of the Common-wealth. Upon their Return the *Decemviri*, and the *Tribunes*, *Ediles*, *Questors*, &c. were divested of all their Authority. This notable Change of the *Roman* State happened in the 302^d Year

A. M. Year of the City, in the 1st Year of the 81st Olympiad, A. a. C.
88 Years after the Beginning of the Persian Monarchy, and
450 Years before Christ.

IV. *Period, from the Decemviri to the Military
Tribunes, lasted only 8 Years.*

3500. THE *Decemviri* were elected annually by the *Comitia* 450.

Centuriata, as the *Consuls* were; but governed one at a time by turns, the rest differing little from private Persons, only they had a *Beadle* going constantly before them. At first they governed with so much Justice, Moderation, and Equity, that the People were charmed with their Conduct and Administration; but they soon degenerated to Tyranny and Oppression, which occasioned the short Duration of their Power. The first Set of these *Decemviri* reduced the Laws brought from Greece, with some Additions of their own Customs, into Ten Tables, and the next *Decemviri* added two Tables more, from whence they were called, *The Laws of the Twelve Tables*, so much talked of by the Roman Authors.

The *Decemvirate* regarded neither Senate nor People, but cut off the most considerable Citizens of both sorts. Among the rest, *Siccius Dentatus*, the Roman *Achilles*, was killed traiterously by a Party of 100 Horse, which he headed against the *Sabines*. At last *Appius*, one of the *Decemvirate*, attempting to abuse the Daughter of *Virginius*, hastened the Downfall of that Form of Government, which ended in less than 3 Years time, and returned to its former State of being governed by *Consuls*. *Valerius* and *Horatius* were made *Consuls* for the remaining part of the Year. After which the *Tribunes* thought fit to call the *Decemviri* to an Account. *Appius* was committed to Prison, and before his Trial was found dead. *Oppius*, the next to him in Guilt, was accused, condemned, and killed himself in Prison. The other Eight banished themselves. This Year the *Consuls* warred so successfully against the *Æqui*, *Volsci*, and *Sabines*, as to deserve a Triumph. Within 3 Years after the Romans obtained another signal Victory over the *Æqui* and *Volsci*. And now the *Tribunes* being more turbulent than ever, nothing would satisfy them but the passing two Laws, the one for permitting Marriages between *Patritians* and *Plebeians*, and the other for making the *Plebeians* capable of the Consulship. The first was passed; but as an Expedient for the other, it was proposed, That six Governors should be chosen with *Consular Authority*, three *Patritians*, and

A. M. and three Plebeians, who were stiled *Tribuni Militum*, i. e. Military Tribunes.

3508. V. Period, from the Creation of the Military Tribunes, to the Burning of Rome by the Gauls, lasted 34 Years. 442.

THE first Military Tribunes who were created were only three *Patritians*, whose Office expired at the End of 8 Weeks, and Consuls created afresh. This Year two new Officers, named *Censors*, were chosen out of the *Patritians* to estimate Men's Estates, and to inspect into the Lives and Manners of Men: And the Romans gained a Victory over the *Volsi*, leading *Clulius* their General in Triumph. Within 3 Years after *Sp. Melius*, by his Bounty to the Poor, affected to be King; upon which *Q. Cincinnatus* was again made *Dictator*, and chose *Servilius Ahala* for the Master of his Horse, who slew *Sp. Melius* in the Forum. The Tribunes enraged at the Death of their Friend *Melius*, caused Military Tribunes to be created for one Year. The next Year Consuls were again created, and a War carried on against *Tolumnius* King of the *Veientes*, to whom the *Fidenates* had revolted. This War proved so dangerous at first, that the Romans were forced to create a *Dictator*, but they obtained a signal Victory over their Enemies, *Corn. Cossus* a Tribune in the Army killing the King *Tolumnius*, and obtaining the *Opima Spolia*, which he offered to *Jupiter*.

It would be too long to relate the particular Wars which the Romans had with their Neighbours the *Volsi*, *Equi*, *Fidenates*, and *Veientes*; to tell you of the several *Dictators* made in this time, and of the Change of the Government from Consuls to Military Tribunes, from them to Consuls again, which ever and anon happened. I think it sufficient to recite some of the most memorable Passages of these Times. The *Questors* were increased from Two to Four, but a long time ere they could get any Plebeians to be chosen into that Office. The Military Tribunes were increased first from Three to Four, and then to Six; but a considerable time before they could get any Plebeians into the Number. In this Period of Time the Slaves conspired to fire the City, and seize upon the Capitol, but were discovered and executed. The Romans proclaimed War against the *Veientes*, besieged the City *Veii*, which was taken after 10 Years Siege

A. M. Siege by *Camillus*, who won over the *Falisci* by his Generosity to yield to the *Romans*, and was for little or no Reason banished: After this the *Galli Senones* entered Italy under the Command of *Brennus*, invested *Clasium*, broke up thence, marched towards *Rome*, killed several of the *Senators* as they sat in their Robes in the *Senate-House*, and burnt the City, all but the *Capitol*, which still held out against them. *A. a. C.*

3562. VI. Period, from the Burning of Rome by the Gauls, to the War with the Samnites, lasted 46 Years. 388.

AFTER *Rome* was burnt, the *Gauls* laid Siege to the *Capitol*, which they were nigh taking by Surprize in the Night, had not the *Romans* discover'd the Assaulters by the Cackling of some Geese. *Camillus*, who had been banished, laying aside his private Animosities, returned to *Rome* at the Head of 40000 *Ardeans*, and expelled the *Gauls*. He perswaded the *Romans*, who were for removing to *Veii*, to fix at *Rome* and rebuild it. *M. Manlius* who had before saved the *Capitol*, was accused of aiming at the Sovereign Power, and was condemned to be thrown down the *Tarpeian Rock*, which was accordingly executed. In this Period several *Dictators* were created, one to drive a Nail on the right side of *Jupiter's Temple* in the *Capitol*, and two others for the Assembling the *Comitia Centuriata* for the Election of *Consuls*, who were never known to be created upon the like Occasions before. Within this time the Tribes were increased, the *Ediles Curules* appointed, publick Stage-Plays instituted to appease their Gods in a fore Plague, several Battles fought successfully against the *Gauls*, the *Equi*, *Volsci*, and *Herrurians*; a *Plebeian Dictator* was created; a Law made, That one of the *Consuls* should be a *Plebeian*; and the *Military Tribunes* were for ever laid aside, 78 Years after their first Creation.

3608. VII. Period, from the War with the Samnites, to the Wars with *Pyrrhus King of Epirus*. This Period takes up 63 Years. 342.

Hitherto the *Romans* had only to do with their next Neighbours, but now increasing in Strength and Power, they ventured to engage the warlike *Samnites*, a
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People above 100 Miles off Rome. The Occasion of this War was the *Samnites* falling upon the *Campanians*, who sent their Ambassadors to Rome, to put themselves and their Country under the Protection of the *Romans*. Upon this the two Consuls marched against them, and after an obstinate Fight, *Valerius*, one of the Consuls, defeated them in *Campania*; whilst the other Consul, *Cornelius*, by his ill Conduct in *Samnium*, had like to have lost the Victory, which was retriev'd by the Boldness of *P. Decius*, a Tribune in the Army. After these Defeats the *Samnites* made Peace, and became one of the *Roman* Allies.

The next War which the *Romans* made, was against the *Latines*, who aided the Enemies of the *Samnites*, then in Confederacy with Rome. Against them, *Manlius Torquatus* and *P. Decius Mus* were sent by the Senate, who came to an Engagement with the Enemy, wherein *Decius*, one of the Consuls, was killed, and *Manlius*, the other Consul, gained the Victory. *Manlius* returned in Triumph, but was received by the old Men only, the young Men refusing to do him that Honour, because he had beheaded his own Son, for charging the Enemy (though successfully) contrary to his Orders. The next Consuls warred against the *Latines*, overthrew them, and *Publius* the *Plebeian* Consul was afterwards made Dictator, in which time he procured three remarkable Laws to be made. At last the *Latines* were wholly subdued, and brought to an entire Submission. Within this Period *Publius Philo*, formerly Consul and Dictator, was made *Prator*, and was the first *Plebeian* who attained to that Honour. *Minutia*, a Vestal Virgin, was buried alive for Incontinency; the *Romans* fought the *Sidicini*, and defeated them; the *Gauls* threatned to attack the *Romans*, upon which a Dictator was created; 170 Women were put to death for the Art of Poysoning, upon which a Dictator was created to drive a Nail into *Jupiter's* Temple, being the second created upon such an Occasion; and a War was carried on against the Inhabitants of *Privernum* in the *Volscian* State, wherein the *Romans* were at last Conquerors. It would be too tedious to give you a particular Relation of the Wars which the *Romans* had with the rest of the *Italians*. I think it sufficient to tell you in general, That they engaged the *Samnites* with great Success, forcing them four times to a Peace; That they were successful against the *Tarentines*, the *Palapoli-tans*; the *Aequi*, *Hetrurians*, and *Umbrians*; That in this Compass of Time several Dictators were created, several Tribes

A. M. Tribes added to the old ones, and the Cawsey, called *Appia*, made by *Appius Claudius* one of the Censors. At last the *Tarentines* in Confederacy with the *Lucani*, *Messapii*, *Brutii*, *Apulii*, and *Samnites*, declared War against the *Romans*; but the Confederates not being able to oppose the *Romans* growing Power, were in a short time forced to send *Pyrrhus* King of *Epirus* to come over and assist them; who was the first forreign Enemy the *Romans* had ever engaged. Within this Period the *Plbeians* procured the *Plbeiscita* to pass into Laws, and to bind the *Patritians*, which was confirmed by *Q. Hortensius* the Dictator, and from him called *Lex Hortensia*: A Law was made, That not the Bodies, but the Money and Goods of Debtors, should be responsible for their Debts.

3671. VIII. Period, from the first War with *Pyrrhus* to the first Punick or Carthaginian War, lasted 16 Years. 279.

Pyrrhus King of *Epirus* being invited into *Italy* by the *Tarentines*, and others, warred against the *Romans*; defeated them twice; offered to enter into an Alliance with them, which was rejected; went into *Sicily* to drive the Tyrants thence; returned into *Italy*; was routed by *Cornelius* the Roman Consul; and privately retreated into *Greece*, leaving a Garrison behind him in *Tarentum*, which was soon after surrendered to the *Romans*. From this War with *Pyrrhus*, the *Romans* learned Skill in Martial Affairs, and particularly the Art of Encamping, by taking the Camp of *Pyrrhus* as it was pitched. During this War, which lasted about 6 Years, *Pyrrhus* was astonished at the Generosity of the *Romans*, and especially for their detesting the villainous Designs of his Physician, who had offered them for a small Gratiuity to poison his Master. Soon after his Departure the *Romans* subdued the *Tarentines*, *Samnites*, *Lucanians*, *Herrurians*, and in a Word, compleated the Conquest of all *Italy* in the 480th Year after the Building of the City. Within this Period *Ptolemy Philadelphus* King of *Egypt* sent Embassadors to congratulate the Roman Success, and to enter into Alliance with them, and they in Compliment did the same to him. About the same time Silver was first coined in *Rome*, the Money before being all Brass; and a third Dictator created, for driving a Nail into

the Temple, to assuage the Plague that reigned in the City.

IX. Period, from the Beginning of the First Punic War, to the Beginning of the Second, which lasted 7 Years.

3687. Hitherto the Romans carried on the Wars only against their own Countrymen the *Italians*, but had never as yet set foot out of *Italy*, till at last they declared War against the *Carthaginians*. The Romans began this War in Defence of their Allies the *Mamertines*, against whom *Hiero* King of *Syracuse* warring, was assisted by the *Carthaginians*. This War lasted 24 Years, the most remarkable Transactions whereof I think fit briefly to relate. *Appius Claudius*, one of the Consuls, was sent into *Sicily*, raised the Siege of *Mazara*, defeated *Hiero* and the *Carthaginians* twice, and returned to *Rome* with a noble Triumph. The next year both the Consuls were sent to *Sicily*, and *Hiero* was affrighted into Obedience and an Alliance with the Romans. After this the Romans having learned from the *Carthaginians* to build Gallies, sent out a Fleet of about 120 Sail, which engaged the *Carthaginian* Fleet, and defeated them. This first Victory by Sea was gained by *Drusus*, one of the Consuls, who afterwards raised the Siege of *Agesta*, and took *Mazara* by Storm. The next year they invaded the Islands of *Sardinia* and *Corsica*, which they took from *Hanno*, the *Carthaginian* General, who was slain there. Many Towns and Villages were taken and lost on both sides. After this, the Romans resolved to remove the Seat of War into *Sicily*, set out a Fleet of 130 Sail under the Command of *Regulus* and *Junius*, Consuls; *Regulus* defeated the *Carthaginians* a second time by Sea, made a Descent upon *Mytilene*, and became Master of *Chapsa*, a City seated on the Promontory of *Mazara*; *Regulus* was left Governor there, who afterwards engaged and killed a Serpent of a monstrous size; was defeated, and taken by the *Carthaginians*, aided by *Mastipus* the *Libyans*; was afterwards sent to *Rome* upon his Parole, to procure a Peace, but (in love to his Country more than his own Life) dissuaded the Romans from it, and with unspeakable Courage returned to *Carthage*, and died there in Torment. At last the Romans proved so successful, that they became Masters of all *Sicily*; subdued the *Carthaginians* a third time by Sea under the

A. M. the Command of *Catalus*, forced them to buy a Peace with A. A. C. a vast Sum of Money, and submit to Conditions very advantageous to the Romans. In this War the most considerable Commanders among the *Carthaginians* were, *Annibal*, *Amilcar*, and *Asdrubal*, the first of which, being the Admiral of their Fleet, was crucified, according to some Authors, by his own Soldiers, after he had been unfortunately beaten by the Romans at Sea.

263. During these Wars abroad, the People of Rome had no leisure to quarrel at home, but all was quiet between the *Patricians* and *Plebeians*. The Year wherein the War was ended another Addition was made to the Tribes, which now made up the Number 35. About this time the first Tragedies and Comedies were made by *Lucius Andronicus* a Grecian, who was afterwards followed by *Naevius*. Soon after the Peace, the *Carthaginians* fell into an Intestine War, which lasted above 3 Years, and was ended by *Amilcar*. After this, the Romans were invited by the *Sardinians* into their Island, which the *Carthaginians* stomach'd, but were forced to yield, not being in a Posture to begin a new War. The sixth Year after the *Carthaginian* War, the Temple of *Janus* was shut the second time, the Romans being at Peace with all their Neighbours, which lasted five Years. In the sixth it was opened by a War they had with *Tarentum* the Queen of the *Myrians*, who had affronted the Romans, by killing *Lucius*, one of their Embassadors. They fought against the *Myrians* both by Sea and Land, took several Towns from them, and forced them to beg Peace. After this the *Pretors* were increased to four, two of which were sent to *Sicily* and *Sardinia*. The Romans had Wars with the *Cisalpine Gauls*, defeated them in several Encounters, and obliged them at last to submit. About this time the *Liberines* or Freed Slaves raised great Disturbances in Rome, which were soon quelled. The *Myrians* revolted, but were reduced by *Emilius* and *Lucius* the Consuls.

8734. X. Period from the Beginning of the Second Punick War, to the Finishing of it by *Scipio Africanus*, lasted 17 Years. 216.

THE Occasion of the Second Punick War, was the Success which the *Carthaginians* had in Spain, and their taking *Saguntum*, then in Alliance with Rome. The

Romans sent to demand of the Carthaginians to deliver Hannibal their General up to them, which being refused, they declared War against them.

The War being broke out, Hannibal leaving Hanno to take care of Spain, march'd at the Head of 50000 Foot, and 9000 Horse, directly towards Italy. He first crossed the Pyrenean Mountains into Gaul, passed the Rhoſne, arrived at the Foot of the Alps, and in 15 Days passed those inaccessible Mountains with great Danger and Difficulty, with the Loss of above half his Army. When he got footing in Italy, he defeated Scipio, one of the Roman Consuls, at Pavia, and his Collegue Sempronius in another Battle near the River Trebia. From the Country of the Gauls, Hannibal marched into Hetruria, where at the Lake called Thrasymene he defeated the Romans again, cutting off their whole Army, and their Consul Flaminius, with a Detachment of 40000 Men sent by Servilius the other Consul, to join Flaminius before the Battle. Upon these Defeats, the Romans created Fabius Maximus Dictator, who chose Minutius Rufus for his Master of the Horse. This Fabius marched against Hannibal, and wearied him out by Delays, from whence he was called Cunctator; but his Master of the Horse imprudently engaged the Enemy, and had been entirely defeated, if Fabius had not come in to his Assistance, and brought him and the Army off. The next Year happened the famous Battle of Canne, wherein the Romans were defeated, and Emilius, one of the Consuls, killed, with 50000 Men, 2 Quæstors, 11 Tribunes, 80 of the Senatorian Order, and a great many Knights.

This last Defeat caused a dreadful Consternation in Rome, but yet they would not hearken to any Overtures of Peace. Had Hannibal upon this Success marched directly to Rome, he had in all Probability compleated his Conquests; but drawing his Army into Quarters of Refreshment in Capua, his Soldiers grew effeminate, and ever after he declined in his Fortune; for in the next Campaign he was defeated thrice by the Romans. After this, Hannibal had Tarentum betrayed to him, and the Romans besieged Capua and took it, though attacked by the Enemy who came to its Relief; and though to divert them from their Design, Hannibal marched towards Rome, from whence he decamped without doing any thing. At last Asdrubal, the Brother of Hannibal, was sent into Italy with Supplies, but himself and Army was cut in pieces by the Romans, under the Command of Livius and Nero the two Consuls.

Not.

A. M.

3751.

A. M. Notwithstanding these Wars with *Hannibal*, the Romans *A. s. C.* proclaimed and carried on a War against *Philip* King of *Macedon*: In *Sardinia* they had great Success, killing in one Battle 12000 *Carthaginians*, taking many Prisoners, among the rest *Asdrubal*, *Hanno*, and *Mago*, Persons of Note. *Sicily* revolted from the Romans, but was at last wholly subdued by them, *Syracuse* after 3 Years Siege being taken by *Marcellus* and destroyed. In *Spain* the Roman Affairs were managed with great Success by *Scipio*, upon whose Death young *Scipio*, afterwards surnamed *Africanus*, was sent into *Spain* in the Quality of *Proconsul*. Five Years after, this *Scipio* was made *Consul*, sent into *Sicily*, afterwards crossed into *Africa*, re-established *Masaniissa* King of *Numidia* upon his Throne, having taken *Syphax* the Usurper Prisoner. He gave the *Carthaginians* so much Disturbance, that they were forced to recall *Hannibal*, who, upon his Arrival in his Native Country, had an Interview with *Scipio*; but when no Accommodation could be made, they came to a Battle, wherein the Romans proved Conquerors, and the Enemy was forced to sue for a Peace, which was granted them upon Terms very honourable and advantageous to the Romans. And thus ended the second *Punick* War, after it had lasted 17 Years.

XL. Period, from the End of the Second Punick War, to the End of the Third, and the Destruction of Carthage, containing the Space of 55 Years.

3751. SOON after the Peace with the *Carthaginians*, the Romans 199. carried on a War against *Philip* King of *Macedon*, which was occasioned by his entring into Alliance with *Hannibal* after the memorable Battle of *Canna*. They had a fresh Occasion to do this at the earnest Request of the *Athenians*, and the Complaints of *Attalus* King of *Pergamus*, and the *Rhodians*. *Sulpitius Galba*, the *Consul*, was sent against him, who defeated him several times, and was near taking him; by the Assistance of *Attalus* and the *Rhodians* he raised the Siege of *Athens*. This Year *Furius* the *Prætor* obtained a great Victory over the *Gauls*, who had revolted, and invested *Cremona*. After this *Quintus Flaminius* the *Consul* was sent against King *Philip*, who beat him out of the *Streights*, whilst his Brother *Lucius*, with *Attalus*, regained several confederate Towns. Upon this the Treaty

A. M. of Peace was set on foot, but came to nothing, till Philip, being defeated at Cyncephale, was forced to beg Peace.

About this time the Romans gained two signal Victories over the Gauls. Within a Year after some Disturbances were raised in Rome about the Oppian Law: And soon after they had Wars with Antiochus King of Syria, who was several times defeated by Scipio Asiaticus and Africanus, the two Brothers, and at last forced to a Peace upon very dishonourable Terms. Within 3 Years after the War was ended against Antiochus, Scipio Africanus was called to an Account by the Tribunes, but came off Honourably, and withdrew to Linternum in Campania, where he lived retiredly. After this the Romans had only some Petty Wars with the Ligurians, Istrians, Sardinians, Corsicans, and Celtiberians: But within a short time had Wars with Perseus King of Macedon, who broke the League which his Father Philip had made, and was defeated, taken Captive, and led in Triumph by the Romans, as has been already declared. At last the Romans found a Pretext to begin the third Carthaginian War, which was their being in Arms against Masinissa, a Roman Ally. Accordingly a War was proclaimed against them, with a full Resolution utterly to destroy Carthage. Three Years together it held out against the Roman Consuls, but in the fourth was taken, and laid in Ashes by Scipio Aemilianus, who by his Victory confirmed the Surname of Africanus, to him and his Heirs for ever. Within this Period of Time, the Number of Prætors was increased from Four to Six; Rome began to be polished by the Conversation it had with the Grecians; and Plautus and Terence, two Comedians, flourished, the former brought Comedy, the latter the Latin Language, to very great Perfection.

XII. Period, from the Destruction of Carthage, to the End of the Sedition of the Gracchi, lasted 23 Years.

3806. **N**OW Rome began to enlarge its Dominions abroad, 144 but grew corrupt and degenerate at home. This Year Corinth, one of the noblest Cities of Greece, was taken by Mummius, one of the Consuls, and suffered the same Fate with Carthage, and with it the Republick of the Achæans. In Spain several Places revolted, but were reduced by Scipio Africanus to their former Obedience, after he had taken

A. M. taken *Numantia*, a City in *Gallia*, and demolished it. In A. a. C. *Sicily* a Servile War broke out, but the Slaves who began the War were in a short time broken and dispersed. After this, there happened some Risings at *Athens* and *Delos*, which were with some Trouble suppressed. At last the Romans had great Wars with *Aristonicus* about the Kingdom of *Pergamus* or *Asia*. *Attalus*, the last King, had made the People of Rome his Heirs, upon which they entered into Possession of that Kingdom; but *Aristonicus*, the Bastard Brother of *Attalus*, seized upon it as his own Right and Inheritance. This was the Occasion of the War, which ended within a Year or two. *Aristonicus* being taken Prisoner, led in Triumph, and afterwards strangled in Prison by Order of the Senate.

Though the Romans were thus successful abroad, yet at home their Glory was sullied by many inglorious Factions, Jealousies, Seditions and Contentions. The chief Fomenter of these, was *Tiberius Gracchus*, a Man of a restless and turbulent Temper. He being made *Tribune*, preferred a Law, forbidding any Man to possess above 500 Acres of the Publick Lands, and ordering the Overplus to be divided amongst the Poor. This Law he carried, and three Men called *Triumviri*, were yearly appointed to be Judges what Lands were Publick, and what Private. This so much disgusted the Senate, that under the Conduct of *Scipio Nasica*, they set upon *Gracchus* in the Capitol, and killed him, and 300 more of his Faction. His Death did not put an End to the Dissentions; for his younger Brother *Caius* being first made one of the *Triumviri*, and afterwards *Tribune*, gave the Senate great Disturbance, till being at last much persecuted by them, he caused his Servant to kill him. Within this Period flourished *Lucilius* the famous Satyrist, and the third Order among the Romans, called the *Equestrian*, was set up, to be Judges of corrupt Officers.

XIII. Period, from the End of the Sedition of the Gracchi, to the End of the First Civil War in Italy, which takes up the Space of 41 Years.

3829. D uring the late Troubles, the *Sardinians* rebelled, and 121. were reduced by *Aurelius*; and the *Megellans* were punished with the Loss of their City by the Prætor *Opimius*. About this time was carried on the War with the *Allobroges*, who, together with the *Arverni* and *Ruteni*, were defeated

by *Fabius Maximus*, and *Gallia Narbonensis* was reduced into a Province. The *Scordisci*, a People of *Gaulish* Extraction, inhabiting *Thrace*, were defeated by *Didius* the Prætor, and the Consuls *Drusus* and *Minutius* gained a Triumph over them.

Some time after this happened the *Jugurthine War*. The Occasion of this War was, that *Jugurtha*, Grandson to *Masaniissa* King of *Numidia*, having killed his Brethren, seized upon that Kingdom, whereupon the Romans declared War against him. They were several times diverted from prosecuting it by the rich Presents which *Jugurtha* made, but at last he was defeated, first by *Metellus*, and afterwards by *Marius*, who subdued him, (notwithstanding the Assistance of his Father-in-Law *Bocchus* King of *Mauritania*) took him Prisoner, and led him and his two Sons in Triumph to *Rome*. About the same time the Romans warred with the *Cimbri*, who were defeated by *Marius*, together with the *Teutones* and *Ambrones*. In *Sicily* a second Servile War was ended by *Aquilius Nepos*, the Collegue of *Marius*. At home there happened some Disturbance, occasioned by *Saturninus*, one of *Marius's* Friends; at first he was favoured by *Marius*, but at last his Fortune declining, *Marius* forsook him too, and he was cut in Pieces by the *Equites* in the Forum. About this time flourished *Lucretius*, the famous Poet. After this there happened a Quarrel between the Senatorian and Equestrian Order, which *Drusus* the Tribune accommodated; but this Man afterwards proposing the *Agrarian Law*, was stabbed in the Court of his own House. But these Troubles did not end with the Death of *Drusus*; for several of the *Italians*, who thought themselves injured, joined in a Confederacy against the Romans, viz. the *Lucanians*, *Apulians*, *Marfi*, *Paligni*, and *Samnites*, with many others. Against them the two Consuls, with *Marius* and *Sylla*, were sent, who were worsted in several Engagements, but at last within 3 Years became Conquerors.

No sooner was the Social War finished, but two others broke out. One was with *Mithridates* King of *Pontus*, against whom *Sylla*, one of the Consuls for that Year, was sent. *Marius* opposed the sending *Sylla* on that Expedition, whereupon *Sylla* returning to *Rome*, forced *Marius* and *Sulpicius* the Tribune, his Friend, to fly for it, and declared them, with 10 more, Enemies to their Country. Upon this, *Marius* fled into *Africk*, and *Sylla* departed on his Expedition against *Mithridates*. Whilst he was gone, c

A. M. and *Octavius* were made Consuls, the former of which proposed the Recalling *Marius*, but the latter opposed it; and so hot was the Contention, that *Cinna* was forced to leave the City, and being joined with *Marius*, raised an Army, went and sat down before *Rome*, entred it, and committed great Outrages therein: In the mean time *Sylla* was engaged against *Mithridates* in *Greece*, first routed his General *Arche-laüs*, and at last forced the King himself to a Peace. Upon this, he returned to *Italy* to revenge himself on *Marius*, *Cinna*, and all their Adherents. *Marius* died, and *Cinna* was killed by the Fury of the Soldiers before his Landing. At length *Sylla* came, defeated all that opposed him, entred *Rome*, committed many and great Cruelties there, was the first who published Tables of Proscription, and procured himself to be made *Perpetual Dictator*, which was a great Step towards the Downfal of the *Consular State*, and which happened in the 672^d Year of the City, in the 4th Year of the 174th Olympiad, and 80 Years before *Christ*. Within this Period of Time the Capitol was burnt, but by whom, or what means, is uncertain.

XIV. Period, from the Perpetual Dictatorship of Sylla, to the first Triumvirate, which was 22 Years.

3870. **W**Hilst *Sylla* was Dictator, a second War broke out ^{80.} with *Mithridates*, which was ended in two Years. In the third Year of his Dictatorship he laid down his Office, retired into the Country, and there died. After this, a dangerous War broke out in *Spain* against *Sertorius*, one of *Cinna's* Faction. *Pompey* was sent against *Sertorius*, who was killed treacherously by *Perpenna*, one of his Commanders, who himself was afterwards overthrown, taken and killed by *Pompey*.

The Year before this, a third War broke out with *Mithridates*, against whom *Lucinius Lucullus*, one of the then Consuls, was sent. He did many great and memorable Actions against that King, routed him and *Tigranes* King of *Armenia* often, and in a short Space reduced all *Pontus*, except a few Places, to the Romans. About this time *Spartacus* the Gladiator having raised an Army of about 7000 Vagabonds, and overthrown many of the Roman Commanders, was conquered by *Licinius Crassus* the Proconsul in *Apulia*. Whilst *Lucullus* was carrying on his Conquests over *Mithridates*

A. M. *dates:* and *Tigranes*. *Pompey* was sent first to scour the Seas of the *Pirates*, who were sent out by *Mithridates* to infest the *Italian Coasts*; which having done, upon his return he was made *Commander in Chief* against *Mithridates* and his *Allies*. Upon this, he set upon his Expedition, subdued *Mithridates* and *Tigranes*; the latter of them made Peace with the *Romans*, but the former being deposed and made Prisoner by his Son *Pharnaces*, got an honest *Gaul* to put an End to his Life. *Pompey* marched against *Darius* the *Median*, and *Antiochus* King of *Syria*, for molesting the *Roman Allies*. Afterwards he went into *Judea*, entred *Jerusalem*, and made all *Jerry* Tributary to *Rome*. At length he returned home loaded with Honour and Glory, obtained a *Triumph*, which lasted two Days, wherein appeared the Son of *Tigranes*, with his Wife and Daughter; *Zozima*, the Wife of *Tigranes* himself; *Aristobulus* King of *Judea*, the Sister of King *Mithridates*, with her five Sons, and some Ladies of *Scythia*.

Whilst *Pompey* was abroad, a horrid Conspiracy was carried on at home by *Catiline* and his Accomplices, which was discovered to *Cicero*, the present Consul, by *Fulvia* the Courtesan of *Q. Curius*, one of the Plotters. Upon this, *Catiline* was banished, several of the Conspirators apprehended and put to death, and the whole Plot was quashed by the Vigilance and Care of *Cicero*, who was the first Man that was stiled the *Father of his Country*. After these Disturbances, *Cæsar*, who had been *Quæstor* and *Ædile*, was made *Prætor*, and afterwards attained the High-Priesthood. Upon the expiring of his *Prætorship*, he procured the Government of *Spain*, prevailed upon *Crassus*, a wealthy Man, to be his Security for 830 Talents; having run so far in Debt by his Profuseness, returned to *Italy*, stood for the Consulship, and entred into a Combination with *Pompey* and *Crassus*, who were stiled the *Triumvirate*, and managed the Affairs of *Rome* at their Discretion.

XV. *Period, from the First Triumvirate, to the Dissolution of it by the Death of Crassus and Pompey, and to the Perpetual Dictatorship of Cæsar, which takes in the time of 15 Years.*

3892. WE are now arrived to that part of the *Roman Affairs*, which makes up a great part of their History; but yet to keep to my proposed Brevity, I shall relate only the prin- 58.

principal Matters, and that as briefly as possible. The first Effect of this *Triumvirate*, was the promoting *Cesar* to the Consulship, one *Bibulus* being his Colleague. As soon as *Cesar* was Consul, he confirmed all *Pompey's* Acts, won the Commonalty over to him, by preferring and enacting a Law for dividing certain Lands in *Campania* among such poor Citizens as had three Children or more, procured the Province of *Gaul* to be assigned him for 5 Years, and accordingly at the End of his Consulship marched thither with four Legions.

Before he went away, he married his Daughter *Julia* to *Pompey*, procured his two Friends, *Gabinus* and *Piso*, to be made Consuls, and *Clodius* one of the Tribunes. In his Absence *Cicero* was banished by the Instigation of *Clodius*, and *Cato* sent against *Ptolemy* King of *Cyprus*. *Cesar's* first Enterprize was against the *Helvetians*, whom he defeated, and killed near 200000 of them. After this he returned his Forces against *Ariovistus* King of *Germany*, who had molested the *Sequanians*, the Roman Allies, had an Interview with him, came to an Engagement and defeated him, killing about 80000 *Germans* upon the Spot.

The next Year *Cesar* marched against the *Belge*, who had confederated against the Romans, gave them Battle, defeated them, and the rest bordering upon the Sea-Coast yielded. After this, he led his Army against the *Nervians*, and cut them all in Pieces. Upon the News of these Victories, the Senate of *Rome* decreed a solemn Festival for 15 Days, and this Year *Cicero* was recalled from Banishment.

The next Spring *Cesar* designing for *Italy*, sent out *Servius Galba*, one of his Lieutenants, against the *Antuates*, *Veragres*, and *Seduni*, whom within a short time he defeated. Soon after his return from *Italy*, he marched against the *Veneti* and subdued them, and about the latter End of the Campaign went against the *Morini* and *Menapii*, but did nothing against them. In the mean time *Crassus* and *Sabinus*, two of his Lieutenants, subdued the one the *Sontiates*, and the other the *Unelli*. This Winter *Cesar* went to *Italy*, took up his Head Quarters at *Lucca*, where the *Triumvirate* entered upon new Measures, and *Pompey* and *Crassus* being made Consuls, continued *Cesar* five Years longer in his Government in *Gaul*, and assigned *Syria* and the *Parthian* War to *Crassus*, and *Africk* and *Spain* to *Pompey*. And by this time *Cesar* had got wherewithal to pay his Debts, and make Presents to his Friends.

In

In the fourth Year of *Cæsar's* Expedition, he fought an Army of *Germans*, being 430000 strong, defeated them entirely, cast a Bridge over the *Rhine*, relieved the *Ubi*, returned and crossed the Seas to *Britain*, made them submit, and returned again to *Gaul*; and reduced the *Morini* and *Menapians*.

The next Year he crossed again into *Britain*, gave them Battle, defeated them, and their General *Cassibelan* sent to him for a Treaty. Upon his return into *Gaul*, he relieved *Q. Cicero*, one of his Lieutenants, who was besieged by the *Eburones*.

The sixth Campaign, *Cæsar* reinforcing his Army with three Legions more, and as many Auxiliaries as he could get, subdued the *Nervii*, *Senones*, *Carnutes*, and *Menapii*; crossed the *Rhine* a second time; marched against the *Suevi*; turned his Arms against the *Eburones*; returned to *Gaul*, and put the *Sicambri* to flight, who had set upon *Cicero's* Camp. After this, he fell afresh upon the *Eburones*, and then called a Council in *Gaul* to punish all Revolters, and for the supplying his Armies with Necessaries.

Whilst *Cæsar* was thus successful in *Gaul*, *Crassus* raised his Levies for the *Parthian War*; in his Journey marched through *Jerusalem*; rifled the Temple of its Treasure to the Value of 10000 Talents; fell upon the *Parthians*, but was routed and killed by them. Thus fell *Crassus* one of the *Triumvirate*, and by this means gave rise to the Contests between the other two, which soon after ensued. *Pompey* kept at *Rome*, and did all he could to lessen *Cæsar*, and to raise his own Esteem.

After the Death of *Crassus*, great Contests happened in *Rome*; *Clodius* was killed by his great Enemy *Milo*, and *Milo* was banished to *Marseilles*. *Pompey* was made Consul alone, and afterwards took *Scipio Metellus* for his Colleague, having lately married his Daughter *Cornelia*. In the mean time *Cæsar* carried on his Conquests in *Gaul*, and in two Years compleated them: He put in for the Consulship in his Absence, but was opposed by *Pompey*, who made two Laws particularly levelled against him; after which, *Cæsar's* Enemies proposed to recall him from his Government, which was violently opposed by *Curio*, who with *Anthony* and *Longinus* fled to him disguised like Slaves. Upon this, the famous Civil War between *Pompey* and *Cæsar* broke out, which lasted two Years, and ended by *Pompey's* Death. For *Cæsar* leaving his Province without leave of the Senate, passed the *Rubicon*, became Master of *Ariminum* by Surprise; which

which put *Rome* into such Disorder, that *Pompey* with the Consuls and Senate retired to *Capua*, and thence to *Brundisium*. After this, *Labienu* upon some Disgust left *Cesar*, and went over to *Pompey's* Party. *Cesar* advancing, took the Town of *Picenum*, which lay in his way, and became Master of all that Province. Then he marched against *Lentulus*, who had possessed himself of *Asculum*; but upon his Arrival, retreated from the Place. The next Town he invested was *Corfinium*, which, after some Time and Resistance, he took, *Domitius* being taken, and *Lentulus* coming out to *Cesar*, begged his Pardon. After this he marched directly to *Brundisium*, blocked up the Place and took it, *Pompey* retreating with his Forces to *Dyrrachium*, a City in *Epirus*, to which Town the Consuls were already gone.

Cesar being now Master of all *Italy*, but not in a Capacity to pursue *Pompey* for want of Shipping, went to *Rome* to settle some sort of Government. He there filled up the Senate, seized upon the Treasury for the carrying on the War, and soon after went to *Spain*. He drove thence *Afranius* and *Petreibus*, two of *Pompey's* Lieutenants, became Master of all *Spain*, and took *Marseilles*, which was held out against him by *Domitius*. Upon his return to *Rome* he was made Dictator, but having made several Laws, laid down that Office in 11 Days time.

After this, *Cesar* undertook his Expedition against *Pompey*, rendezvoused at *Brundisium*, shipped off five of his twelve Legions, and sailed to *Epirus*. At last being joined with the rest of his Forces, he marched towards *Dyrrachium*, where he besieged *Pompey* in his Camp, forced him to break up, came to an Engagement, was defeated by him, and had been irrecoverably lost, had *Pompey* known how to have made good use of his Success. But he giving *Cesar* time to recover himself, the Decisive Battle was fought in the Plains of *Pharsalia*, wherein the two greatest Generals of the World disputed for Universal Empire. The Engagement was sharp on both Sides, but at last *Pompey's* Army was defeated, himself forced to fly from Place to Place, at length to *Alexandria*, where upon his Landing he was treacherously killed by *Achillas*, and *Septimius* a Roman Tribune. Thus fell this great Man, and by him fell the second Head of the *Triumvirate*, leaving *Cesar* to be sole Master of *Rome*. This happened in the 706th Year of the City, and 46 Years before *Christ*.

After the Fight at *Pharsalia*, *Cesar* followed *Pompey* into *Egypt*, where he heard of his Death, caused a stately Sepulchre

pulchre to be built by the Place where he had been murdered, with a Temple, which he called the *Temple of Wrath*. He then went to *Alexandria*, espoused *Cleopatra's* Interest, worked *Pharminus*, Administrator of the Government, and by firing *Ptolomy's* Fleet, burnt down the famous *Alexandrian Library*, wherein (as some report) were 700000 Volumes. At the Beginning of this Expedition, the Senate of *Rome* made him Consul for 5 Years together, Dictator for a whole Year, and Tribune for his Life. After this, he marched from *Egypt* against *Pharnaces* King of *Bosphorus*, whom he subdued so soon, that in writing to *Anicius* at *Rome*, he expressed the Celerity of this Expedition in three Words *Veni, Vidi, Vici*. Upon this he embarked for *Italy*, and went to *Rome*, where he was scarce arrived, but called away again to subdue the Remains of *Pompey's* Party, who had rallied themselves in *Africa* under *Scipio* and *Cato*, and *Juba* King of *Mauritania*. Against these he marched, and in a Decisive Battle put an End to the *Pompeian* Faction on that side the Water; after which Defeat, *Cato* killed himself at *Utica*; *Juba* and *Petreus* killed each other in Despair; *Afranius*, *Sylla*, and *Scipio*, fell into the Hands of *Sitius*, one of *Caesar's* Lieutenants, and were likewise killed. Upon this, *Caesar* returned in great Triumph to *Rome*, which lasted 4 Days. On the first, he triumphed over *Gaul*; on the second, over *Egypt*; on the third, over *Pharnaces* in *Asia*; and on the fourth, over *Juba*. After this, he paid his Soldiers, made large Distributions of Corn and Oyl among the People, and entertained all Comers at 2000 Tables. Upon this he was made Master of Manners, committed the Power of Judicature to the Senators and Equites, enacted several Laws, and regulated the *Roman* Year, which Regulation we still follow, calling it the *Julian Account*, and the *Old Style*. Whilst *Caesar* was doing this at home, he was called away afresh to *Spain*, to subdue the two Sons of *Pompey*, who had raised a great Party against him there. He went with the Character of Dictator, soon reduced *Spain*, killed *Cneius Pompey*, but his Brother *Sextus* escaped. He returned to *Rome* and triumphed, though a little ungratefully to some of *Pompey's* Friends. Upon his return, he was made Consul for 10 Years, Perpetual Dictator, and Censor during Life; stiled Deliverer, afterwards Imperator, then Father of his Country.

From hence the Fall of the Consular State is dated, after it had lasted so many Years, and weather'd out so many Shocks. The first Interruption it met with, was the

A. M. the Creating of Dictators. It was afterwards retrenched by the Tribunes of the People; then intermitted by the Decemviri, and Military Tribunes. After this, the Seizure of the Gracchi, the Perpetual Dictatorship of Sylla, and the Triumvirate of Caesar, Pompey, and Crassus, were so many Steps towards the Ruin of the Consular, and setting up of the Imperial State.

The Fifth State of Rome under Emperors, wherein began the Fourth or Roman Monarchy 43 Years before Christ.

C. JULIUS CÆSAR

3907. *Julius Cæsar*, was the first Emperor, though that Title was not fully settled till Augustus's time.

43:

No sooner was Cæsar advanced to this Honour, but he made several Alterations in the Government. The Praetors he increased to the Number of (1) Fourteen, the Quæstors to Forty, the Senators to Nine Hundred, and the Ediles to Six; of which, two were Patritians, called Curules, and Four Plebeians. The next Year he entered upon the Consulship with M. Anthony, Master of his Horse; pardoned all who had been in Arms against him; caused Pompey's Statues to be set up again; rebuilt Carthage and Corinth, sending Colonies to both Cities; resolved upon marching against the Parthians, to revenge the Death of Crassus, and thence to enter through Hircania into Scythia, to open himself a Way through Germany into Gaul, and so return to Rome: But a stop was put to these vast Designs by his Death.

Several of the Senators were Offended at his Ambitions, which they gratified at first, by heaping new Honours upon him, in order to make him fall the more glorious Victim. The first Disgust they took, was, that when they waited upon him in a full Body to the Temple of Venus, where he was, he rose not up, but received them sitting. The next Offence Cæsar gave both Senate and People, was his dis-

(1) See Dio Cassius, l. 43. p. 247. & Suetonius, l. 41. Mr. Richard as Juny xvii.

JULIUS CAESAR. placing the *Tribunes* for imprisoning some Persons, who put Diadems upon his Statues. Another Indication of his Aim, appeared in his Behaviour at the Celebration of the Feasts called *Lupercalia*, wherein *Anthony* offering him a Crown, he finding the People not so well pleased at it, as he presumed they would have been, refused it twice. These and such like Proceedings of *Caesar* incensing the Senate against him, above 60 of the Senators conspired to kill him, the chief of whom were *Brutus* and *Cassius*, two *Prætors*. One Day being invited to the Senate, under a Pretence of doing him farther Honour, he went to the House, notwithstanding the Caution given him by *Spurina* the famous *Augur*, to beware of the *Ides of March*, and notwithstanding the frightful and ominous Dreams of himself and his Wife *Calpurnia*. No sooner was he seated, but the Assassines fell upon him, and with 23 Wounds killed him; who expiring, sunk down at the foot of *Pompey's* Statue. Thus fell the Great *Julius Caesar*, in the 56th Year of his Age, the 4th Year of his Government, the 43d Year before Christ, the 110th Year of the City, and the Year of the World 3907. He was no less famous for his Learning, than for his Valour and Conduct, having in his excellent Commentaries given us a particular Relation of his Expedition in Gaul.

A. M.
3907.

TRIUMVIRI.

A. d.

UPON *Caesar's* Death, great Confusion and Disorder happened in the City. His Collegue *Anthony*, and his Friend *Lepidus*, resolved to revenge it to the utmost; whereupon they led out a Legion into the *Campus Martius*, which so startled the Conspirators, that they sent to *Anthony* for an Accommodation, who referred all to the Senate, which being assembled, an Act of Oblivion passed, *Caesar's* Ordinances were ratified, and all things seemed quiet for the present. The next Day *Anthony* ordered *Caesar's* Will to be read to the People, wherein he adopted his Sister's Grandson, made him Heir of three Fourths of all his Estate, and *Pintus* and *Pedius* of the other Fourth Part. To the Romans he bequeathed his rich Gardens, and to every Citizen a certain Sum of Money. Among his second Heirs, *Decimus Brutus*, one of the Conspirators, was named. This raised the People's Indignation against the Conspirators, and their Affection to the Memory of *Caesar*. Immediately after

after, his Body was brought out, and burnt on a sumptuous Pile, *Anthony* making his Funeral Oration, wherein he extolled the Merit of *Cæsar*, and heightened the People's Passion of Revenge (1).

JULIUS
CÆSAR.

No sooner had *Octavius* (afterwards called *Augustus*) received the News of his Uncle's Murder, but he forthwith left *Apollonia* in *Greece*, and went for *Rome*. Upon his coming thither to ingratiate himself with the People, he sold his Inheritance to pay off the Legacies given 'em by his Uncle. He thought to have been secure of *Anthony's* Friendship, but was deceived in his Temper; for he aimed at the Sovereignty himself, and, in opposition to *Augustus*, proposed the promoting *Sextus*, the only surviving Son of *Pompey*. After this, *Anthony* procured the Province of *Macedonia* to be assigned him; then leaving that Province to his Brother, demanded the hither *Gaul* for himself, which had been allotted to *Decimus Brutus*. Thus the Senate refused; whereupon he betook himself to Force, led a considerable Army into *Gaul*, was declared an Enemy to the State, and *Octavius*, with the two Consuls *Hirtius* and *Pansa*, were sent against him. At last they came to a general Battle, wherein *Anthony* was defeated and fled to *Lepidus*, and both the Consuls died of their Wounds. *Decimus* endeavouring to make his Escape to *Brutus* and *Cassius*, then in *Greece*, was betrayed by *Sequanus* Governor of *Aquileia*, and his Head sent to *Anthony*. *Octavius* returning to *Rome*, could not obtain a Triumph, nor the Consulship, till being disgusted with the Senate, he sent for *Anthony* and *Lepidus* into *Italy*, with whom he entered into a strict Combination, and so began the second *Triumvirate* (2).

The first thing the *Triumviri* did, after the Establishment of their Authority, was the issuing out a dreadful Proscription of 300 of the *Senatorial*, and about 2000 of the *Equestrian Order*. Among the rest, *M. Tullius Cicero*, the celebrated Orator, fell a Sacrifice to *Anthony's* implacable Revenge, and his Head and Hands being cut off, were ordered to be set upon the *Rostrum*. Then they began to exact Money of the richest Ladies in *Rome*, who were related to their Enemies; afterwards raised Levies, which were headed by *Anthony* and *Octavius*, who leaving *Lepidus* to preside at *Rome*, marched into *Greece* against *Brutus* and *Cassius*. They came to an Engagement at *Philippi* in *Mace-*

(1) Vell. Patere. l. 2. Appian. l. 2. Dio, l. 44. Sueton. in *Julio*. Flor. l. 4. c. 4. (2) Appian. l. 2. Dio, l. 46. Plot. in *Antonio*. Suet. in *Octavio*. Liv. *Epit.*

TRIUM-
VIRI.

donia, defeated the Army of the Conspirators: *Brutus* and *Cassius* killed themselves, and (as some say) fell by the same Swords with which they had killed *Cæsar* (1).

Upon the Fall of *Brutus* and *Cassius*, the *Triumviri* began to act as Sovereigns, and to divide the *Roman* Dominions between them. Several Days after the Victory were spent in punishing their Enemies; after which, *Anthony* undertook to go into *Asia* to raise Money for the Soldiers Rewards; and *Octavius* to lead the old Troops into *Italy*, to put them in Possession of the Lands that were promised them. *Anthony* first visited *Greece*, then made his Progress through *Asia*, where he squeezed Money from them, and all the Princes of the East, who were dependent on the *Roman* State, and waited upon him. Several of *Brutus's* Party surrendered themselves to him, who were all pardoned, except such as had imbrued their Hands in the Blood of *Cæsar*. Whilst he was in *Cilicia*, he cited *Cleopatra* Queen of *Egypt* thither, who waited upon him in Person, diverted him from Revenge, charmed his Heart, and made him follow her to *Alexandria*, where having sacrificed her Sister *Arctinoë* to her Revenge, he spent the next Year in Softness and Luxury (2).

Anthony being engaged in his Pleasures in *Egypt*, *Octavius* was busy in settling the Affairs of *Italy*, and dividing the Lands among his Soldiers, in which Distribution *Cremona* and *Mantua* suffered most. After this *Lutius*, Brother to *Anthony*, by the Instigation of *Fulvia* his Brother's Wife, declared himself against the *Triumvirate*, but was at last forced to retreat to *Perusia*, a strong City of *Ettruria*, where being closely besieged by *Octavius*, he was constrained to surrender himself. Thus ended this dangerous War in a few Months time, and *Octavius* returned in Triumph to *Rome* (3).

After this, *Octavius* and *Anthony* had two little Quarrels, but were reconciled first by *Pollio* on *Anthony's* side, and *Mæcenus* on *Octavius's*; afterwards by the Mediation of *Octavia*, Sister to *Octavius*, and Wife to *Anthony*. *Anthony* first sent *Ventidius*, then marched himself in Person against the *Parthians*, whom he subdued, and settled several Kings in the East: And whilst he was thus employed, *Octavius*, with the Assistance of *Lepidus*, routed *Pompey* by Sea, and outed him of all *Sicily*; *Sardinia* and *Corfica* having

(1) Appian. *Plut. in Cicerone* & *M. Bruto*. *Plin. l. 7. c. 30.* Appian. *l. 4.* Flor. *l. 4.* Liv. *Epit. Patere.* (2) Dio, *l. 48.* Appian *l. 5.* *Plut. in Antonio.* (3) *Ibid.*

before revolted to *Octavius*. But *Lepidus* aiming to get all *Sicily* under his Command, was turned out thence, and banished by *Octavius* to *Cyrcum*. Thus fell one Head of the second *Triumvirate*, and *Pompey* soon after, who had fled for Sanctuary to *Anthony*, was slain by his Order in *Phrygia* (1).

TRIUM-
VIRI.

Upon the Banishment of *Lepidus*, *Rome* began to take Breath, and *Octavius* was received into the City with a general Joy. The first thing he did, was the clearing of *Italy* and *Rome* of the Robbers, who of late had been very troublesome to both. Among *Pompey's* Papers, were several Letters and Memoirs of the Chief Senators, enough to have Occasioned new Disturbances, which *Octavius* generously brought into the *Forum*, and publickly burnt them, protesting, that with them he sacrificed all his Private Regretments for the Publick Good. This generous Act endeared the People so far to him, that they made him *Tribune* for Life. Having disposed of the Government of the Provinces, he marched against the *Illyrians*. And now *Anthony* by his Debaucheries with, and his Prodigal Liberality to *Cleopatra*, began to grow Odious to the *Romans*. He marched against the *Parthians*, but with such ill Success, that he was forced with the Loss of the fourth Part of his Troops, and all his Baggage, to save himself in *Armenia*. Another thing which gave Disgust to the *Romans*, was his leading *Artabazus* King of *Armenia* in Triumph into *Alexandria*, which they looked upon as a notorious Affront offered by a *Roman* General to *Rome*, which for so many Years had enjoyed that Honour peculiar to her self alone. These Miscarriages *Octavius* took Advantage of to raise his own, and to lessen the Esteem of *Anthony*; but had no fair Opportunity of declaring War against him, till he was justly excited by the Affront which he offered to his Wife *Octavia*, *Cesar's* Sister, whom by the Insinuation of *Cleopatra* he sent back again to *Rome*, without so much as seeing her, though in Person he waited on *Cleopatra* to *Alexandria* (2).

This Affront so provoked *Octavius*, that he thought of nothing but Revenge; and after he had ended his Wars with the *Illyrians*, he made Preparations for his Expedition against *Anthony*, and proclaimed War against him. At last *Anthony* marched as far as *Actium*, a Town on the Coasts of *Epirus*, and *Cesar* embarked at *Brundisium*, crossed the Seas, and sur-

(1) Appian, *Dib.* l. 48, 49. *Plut.* (2) *Ibid.*

TRIUM-
VIRI.

prised *Torgne*, a City near *Actium*. After this, they had an Engagement by Sea, wherein *Anthony's* Fleet was conquered, which Victory was followed by the total Revolt of all his Land-Forces, who submitted to *Cesar*, and were all spared by him, except some few who had been his professed Enemies. Upon this Defeat, *Anthony* declined in his Fortune, shut himself up in *Alexandria*, and at last by the Desertion of his own Troops, and the Success of *Cesar*, he grew so desperate, as to lay violent Hands upon himself (1). Thus fell the second Head of the *Triumvirate*, leaving *Octavius Cesar* the sole Master of all the Roman State; which happened in the 724th year of the City, the 3d of the 187th *Olympiad*, and 28th before *Christ*.

Upon the Death of *Anthony*, *Cesar* sent to *Cleopatra*, to assure her of his Kindness and Generosity; but she denied *Proculus*, his Messenger, Admittance into the Place, where she had locked her self up with her two Maids. Afterwards being surprised, and taken by *Proculus*, *Cesar* gave her a Visit; but she understanding by *Dolabella*, that he intended within three Days time to send her and her Children to *Rome* to grace his Triumph, killed her self, by applying an Asp to her Wrist. Before she did this, she sent a Letter to *Octavius*, desiring she might be interred in the same Tomb with *Anthony*, which was accordingly done. By her Death *Egypt* was reduced to a Roman Province, and *Cesarion*, the Son she had by *Julius Cesar*, was soon after put to Death by the Order of *Octavius*. Upon his Return to *Rome*, he triumphed three Days; for *Illyricum*; for the Battle of *Actium*; and for the Conquest of *Egypt*. And now Peace being established he shut up the Temple of *Janus*; after which, by his Clemency and Policy, he so far won the Hearts of the Romans, that at last they desired, that he alone would take upon him the Administration of the Government, and at length conferred upon him the Venerable Name of *Augustus* (2).

Here begins the Fourth or Roman Monarchy.

AUGUSTUS.

Augustus being fully established in the Empire, performed several very considerable Things for the City. His first (3) Concern was to establish the Religion of the

(1) *Ibid.* (2) *Dio, Suet. in Oct. Plut. Flor. Liv. Epit.* (3) *Mr. Bachard's Rom. Hist. Vol. 2. p. 3. Dio, l. 52, &c. Velleius, l. 2. Oros. l. 6. c. 21.*

State as he found it; and whatever Changes he made in other Publick Matters, he was still careful to avoid making any in this. In Matters of Civil Government and Common Right, he reformed many ancient Laws, and enacted several new; yet he did not do this by his own Authority, but was always ready and willing to receive the Judgment and Advice of his Council. In short, he carried all things so fairly, that there was no reason to complain, no Prince in the World being more judicious in the complying with his People, or more skillful in the preserving his Authority.

But his principal Care was to satisfy his Soldiers, and to render them faithful upon all Exigencies. Accordingly he dispers'd them in several Parts, and ordered them good and constant Pay. After which he repaired the High-Ways, suppress'd the Robbers, burnt all the old Bonds and Accounts which were due to the Publick Treasury, and releas'd such Prisoners, as were kept under Restraint only for the malicious Pleasure of their Creditors and Informers.

Having employ'd himself in this manner for the Space of two Years, News came of several Insurrections, which obliged him to set open the Temple of *Janus*, after it had been shut near five Years, and to march in Person against the Rebels, whom he soon reduced, the *Cantabrians* and *Asturians* being the most formidable of them. And as he thus recovered *Spain*, so in other Parts his Caprains were as fortunate, the very Presence of the *Romans* casting immediate Dread upon the Revolters, and making them have a Due Sense of the Evil of Rebellion. Upon his Return he married *Anthony's* Daughter *Cleopatra* to *Juba*, King of *Mauritania*, and his own Daughter *Julia* to *Octavia's* Son *Marcellus*; a Youth of the highest Merits and Accomplishments. And thus having finished all Wars, he shut up the Temple of *Janus* a second time, within less than a Year after it had been opened, being not very ambitious of new Conquests: For though during the whole Course of his Government, he neglected no Wars that might be necessary or useful, yet he always left such to Heroes as were purely Glorious.

For almost a Year there was a profound Peace, and new Honours were conferred upon *Augustus*, and his Nephew *Marcellus*. But at last other Rebellions broke out, and the Temple of *Janus* was opened the third time. A Year after which *Augustus* was seized with a very dangerous Distemper,

AUGUSTUS. infomuch that he despaired of Life, till *Antonius Musa* undertook the Cure, which he performed so effectually, that the Emperor applied himself with his usual Zeal and Vigour to the appeasing of the Insurrections, and there appeared a universal Joy and Satisfaction in the Countenances of the People; which however was soon changed upon the Death of *Marcellus*; whom all hoped for their Emperor if it should please God to take away *Augustus*.

A great Plague happening a Year after this, *Augustus* was desir'd to take upon him the *Dictatorship*, which he modestly declin'd, and was made only *Procurator of Provisions*, as *Pompey* had formerly been. He made also the same Refusal when they offer'd to create him *Perpetual Censor*. At the same time he put an end to some particular Assemblies, reform'd some others, and committed all Offices to such whom he was certified to be Men of Probity and Conscience, and would act in every particular to the Advantage and Credit of the State.

Though in these Matters *Augustus* shewed the Authority of a Legislator and an Emperor, yet in others he so far humbled himself, as even to plead for some of his Friends, who were cited to answer before the Publick, and to appear in Courts of Judicature like a private Person.

The *Cantabrians* and *Asturians* revolting again, were in a short time reduced, and upon that *Augustus* dedicated a Temple to *Jupiter the Thunderer*. The same Year the *Aethiopians*, about *Egypt*, under the Conduct of their great Queen *Candace*, wasted all the Country as far as the City of *Elephantina*; but at length she was forced to receive Terms of Accommodation.

A. M. 3931: The following Year, *Augustus* designing to take a Journey through all the Eastern Provinces, the People of *Rome* fell into great Contests and Disturbances about the electing of Consuls; which made the Emperor create a new Magistrate to govern the City. The Person pitch'd upon was *Agrippa*; and that he might have the greater Respect and Authority, he caused him to divorce his Wife, though she was his Sister *Octavia's* Daughter, and to marry his own Daughter *Julia*. Whilst *Agrippa* was thus taking Care of the City with the utmost Wisdom and Diligence, *Augustus*, first settling the Affairs of *Sicily*, passed over into *Greece*, where he shew'd the *Lacedaemonians* particular Marks of his Favour. From *Greece* he sail'd to *Samor*, (where he Winter'd,) thence into *Asia*, and coming near the Borders of *Parthia*, *Phraortes*, King of that Nation, sent him all the Milli-

A. M.
3934.

3935.

A. A. C.
19.

Military Ensigns and Prisoners taken from *Crassus* and *Anthony*; which made him order Sacrifices to be offered, and a Temple erected in the Capitol to *Mars the Avenger*. At which time *Julia* brought *Agrippa* a Son whom he named *Cajus*, on whose Birth-Day a perpetual Sacrifice was decreed, with other Solemnities; and the *Ediles* at their own Charge added Games on Horseback, and Hunting to the Birth-Day Solemnities of the Emperor. Having passed through several Provinces of the East, in his Return he was informed of a dangerous Conspiracy against his Life, form'd and carried on by *Egnatius Regulus*. When the Conspirators had been all cut off, he entred *Rome*, made several new Laws, and was made Consul for his Life.

AUGUSTUS.

A. M.
3934.

The *Cantabrians*, having now had some Breathing, revolted again. Whereupon *Agrippa* marching thither, completed the Conquest of *Spain*, which had with some Intermision resisted the *Romans*, with great Obstinacy and Bravery for about 200 Years. This was a Piece of Service of so great Moment, that upon his Return he was decreed a Triumph, which he refused and gave *Augustus* the Honour of all: which was such an Obligation to the Emperor, that he joined *Agrippa* with him in Quality of *Censor*, and, to give him greater Authority, made him also *Tribune of the People* for five Years, and so with his Assistance reformed several Abuses in the City, which had crept in by Degrees.

A. A. C.
16.

3935.

The next Year, the Emperor's first 10 Years being expired, he took the Government upon him for 5 longer, which were soon after encreased to 10, and *Agrippa's* Authority enlarged. At the same time he and *Agrippa* gave the People the Pleasure of the Great *Secular Games*, which had not been seen for a long time before, and were now celebrated with more than ordinary Pomp and Magnificence. Upon the finishing of which he adopted *Agrippa's* two Sons, *Cajus* and *Lucius*, the latter of which was just now born.

15.

About the same time the *Sicambri*, *Usipetes*, and *Tenchteri*, People of *Germany*, surpris'd some *Romans* in their Territories, and crucified them; then passing the *Rhine* with great Expedition, wasted many Parts of *Gaul*, overthrew a considerable Party of Horse; and shortly after *Lollius*, Proconsul of *Gaul*, from whom they took a Standard. *Lollius*, though a Person of but small Vigour and Action, in short time found an Opportunity of Revenging himself, by engaging these barbarous Invaders, and driving

AUGUSTUS. them beyond the *Rhine*. On the other side *C. Lentulus* waged War with the *Dacians* beyond the *Danube*, killed 3 of their Commanders, with great Numbers of their Men; and afterwards placed a Garrison near the *Danube*, to stop the Inroads and Devastations of these Savage People. *Augustus* finding, all these Commotions, went into *Gaul* himself, and by his Presence quickly induced the Malecontents to return to their Obedience. After he had continued here for some time, he withdrew himself, and sent *Tiberius* thither to settle things in the most peaceable Order.

During these Commotions, the *Rhatians*, a barbarous People, inhabiting some Parts of the *Alpes* and *Germany*, made a very dangerous Irruption into *Italy* itself; upon which *Augustus* sent his Wife *Livia's* Son *Drusus*, a Person of extraordinary Valour and other Accomplishments, who stopp'd the Torrent of their Fury, and gave them an entire Overthrow in a set Battle nigh *Trent*. Being forced out of *Italy*, they endeavoured to enter *Gaul*, but were repelled by *Tiberius*, and forced to submit. *Agrippa*, on the other side, gave Orders for the Affairs of *Asia*, and all the East, where he behaved himself with that noble Skill and Bravery, that all the *Roman* Allies were more firmly establish'd than ever, and their Enemies so effectually suppress'd, that *Augustus* had new Honours decreed him in these Parts. But *Agrippa* notwithstanding his excellent Services, out of a peculiar Greatness of Mind, refused a Triumph when it was decreed him by the Senate; and this was the principal Cause of the Loss of this Custom so highly advantageous to the *Romans*; others generally following his Example, were satisfied only with the Ornaments of Triumph.

A. M. *Augustus*, having now settled the Affairs of *Gaul*, stopp'd
3939. the Incursions of the *Germans*, and suppress'd the Rebellion of *Spain*, left *Drusus* with his Army upon the *Rhine*, and return'd to *Rome*, after he had been absent near 3 Years. He was receiv'd with Universal Joy, and upon the Death of *Lepidus* the *Triumvir*, he succeeded him in his Office of *Pontifex Maximus*, and exhibited Sumptuous Shows and Games before the People. He gathered together all the Books of Divinations, and Predictions, caused them all to be burnt, except some select ones of the *Sibyls*, augmented the Number, Dignity, and Revenue of the Priests, especially of the *Vestal Virgins*, took a Review of the Senators, and confirmed *Agrippa* in his office of *Tribune* for 5 Years longer.

But

A. M.

3943.

But not long after this famous Man being returned from a Journey out of *Pannonia*, where he had quelled some Disturbances, fell sick and died, before *Augustus* could arrive to see him.

Upon his Death, the Emperor found it necessary to have one for his Assistance superior to all others in Power and Dignity, the better to prevent Conspiracies and all other Inconveniencies. Accordingly he made choice of *Tiberius*, whom he caused to quit his Wife *Agrippina*, the Daughter of *Agrippa* by a former Marriage, and to marry *Julia*. Shortly after he sent him against the *Pannonians*, who had lately revolted; whom he successfully subdued, leading away the Younger sort into other Countries. On the other side, his younger Brother *Drusus* did excellent Service against the *Gauls* and *Germans*; and at his Return was honoured with the *Prætorship*. In the same Year he passed the *Rhine* a second time, and made very considerable Conquests; for which great Service he had Triumphal Honours decreed him; and when the time of his *Prætorship* was expired, he obtained *Proconsular* Power. Both he and his Brother *Tiberius* were, by the Soldiers, saluted with the Title of *Imperator*, but it was not allowed them by *Augustus*. However the Games, which *Drusus* exhibited as *Prætor*, were discharged with great Expence, and the Birth-Day of *Augustus* celebrated with as much Solemnity; those pompous Entertainments, called *Augustalia*, being now first instituted, by Virtue of a *Senatus-Consultum*, which continued for many Ages. The same Year the *Bessi* and *Siatra*, People of great Roughness and Fierceness, making an Irruption into *Thrace* and *Macedonia*, were overthrown by *Piso*, Governour of *Pamphylia*, who obtained Triumphal Honours. In the mean time *Augustus* employed himself in making an Inventory of his whole Estate, and again surveying the Senate, and perceiving the Members were very slow in meeting; he ordained that a *Senatus-Consultum* might be made by fewer than 400, which Number had formerly been necessary. 'Twas now decreed that the Temple of *Janus* should be shut; but this was hindered by the Revolt of the *Dacians*, *Dalmatians* and *Germans*, who were all subdued by *Drusus*, to the great Joy and Satisfaction of the City; which however was extremely allay'd by the Death of *Octavia*, Sister to *Augustus*, for whom the whole City had a more than ordinary Esteem and Veneration.

A. M. In the following Year, when *Drusus* was made Consul with 7.
3943. *Q. Crispinus*, he endeavouring to gain new Conquests and
Ho-

AUGUSTUS. Honours, passed the *Rhine*, and conquered the *Chatti*. But marching against the *Suevi* and *Cherufci* he was met by a Woman of more than Humane Stature, who calling him by his Name, demanded of him, *Whither his boundless Ambition would hurry him?* Declaring farther, *That the Fates did not permit him to see all Parts, therefore had him retire, for the Period both of his Life and Actions was now approaching.* Drusus being now 30 Years of Age, shortly after died in his Return, before he could reach the *Rhine*, and his Body being brought to *Rome*, was there burnt with the greatest Solemnity, and the City filled with Sorrow at so great a Loss. And *Augustus* himself was so much concerned at it, that he retired for a Year. But at his Return he applied himself to the Administration of Justice, taking all possible Care that Criminals should be punished, and such as deserved have all due Respect shewed them.

A. M. 3945. *Augustus's* second 10 Years being expired, he made several Offers of laying down his Authority, but at last was persuaded to receive the Government for 10 Years longer; which Limitation contributed most of all to his Safety and Security in the Throne. The same Year he gave the Title of *Imperator* to *Tiberius*, enlarged the Bounds of the *Pomarium* of the City, named the Month *Sextilis Augustus* after his own Name, as his Uncle *Julius* had formerly done that of *Quintilis*, and made a farther Reformation of the Year. While he was thus busily employed, his great Friend *Mecenas* died, which grieved him extremely, being a Person with whom he had contracted the nearest Friendship and Familiarity, and one who had been the most serviceable of all others in moderating his Passions, and bringing him to a calm and sedate Temper.

While *Augustus* was sedulously employed in the publick Affairs, *Tiberius* was no less busy in his Consulship. He undertook the Reparation of the *Temple of Concord*, after which he dedicated the *Temple of his Mother Livia*, and and then marched into *Germany* to pacify some Disturbances there. The same Year a Fire broke out in *Rome*, which occasioned the Creation of *Curatores Vicorum*, and the Division of the City into XIV *Regions* or *Wards*.

3947. Two Years after *Augustus* entered upon his twelfth Consulship, and encreased the Honours he had conferred the Year before upon his Grandsons *Cajus* and *Lucius*. But their Mother *Julia* found a different Treatment, being banished for her Lewdness into the Island of *Pandataria*. Presently after which *Augustus* was diverted by a Revolt of the

the *Armenians*, against whom he sent *Caius* who reduced them with very great Expedition. And now there being a Universal Peace our Saviour *Jesus Christ* appeared in the Flesh, which obliges me to break off the Story, and to refer the Remaining Part of *Augustus's* Reign to another Volume.

AUGUSTUS.

An Account of the Foundation of some of the Chief Cities, &c. from the Beginning of the World to the Birth of Christ, with several other Things not taken notice of in the foregoing History.

AN. Mundi 1718, *Hebron*, the Metropolis of *Judah*, was built. 'Twas the Seat of the Giants called *Anakim*, or the Sons of *Anak*. *Abraham* bought it for a Burial Place for his Dead; and there his Wife *Sarah* was first buried, and 4 of the *Patriarchs*. Adjoyning to it is the Plain of *Mamre*, where *Abraham*, as he sat in his Tent, was visited from Heaven by God in the Shape of a Man (1).

An. 1725, *Tanais* or *Zaan* (a City of *Egypt*) was built (2).

An. 1788, *Babylon*, the Metropolis of *Chaldea*, was built by *Nimrod*. 'Twas enlarged by *Ninus*, and beautified by *Semiramis*, who made it one of the Wonders of the World. Its Walls were said to be of Brick, cemented with *Bitumen*, 32 Foot thick; so that two Coaches, with 4 Horses, might easily go abreast upon them. Besides this they were 50 Cubits high, and had Towers 10 Foot higher. The Circuit was about 360 or 368 Furlongs; the Houses were at an Acres Distance from the Walls, so that the City took up but 90 Furlongs: Nor were the Houses joined together; but the remaining Ground was tilled, partly to stop the spreading of Fire, and partly to nourish the Inhabitants in case of a Siege. The *Euphrates* ran through the Middle of the City, and on both sides were deep Ditches to receive the Water when the River overflowed. The two Parts of the Town had a Communication by means of a Stone Bridge, which was likewise accounted one of the Wonders of the East; but nothing was so sur-

(1) Dr. Heylin, l. 3. (2) Num. 12. 23.

prising as the Castle, which was 20 Furlongs round, environed with Towers 30 Foot in the Ground, and 80 above it. Upon the Top of this Castle were those marvellous Gardens, that appeared at a Distance as if they hung in the Air: They were supported by square Pillars, and 20 strong Walls, 11 Foot distant from one another. They were filled with very good Earth, in which there grew Trees of 8 Cubits Breadth, and 3 Foot high, that bore exquisite Fruit, being watered by the Help of Pumps and secret Pipes.

The City was celebrated for the Manufacture of Cloth of various Colours; but the Inhabitants were very luxurious, and much addicted to Astrology. It began to decay in the time of the Seleucides, after the Building of Seleucia, which robbed it of its ancient Glory. Ranwolf, a Physician in Germany, in the Year 1574 saw, and gives us this Account of the State of the City as 'twas then. By a small Village on the Euphrates, called Eulogo or Fleugo, is the Seat of the old Babylon, a Day and a half's Journey from Bagdat. The Lands about it are so dry and desolate, that one might justly doubt the Fertility of it, and the Greatness of this City, if the vast Ruins, still to be seen, did not banish all Suspicion. There are still extant some Arches of a Bridge over the River, which is here half a Mile broad and exceeding deep. These Arches are built of Brick, and wonderfully compacted. A Quarter of a Mile beneath the Village, in a Plain, is the fallen Ruines of the Tower of Babel, half a German Mile in Compass, which is a Receptacle of Serpents and Venemous Creatures, and amongst them Lizzards with three Heads, called by the Persians Eglo, and said to be very venemous. A little above the Fall of the Tigris into the Euphrates, is a City now called Trax, but formerly Apamea. All that travel over these Plains, will find vast Numbers of the Ruins of very ancient, great and tall Buildings, arched Towers, and other such like Structures of wonderful Architecture, which being now for a long time deserted, are in part tumbled down into Heaps, and in part are yet standing: There is only one Tower, which is called Daniel's, still intire, and inhabited; from whence may be seen all the Ruins of this vast City, which sufficiently demonstrate the Truth of what ancient Writers have said of its Greatness, by the Vastness of their Extent. Dr. Heylin notes that the Walls were 46 English Miles in Compass, and finished in one Year, by 20000 Workmen daily employed on them. Aristotle says, it might rather have been called a Country than City; for when it was surprised by the Medes and Persians, it was three Days

be-

before the Inhabitants of the farthest Parts were aware of it (1).

About the Year 1900 *Egialeus* reigned in *Sicyonia*, which he called *Egialea*, whence the Country was also denominated. *Sicyon* and his Successors very much adorned and beautified it with Temples, Altars, Statues and Images of their several Gods (2).

An. 1913, *Perusia*, or *Perugia*, a famous Town in *Italy*, was built. 'Tis seated very pleasantly on the Banks of *Tyber*, not far from the *Apennine*, in a very rich and fruitful Soil; well built both for the publick and private Structures; a Bishop's See and made an University Anno *Christi* 1090 (3).

An. 1919, *Nineveh* was rebuilt by *Ninus*. A City so enlarged by some of the succeeding Kings, that it came at last to be bigger than *Babylon*, being in Compass 480 Furlongs, or 60 Miles; and upon that Account said in *Jonah* to be a City of 3 Days Journey, in Circuit, as indeed it was; amounting 20 Miles to a Journey, according to the common Reckoning of those elder Times; as likewise of the *Greeks* and *Romans* succeeding. The Walls an 100 Foot high, and so broad that 3 Carts might go a-breast on the Top thereof; and in the Walls were 1500 Towers, of 200 Foot each in height. So strong that it was thought to have been impregnable, especially because of an old Proverb, which signified that the Town should never be taken, till the River became an Enemy to it. Which made *Sardanapalus* make it the Seat of his Residence, in his War against *Belochus* and *Arbaces*, who having besieged it, for the Space of three Years without any Hopes of Success, at last the River overflowed, and carried before it 20 Furlongs of the Wall: Which so terrified this Effeminate Prince that he burnt himself in the midst of his Treasures, as I have related above, and so it remained in the Hands of the Besiegers. They were a very wicked People, and not repenting at the Preaching of *Jonah*, the City was destroyed by *Astyages* King of the *Medes* (4).

An. 1948, *Treves*, or *Tries*, in *Germany* was built. 'Tis seated upon the *Moselle*, but of no great Beauty of it self, and as little Trading, the River being not capable of Ships of Burthen, and the Air generally so clouded and inclined to Rain, that it is by some called merrily (5) *Cloaca Planetarum*.

(1) Collier's Geogr. Dict. (2) Dr. Heylin, l. 2. (3) Dr. Heylin, l. 2. (4) Dr. Heylin, l. 3. (5) Dr. Heylin, l. 2.

An. 1950, *Mentz* in *Germany* was built. Situate upon the *Rhine*, 6 German Miles from *Frankfort* on the *Main*, (from whence it is named) to the W. 18 from *Trier*, and 25 from *Spire* to the N. A strong and well guarded Place, adorned with Churches, Monasteries, and other fair Buildings; but the Narrowness of its Streets, and many old Houses, takes away from its Beauty. 'Tis most extended towards the River, and that Part excells the other also towards the Land, as being more populous, and better built (1).

An. 1951, *Wormes* upon the *Rhine* was built. A Town Imperial, and a See Episcopal (2).

An. 1954, *Strasbourg*, the Capital City of *Alsatia* in *Germany*, was built. 'Tis the noblest Place on the *Rhine*, and was for many Years a Free and Imperial City. Of great Extent, and very well fortified. The Arsenal and Town-House do well deserve the View of Strangers, and the Cathedral, dedicated to the B. Virgin *Mary*, their Admiration, not only for the Magnificence and Vastness of the Structure, and its Gates of Brass, but more particularly for its Steeple, which is Pyramidal, and of a Structure that lies all open and pervious to the Light, being accounted the best Piece of Workmanship, of this kind, of all other Steeples in *Christendome*. But what is most to be admired in this Steeple is the Clock-Work, which, besides the Hours of the Day, represents the Motions of all the Planets (3).

An. 1958, *Iberia* in *Catalonia* was built by *Iberus* (4).

An. 1977, *Tigurum* or *Zurich* in *Switzerland* was built. A large City, and a renowned University, situate on both sides of the River *Leman*, where it issueth out of the Lake called *Zurich-See* (5).

An. circa. 2035, *Jerusalem*, situated in the Center of *Judea*, and of the World, according to *Cosmographers*, was built by *Melchisedeck* King of *Salem* (6).

An. 2045, *Damascus* in *Syria* was built by the Servants of *Abraham*. This City for Wholsomeness of Air, Plenty of Water, Fruitfulness of the Soil, Variety of most delicious Fruits, Pleasantness of Orchards and Gardens, flourishing of Trade, and lastly for the Antiquity of its Original, far excells all the Cities of *Syria*. It is situated at the Foot of Mount *Antilibanus*, in a Plain, whose Soil is naturally barren and dry, except where 'tis watered

(1) Dr. Brown's Travels, and Collier's Diß. (2) Dr. Heylin, l. 2. (3) Greg. Diß. (4) Tarapha de Regibus Hispan, in initio. (5) Dr. Heylin, l. 1. (6) Jos. Egesippus.

by the small Rivers *Pharphar* and *Abana*, which are let in and conveyed through Pipes and small Conduits, and make the Land very fruitful, and most fit for planting of Trees, infomuch that it may be justly stiled *Paradise*. Among other Fruits growing here are our *Damascene Prunes*, so called either because they are much better, and in greater Number than in other Places, or else because they were hence carried, and distributed into other Countries (1).

An. 2140, *Drepanum* in *Sicily* was built. A very well fortified Town in the time of the *Romans*, and of great Note in old Authors (2).

An. 2179, *Acontium* in *Arcadia* was built by *Acontius* the Son of *Lycan* (3).

An. 2192, *Zancla* or *Mamertina*, now *Messina* in *Sicily*, was built. It is an Archbishopsrick, and was always accounted the most famous Town of *Sicily*. Its Situation is pleasant, partly on Hills, and partly in the Plain, representing an Amphitheatre, in the Middle whereof is a good Port, 1000 Paces long, bordered with a Key, built with Free-Stones, and adorned with fine Houses. The Trade consisting chiefly of Silks very much enricheth the Town. Its fair Canal is the Passage for all Ships coming from the East. The Town is strong, adorned with Stately Churches and other Buildings. *St. Mary the New*, whose Porch and Pavement are of Marble of different Colours, where are 14 Marble Statues, a Vault painted, and the Tabernacle of Gold, &c. challenges a Visit (4).

An. 2209, *Memphis* in *Egypt* was built. A great and populous City, and was a long time the Royal Seat of the Kings of *Egypt*, as appeareth by the Pyramids, which are near it; three whereof are very surprising, and accounted the chief of the seven Wonders of the World. The two first are shut up, and the third, which is the greatest, is open. This Pyramid is 520 Foot high, and 682 Foot square; at one of the Angles is a little square Room, where one may rest and refresh oneself. When you arrive at the Top, there is a very fine Platform, which consists of 12 great fair Stones, almost 17 Foot square; it's observed, that the strongest Man cannot from the Platform throw a Stone beyond the Pyramid, but 'tis not true that an Arrow cannot be shot beyond it, as some Authors affirm. There are 16 Steps before you come at the Door of the

(1) See *Bauringarten's Travels*, l. 3. c. 4. in the 1st Vol. of the *Travels* lately printed in English in 4 Volumes. (2) See *Cluver's Sicilia Antiqua*. (3) *Natallis Comes Mytholog.* (4) *Collier's Dict.*

Pyramid; the Entrance is square and always even, and that Walk leads to two more, at the End of one of which stands an Hall, where may be seen an empty Tomb, made of one Stone only, which is like Porphyry; some say that that Sepulcher had been made for *Pharaoh*. At the End of the other Alley or Walk is a Hole, which seems to have been made for letting down the Bodies into the Caverns underneath the Pyramid. The other Pyramids that are lock'd are almost of the same Structure. Many are amaz'd whence they could get such vast Stones, and so great a Quantity of them, since there is nothing all about there but Sand; but 'tis probable there might be a Brook underneath; besides, there are several Mountains not far off: some say they were brought from *Said* along the *Nile*. Before each of the 3 Pyramids, appear some Remains of old square Buildings, which seem to have been Temples. At some Steps of the open Pyramid is an Idol called by the *Arabs* *Abonel-haoun*, that is, the chief Column; and by *Pliny*, *Sphinx*: 'Tis a Bust cut out of a live Rock, and seems to have been made of 5 Stones joined together, but, being narrowly observed, its found they are but joints or Veins of the Rock. It represents a Woman's Face, but it is of a prodigious Bigness, being 26 Foot high, and 15 Foot from its Ear to its Chin; the Top of its Head is open, and the Hole through which a Man may easily pass, reacheth down to the Breast, and there ends. This Idol was adored by the Ancients, and there are several Stories as to its founding, as there are about the Pyramids themselves, about the greatest whereof *Pliny* assures there were employed 370000 Workmen for 20 Years together. Not far from this Place is another Curiosity, worth the Observation of a Traveller, viz. The *Mummies*, which are nothing but dead Bodies embalmed and wrapped in Linnen Cloaths to keep them from Corruption. The Ground where they are found is like a vast Burying Place, adorned in many Places with divers Pyramids. Under the Ground are many vaulted Rooms, cut in Quarries of White Stones, with a Hole to go down into them, like a Well. Those Wells are square, built with good Stones, and filled with Sand, to close the Grotto, which Sand is taken out when People will go in. Then by the Help of a Rope under their Arms they are gently let down to the Bottom, where the Door is. The Rooms built under the Ground are commonly square, and contain many by-places, where *Mummies* are found, some in Stone Tombs, others in Chests or Coffins made of Sycamore, with

many

many Ornaments. The dead Bodies are wrapped up with Fillets of Linnen Cloth; dipped in a Composition fit to preserve from Corruption; and those Fillets are so often wound about, that sometimes there are above a 1000 Ells. The Filler, going in length from Head to Foot, is often adorned with many Hieroglyphicks painted in Gold, which shew the Quality and brave Actions of the Deceased. Some *Mummies* also have a golden Leaf delicately set on the Face. Others have a kind of an Head-piece made of Cloth and prepared with Mortar, on which the Face of the Person is represented in Gold. In unwrapping them sometimes small Idols of Metal are found wonderfully well wrought; and some have a little Piece of Gold under their Tongue. Some *Mummies* are shut up in Chests made up of many Cloths pasted together, which are as strong as wooden ones, and never rot. The Balm that preserves those Bodies is black, hard and shining like Pitch, that smells pleasantly. It is called *Mummy*, because composed of *Amomum*, Cinnamon, Myrrhe and Wax. The dead Bodies were also powdered with Nitre or Sea-sand. The *Amomum* of the Ancients is supposed to be the little Tree, the inner Bark whereof is called Cinnamon. They took the small Branches, full of Knots, in the Shape of Grape Kernels, and a kind of sweet Gum, that came out of its Root, to make that Composition, with other Plants and Aromatical Liquors, which keep Bodies from Corruption. From the Word *Amomum* came *Amomia*, which we pronounce *Mummy*. Some derive it from the *Persian* Word *Mum*, signifying *Wax*, used chiefly by the *Persians* and *Scythians* to preserve Bodies (1). But now the Design and Intent of the *Egyptians*, in being at so great Expence in preserving their dead Bodies, is to be no otherwise accounted for than from their Theology, one Principle whereof was, that The Soul continued with the Body as long as it endured. And therefore some ancient Authors bring it as an Argument for the Immortality of the Soul, that the Bodies of the *Egyptians* did continue so many Years without Putrefaction (2).

An. 2114, *Rhodes*, the Capital City of the Isle of this Name, was built. Situate on the Sea-side, at the Foot of an Hill that grows insensibly steep, and in an agreeable Plain in the North Part of the Island. It is environed with several little Hills full of Springs, and covered with Orange,

(1) See *Monsieur Thevenot's Travells*. (2) See *Mr. Greave's Pyramidographia*.

Pomegranate and other Trees of that Nature. Fenced with double Walls, 13 Towers and 5 Bastions of great Strength and Beauty (1).

An. 2229, *Hispalis* or *Sevil*, the Capital of *Andalusia*, in Spain, upon the River *Guadalquivir*, and an Arch-Bishop's See, was built. 'Tis the greatest City of Spain next *Madrid*, and one of the richest and most famous for Commerce of all Europe. The Form of it is almost round, and it contains divers stately Palaces, fair Churches, and large Squares and Market-places, which are all adorned with Fountains, whose Waters are conveyed thither by an Aqueduct, 5 or 6 Leagues from the City. The Metropolitan Church is the greatest of all Spain, extending 60 Paces in length, and 100 in Breadth, with Chapels built quite round it, a beautiful Quire, a sumptuous Vestry, and a very high Steeple, wherein are no less than 24 great Bells. Besides there is an University in this City, a Seat of Inquisition and a Mint. Travellers much admire the Neatness of the Place, where the Merchants meet to discourse about their Commerce. There are also a great Number of Colleges and Religious Houses, and seven Gates; whereof that of *Triana* opens upon a great Bridge of Boats, which leads to a very fair Suburb of the same Name, where the curious meet with a 100 Objects to entertain themselves with, as indeed there are a great many throughout the whole City, which gave Occasion to the Spanish Proverb, *Qui no ha visto Sevilla, no ha visto Maravilla*. Here is a brave Aqueduct of Brick six Leagues long, and reacheth up to *Carmona*. It hath of late decayed very much, and is still wasting, the Trade being removed to *Cales*, because Men pay 27 per cent. at *Sevil*, and but 4 or 5 at *Cales*. There are 12 Buildings in it that are extremely fine, amongst which are the Monument of *Ferdinand the Wise*, who recovered this City from the Moors, and that of *Ferdinand and Christopher Columbus*, who discovered *America* (2).

An. 2245, *Granada* in Spain was built. Situate on two Hills, divided by a Valley, through which runneth the River *Darien*. In Circuit about 7 Miles, and containing in the time of the Kingdom of the Moors about 200000 Souls. Fenced with strong Walls, fortified with 130 Turrets, and replenished with Abundance of wholesome and pleasant Springs. 'Tis divided into 4 Parts, in the best whereof, called *Granada*, dwell the Merchants and Gentry of better

(1) Collier's Dict. (2) Collier's Dict.

Quality; the Houses of which are, for the most part, built of Free Stone, with delicate and artificial Masonry, shewing great Magnificence. In this Part standeth the Cathedral Church, a Work of admirable Structure, of a round Figure, having for some time been a Turkish Mosque. In that Part of the Town called *Alhambra* is the Palace of the Mooryish Kings, covered with Gold, indented with Mosaiscal Work; which by reason of the Curiosity of the Building, and the Multitude of Fountains about it, may deserve to be reckoned amongst the Wonders of the World; having withal a goodly Prospect over all the Town, lying under it upon the East; a spacious Champion towards the North, and the snowy Tops of *Sierra Nevada* towards the South. This City is the ordinary Parliament, and Court of Justice, for all the Southern Parts of Spain, as *Valladolid* is for the Northern; *Madrid*, which is the highest Court, having Jurisdiction over, and receiving Appeals from both (1).

An. 2247, *Isleben*, the chief City of the Country of *Mansfield*, was built. Famous for the Birth of *Luther* (2).

An. 2250, *Epidaurus* in *Laconia* in Greece was built by *Epidaurus*, the Son of *Argus*: Seated on the Bay named *Gelpho di Napoli*, and now called *Malvasia*. A Town well built, and very well peopled. Remarkable for the sweet Wines called *Malvesy* or *Malmsey*, sent hence into all other Parts in great Abundance (3).

An. 2331, *Cornetum* or *Corneo*, a Town of *Italy*, in the Patrimony of *St. Peter*, was built. Situate at the Mouth of *La-Marta*, in the *Tuscan Sea*, with a Bishoprick that is joyned to that of *Monte-fiascone*, because the Air is so very dangerous (4).

An. 2402, *Gnosus*, the most celebrated City of *Crete* in old times, now a poor Village called *Ginasa*, was built (5).

An. eod. *Chalcis* in *Eubœa* was built. Formerly called *Eubœa*, *Stymphelos*, and in the time of *Stephanus Byz.* (6) *Hypothalcis*. It had the Name of *Chalcis* from *Comœa* (7) otherwise named *Chalcis* the Daughter of *Asopus*. Now (as also the Island) called *Negropont*. It stands upon the Bank of *Eurypus*, towards the Continent of *Achaia*; to which it is joyn'd by a Draw-Bridge, which leads to a great Tower, formerly built by the *Venetians* in the *Euripus*, from whence they pass the Continent by a Stone-Bridge of 5 Arches.

(1) Heylin, l. 1. (2) Idem. l. 2. (3) Dr. Heylin. (4) Geogr. Diff. by Collier. (5) Idem. (6) Steph. Byz. in voc. Χαλκίς. (7) Eustath. ad Hom. l. 2. p. 279. calls her falsely *Eubœa*.

The City is about 2 Miles in Compass; but the Suburbs, which are inhabited by Greek Christians, are more populous than the City, having about 5000 Inhabitants, where none but Turks and Jews dwell. It hath 4 Mosques, one whereof was formerly the Cathedral Church, dedicated to St. Mark, and was under the Arch-Bishop of Athens. The Jesuits have also a House in the Suburbs, where they teach Youth (1).

An. 2418, *Fesulana*, now *Fesula*, was built. Sometime one of the 12 Cities of *Tuscany*, and of very great Fame, now a poor Village hard by *Florence* (2).

An. 2420, *Genoa* was built. Situated on the North of *Italy*, upon the *Tyrrhenian Sea*, and lies in the Form of a Theatre, upon the Ascent of an Hill, opening its Bosom to the Sea, 5 or 6 Miles in Compass; so full of stately and regular Buildings, Palaces, Churches, Monasteries, &c. that its proverbial Epithet in *Italy*, is, *Genoua la superba*. The Republick of *Genoua* is one of the most eminent in the World (3).

An. 2450, *Mitylene*, the chief City of the Isle of *Lesbos*, was built by *Xanthus* the Son of *Triopas*. Seated on a Peninsula looking towards the Main Land, strong by Nature, and fortified by Art: having on either side a commodious Haven, that on the South being most fit for Gallies, the other capable of Ships of Burthen. Beautified heretofore with magnificent Buildings, and very pleasant for several Curiosities, but now mean by reason of the Damages receiv'd from the Turks to whom it belongs (4).

An. 2458, *Prague* in *Bohemia* was built, the Walls whereof seem to enclose the greatest Circuit of Ground of any City in *Germany*, but, like the City of *Lyons* in *France*, the Hills and void Spaces within take up a large Tract. This great Place, which is situated upon the River *Muldan*, consists of 3 Towns, viz. the Old, the New, and the Lesser Town. The Old Town lies upon the East of the *Muldan*, is very populous, full of Buildings, private and publick, and therein is the University, which is very considerable for the great Number of Students in it, and was founded by *Charles IV.* Emperor of *Germany* and King of *Bohemia*. The New Town is large, and together with the River encompasses the Old, and is divided from it by a large Ditch, into which they can let the River. But the Lesser Town exceeds both these for Pleasantness, Beauty of Buildings and fair

(1) *DiB. Geogr.* (2) *Heylin.* (3) *Bohuan's Geogr. DiB.* (4) *Heylin.*

Palaces. It lies West of the River *Muldau*, which between this and the *Old Town* is passable by a strong Stone-Bridge, consisting of 16 great Arches, being about 1700 Foot long, and 35 Foot broad, and 2 open Gates under 2 high Towers of Stone at each End. A great part of this Town lies high, and upon the Hill stands the *Upper Prague*, where besides a Palace of the Emperors are divers other curious Structures, and particularly the Palace of Count *Wallenstein*, Duke of *Friedland*, General to the Emperor *Frederick II.* who being suspected to usurp the Kingdom, was afterwards kill'd at *Egra*. This Palace was built upon the Ruins of a 100 Houses, purposely pluck'd down to make Room for it; wherein the Hall is large, the Garden handsome; upon the side whereof is a Place to manage Horses, and near to it a Fish-Pond. In another Part is a noble *Auiary*, with a Garden and Trees in it, about 18 Paces long and 18 broad. The Stable is large, and worth seeing, wherein there is a Marble Pillar between each Horse, and for every Horse there is placed in a Niche of the Wall a Rack of Steel, and Manger of Marble, and over his Head hangs a Picture of the Horse, as big as the Life, with his Name under it (1).

An. 2463, *Turin*, the chief City of the Principality of *Piemont*, was built. Situate on the River *Po*, in a very important Place for the Guard of *Italy*. Near it is a Park full of Woods, Lakes, and pleasant Fountains, which make it one of the sweetest Seats of *Europe*, and upon that Account the Duke of *Savoy* keeps his Court here, where he has a fine Palace (2).

An. 2488, *Millan* the chief Town of the Dukedom of *Millan* was built. One of the largest Towns of *Europe*, being 10 Miles in Compass. It has 22 Gates, above 230 Churches, whereof 96 are Parishes, 40 Monasteries, and 100 Societies. The Cathedral, called *Dome*, is overcast within and without with white Marble, with above 600 Statues of the same, and 160 Columns so big, that 3 Men can hardly fathom one. The other Churches are very fine; the Palaces stately; the Trade considerable; and the Town extraordinarily well inhabited. The Castle is one of the finest Fortresses in *Italy*, and is composed of 6 great Bastions, with large Ditches full of running Water (3).

An. 2505, *Thebes*, *Heliopolis* or *Diophys*, in *Egypt* was built. It had 100 Gates, or 100 stately Palaces; and out of each, 200 armed Men could be sent, in case of Necessity (4).

(1) See *Dr. Brown's Travels*, ed. opt. p. 164. (2) *Dr. Heylin*,
(3) *Dia. Geogr.* (4) *Plin. l. 5. c. 9. Strab. l. 17.*

Here was a great Number of Obelisks, as *Talith* and *Ammonius* have insinuated.

An. 1019, *Ratisbon* in *Lower Bavaria* was built, a fair, rich and populous City, situated on the *Danube*. Begun with a great Number of Churches and religious Houses. Anciently an Episcopal See, and lately made the ordinary Place for the General Diets of the Empire (1).

An. 1319, *Melito*, *Paphos*, *Thufus* and *Callista* were built (2). *Statira* tells (3) *Callista*, (corruptly written in the Greek *Kallista*) was founded 300 Years after, and *Thufus* in the 15th Olympiad.

An. 1399, The Use of the Buckler was found out in the War between *Prusus* and *Artasius* (4).

An. 1626, *Parma* in *Italy*, the Capital City of a Duchy of the same Name, was built. A Bishop's See formerly under *Ravenna*, and now under *Bologna*, where there is also an University. Its the ordinary Residence of the Duke and his Court, stands upon the River *Parma*, dividing it into 5 Paces, and is 3 Miles in Circumference. The Duke's Palace, his Gardens, the Citadel, Cathedral and Fortifications are worth the Observation of Travellers (5).

An. 1644, *Placentia*, or *Placentia*, a City of *Lombardy* in *Italy*, belonging to the Duke of *Parma*, was built. It has the Title of a Duchy and Bishoprick under *Bologna*, is situated in a fruitful Plain, within 100 Paces of the *Po*, and deserves its Name, by reason of the Beauty of its publick Places, Streets, Fountains, and Edifices, both Sacred and Profane. Five Miles in Circumference, and has above 20000 Inhabitants (6).

An. 1690, *Cremona*, a Town of *Italy* near the *Po*, and the Capital of the *Cremonois*, was built. Its Castle is very strong, its Tower very high, and most of the Streets are very large and straight, beautified with good Buildings, magnificent Churches, and spacious Squares or Places (7).

An. 1655, *Preneſte* in *Italy* was built. Formerly well fortified and of great Note, being mentioned by several excellent Authors, but now of no great Account (8).

An. 1695, *Brescia* or *Brescia*, in *Lombardy*, was built. Situate on a little River called *Garcia*, and is the Seat of an Arch-Bishop, who is an Earl, Marquis and Duke. Its Territories are in length 100, and in Breadth 50 Miles. The City

(1) *Dr Heylin*, l. 2. (2) *Euseb. chron. num. DLXXXIX*. (3) *Not. ad Euseb.* (4) *Polyd. Virg. de invent. rer. l. 2. c. 11.* (5) *Geogr. Dic.* (6) *Ibid.* (7) *Ibid.* (8) *Vide Joseph. Mariani Suarezium, Ep. Vassanenſem, de Antiq. Fran.*

is populous, the Air sound and good, and the Soil exceeding plentiful of Corn, Wine, and Fruits; having in it Mines, both of Iron and Copper, to the great Enriching of the People (1).

An. 2680, *Verceil* in *Piedmont* was built. A strong Town, bordering upon *Millan*, to which it formerly belonged (2).

An. 2683, *Novara*, in the Dutchy of *Millan*, was built. Situate upon an high Hill, where a great many ancient and noble Families inhabit (3).

An. 2725, *Parthenope* or *Naples*, the Capital of the Kingdom of *Naples* in *Italy*, was built. As it is the best situated; and in the best Climate, so is it one of the noblest Cities of *Europe*; and if it is not above half as big as *Paris* or *London*, yet it hath much more Beauty than either of them. The Streets are large and broad, the Pavement great and noble, the Stones being generally above a Foot square, and it is full of Palaces, and great Buildings. The Town is well supplied by daily Markets, so that Provisions are ever fresh, and in great Plenty; the Wine is the best of *Europe*; and both the Fish and Flesh is extream good: it is scarce ever cold in Winter, and there is a fresh Air comes, both from the Sea and the Mountains, in Summer (4).

2770, *Cume*, a Town of *Italy* near *Naples*, was built. Famous formerly for its Temple of *Apollo*, and noble Fortifications, but now inconsiderable (5).

An. 2771, *Caserta* or *Gajeta*, a City of *Italy*, in *La Terra di Lavoro*, with a Bishop's See, under the Arch-Bishop of *Capua*, was built. Situated in a Peninsula, partly upon the Slope of an Hill, the Foot whereof is wash'd by the *Tuscan Sea*; having a fair Harbour defended by a strong Castle, and on the other side a good Cittadel. 'Tis the Key of the Kingdom of *Naples*, and has a fair Cathedral, a curious Chapel in the Cleft of a Rock, an ancient Tomb, (thought to be the Sepulchre of *M. Minutius Plancius*) and the Skeleton of *Charles* of *Bourbon*, Constable of *France* (6).

An. 2773, *Colen* in *Germany* was built. The Metropolis of the Arch-Bishoprick and Electorate of *Colen*, and is a large, rich, populous, and magnificent City, containing about 5 Miles in Compass, in which are numbred 19 Hospitals, 37 Monasteries of both Sexes, 30 Chapels of our Lady, 9 Parishes, and 10 Collegiate Churches, besides the Cathe-

(1) Dr. Heylin. (2) Ibid. (3) Ibid. (4) Bp. Burne's *Travels*, p. 206. Lond. 1689. (5) L. Alberti *Descript. Ital.* (6) *Geogr. Dict.*

dral, being a Church of vast Bigness but little Beauty (1).
An. 2775, Benevent, in the Kingdom of Naples, was built. It has the Title of a Dutchy and Arch-Bishoprick, and is situated upon the Rivers of *Sabato* and *Calore*, in a fertile Country, where it gives its Name to a Valley (2).

An. 2778, Lisbon, Olyssippo, Ulyssippo, or (as the Spaniards call it) *Lisboa*, the Capital of the Kingdom of Portugal, the Royal Seat of their Kings, and an Arch-Bishop's See, was built. It has a large, safe, convenient Harbour, and a Castle built on a Hill by the *Tajo*. 'Tis the greatest of all Spain, and every Day encreases. The Spaniards have a Proverb of it, *Qui no ha visto Lisboa, no ha visto cosa boa*. He that has not seen Lisbon, has seen nothing that is good (3).

An. 2782, Orestia, in Thrace, was built. Famous for the Birth of *Ptolemaeus Lagi* (4).

An. 2784, Imola, a City of *Romandiola*, was built. Anciently called *Forum Cornelii*, and was destroyed by *Narses*, but repaired by the *Lombardians*. 'Tis now a pretty, neat Town (5).

An. circiter 2786, Faenza or *Faenza*, near *Imola*, was built. Pleasantly seated upon the little River of *Amona*, having one very broad Street, a beautiful Market Place, and several neat Churches: and is in great Request for Vessels of Potters-Earth and Linnen-Cloth (6).

An. 2787, Angleria, or *Angeria*, now *Castrum*, situated a Mile from *Millan*, and subject to the Arch-Bishop of *Otranto*, was built. The Duke of *Millan* was formerly stiled Earl of it (7), but 'tis nothing near so famous as it hath been, there being nothing at present to keep up its Name but a little Castle.

An. 2788, Padua (in Latin *Patavium*) a City of Italy, belonging to the *Venetians*, was founded. 'Tis a Bishoprick, suffragan to that of *Aquilee*, and celebrated for the Birth of *Livy*, and other great Men. It is one of the chief Towns of Italy, and is divided into the old and new Town, whereof the latter has still its Castles, Towers, Walls and Ditches fill'd with the Water of the Rivers *Bachiglian* and *Brent*, on which the City is situated: It also has the Cathedral, University and Palace of Justice, which is a superb Structure, and very magnificent without. In this Place is also the fine Library of *Padua*, and a great Hall called *Palagio de Ragione* 140 Foot long, and 40 wide, without any

(1) Dr. Heylin, l. 1. (2) *Diſt. Geogr.* (3) *Bohun's Diſt.* (4) *Steph. Byz.* (5) *See Hoffman's Lexicon.* (6) *Diſt. Geogr.* (7) *Per. Berg Chron. Supplem. f. 271. b.*

Pillars. At the farther End is a great round Stone called the Stone of Reproach, where Bankrupts use to go and sit. The Galleries of the Houses secure those who walk in the Streets from Sun and Rain. In the new Town are the Church and Abbey of St. Justin and St. Anthony, with other stately and magnificent Structures, as well Sacred as Civil (1).

An. 2790, *Tarvisium*, *Trevise*, or *Trevigi*, a Town of Italy in the Territories of Venice, was built. A Bishop's See, suffragan to *Aquileja*, and the Capital of the *Marche Trevisane*, to which it has given Name (2).

An. 2791, *Ancona*, an Episcopal City in Italy, under the Arch-Bishop of *Fermo*, seated upon the *Adriatick Sea*, and the Capital of *La Marca d'Ancona*, part of St. Peter's Patri-mony, was built. Here is a good Harbour built by *Trajan*, who adorned it with a Triumphal Arch. Besides other Curiosities, the Fortifications of the City are rare and un-common (3).

An. 2794, *Eccia* in *Andalusia*, was founded, a Town at present of no great Account, but formerly much noted (4).

An. 2795, *Aquileja*, a Patriarchal City of Italy, was built. In ancient times very great, being one of the principal Cities of Italy, and the Residence of some Emperors, but now almost desolate by reason of its bad Air, troublesome Rubbish and Ruins, and the Neighbourhood of Venice, which ruins its Trade (5).

An. 2798, *Luna* or *Lunigiana*, on the Coast of *Genoa*, near *Tuscany*, was built. Famous formerly for its Marble Mines mentioned by *Strabo*, *Pliny* and *Livy* (6).

An. 2801, *Pisa* in *Tuscany*, upon the River *Arno*, was built. An Arch-Bishop's See, and an University (7).

An. 2805, *Ardea*, in *Latium*, was built by *Ardea*, Daughter of *Cyrce* and *Ulysses*, or, as others say, by *Danae* Mother of *Perseus* (8).

An. 2809, *Acetium* or *Arezzo*, a City of Italy, and Bishop's See, was built. Situated upon the Descent of a Hill, in a fertile Plain; famous in the time of the Romans, wasted by the *Goths*, *Lombards*, and divers other Tyrants, till it fell under the Jurisdiction of the *Florentines* (9).

An. 2811, *Wirtzburg*, the Metropolis of *Franconia* in Germany, was built. 'Tis the Seat and Residence of the Bishop, who is Titular Duke thereof, and is situate on the

(1) *Diâ. Geogr.* (2) *Ibid.* (3) *Ibid.* (4) *Dr. Heylin, l. 2.* (5) *Dr. Heylin & Bohun.* (6) *Diâ. Geogr.* (7) *Ibid.* (8) *Macdon.* (9) *See Na-talis Comes.*

Mining of Mænus, in a pleasant Plain environed with Meadows, Gardens, and fruitful Mountains; and very well fortified with Walls, Trenches, Bulwarks, and other Arts of modern Fortification; well peopled, and for the most part handsomely and neatly built (1).

An. 2856, *Tours in Gallia Lugdunensi*, was built. An Archbishop's See, and a fair, rich, and well-traded Town, situate on the Banks of the *Loire*, in a most sweet and pleasing Country. Famous for those of the Reformed Religion, who were called *Hugonots* from their going to their Assemblies in the Fields through the Gate of *St. Hugo*. Though others say they had this Name, as being the Disciples of the night-walking Spirit, (or *Robin Goodfellow*) which they call *St. Hugo*, in regard they had their first Meetings, for the most part, in the Night, like the Primitive Christians in time of Persecution (2).

An. 2897, *Magnesia in Asia*, near the Mountain *Sipylos*, was built (3). 'Tis to be seen in many ancient Monuments and Coins; as in one found by *Sr. Geo. Wheeler* (4) at *Smyrna*, in the Armenian Church-Yard, being the Sepulchral Monument of one *Tatias*, Son of *Herorhemus*, a *Magnesian* at *Sipylos*; whose Tomb was adorned with Wreaths of Plenty, held up by Victories. The Inscription was,

TATIAS HPOΘEMIAOZ MAPNHTIZ AΠO ΣΙΠΥΛΟΥ ΖΟΖΑ
ΚΑΤΩ ΥΙΟΥ ΤΩ ΚΑΤΑΙΧΟΜΕΝΟ ΛΥΣΑΝΙΑ ΛΥΣΑΚΑΙ
ΤΩ ΠΑΤΡΙ ΑΥΤΟΥ ΔΙΞ

Variety of Coins may be seen in the same Place, and in *Harduin's Account de Nummis Antiquis Populorum & Urbium*.

An. 2899, *Smyrna*, in the Lesser-Asia or *Anatolia*, formerly built by the *Amazons*, was repaired and enlarged by the Children of *Codrus*. 'Tis one of the most flourishing Cities of this part of *Asia*, both for its great Trade and the number of its Inhabitants, in which I include *Franks*, *Jews*, and *Turks*. But at present there is but little of its Ancient Glory left standing, Earthquakes and Fire and War, having made as great Delolations and Wastes here, as in the other parts of *Anatolia*. The great number of Coins (whereof *Dr. Will. Ray* late Consul there, has given us a sufficient Demonstration by the noble Donation made by his means a little

(1) *Heylin* l. 2. (2) *Idem*. (3) See *Euseb. and Scaliger's Notes* (4) See *his Travels*, l. 3. p. 238.

while

while since to the Bodleian Library in Oxon) and inscriptions continually dug up in this Place, are so many Instances of its Lustre and Grandeur, not to mention its being one of the 7 Churches of Asia, mentioned by St. John in his Revelation (1).

An. 1960, Burdwick, in Easter Saxony, was built. It stands within a Mile of Lunsburg Northward, which arose out of its Ruins, and consists now of a Castle, and some few Houses, having been almost destroyed by Henry the Lion, Duke of Saxony, in 1159 (2).

An. 1019, Insamor, a City of an Island of the same Name, was built. Formerly a very Potent, but at present an inconsiderable Place (3).

An. 2988, Capua a Town of Italy in Tiberis, was built by Capys (4), though others (5) say by Romulus and Remulus the Sons of Mars. Formerly a very celebrated Place, but now continually decaying, and is at present two Miles below the Ancient Capua.

An. 5019, Samaria, the Metropolis of the Kings of Israel, was Founded by King Omri (6), on the top of Mount Sameron. Eusebius tells us 'twas called Eschbonas. But however this be, 'Tis certain 'twas a very Magnificent City, notwithstanding it consists now, only of a few Cottages filled with Grecian Merchants (7).

An. 1103, Madrid, anciently called Mance, was built. The Seat of the Kings, whose Residence there, tho' the Country adjoining be neither Rich nor Pleasant, hath made it of a Village the most populous City of all Spain. 'Tis Customary here, that all the upper Rooms belong to the King, unless some Composition be made with him for them. And the Spaniards use to brag to Strangers of this Town, That they have a City walled with Fire, which they make good, by saying that 'tis situated in the midst of Quarries of Flint (8).

An. 1060, Felsina, now called Bononia, or Bologna, in Romanatosa was built. 'Tis seated in a spacious Plain near the Appennine Hills, and is a very populous City, of a round Form, and a great Circuit. Honoured with many Palaces of the neighbouring Nobles, the chief University of Italy, and the retiring place of the Popes (9).

An. 3075, Carthage in Africa was built. Appian says (10)

(1) Dr. George Wheeler and Dr. Smith. (2) Bandrand's Geogr. Dict. (3) Dict. Geogr. (4) Steph. Byz. (5) See Etymolog. Magn. in voc. Roma. (6) Ant. Reg. 160. (7) Dr. Heyne, 3. 3. (8) Ibid. (9) Ibid. 1. 1. (10) In Lybicis; Καρχηδὼν τῆς ἐν Αἰγύπτῳ πόλεως ἵδρυς ἀπὸ τοῦ Καρχηδόνος.

50 Years before the Destruction of Troy. 'Twas the chief City of this part of the Universe, and contended with Rome to be Mistress of the World. Situated in the Bottom of a safe and capacious Bay, the Entrances whereof were very strongly Fortified both by Art and Nature. Encompassed with the Sea, except on one side only, where 'twas joyned to the Land by a narrow *Isthmus*, about two Miles and an half in Breadth. In Circuit 24 Miles, but Measuring by the outward Wall 'twas 25. For without the Wall of the City it self there were 3 Walls more, betwixt each of which were 3 or 4 Streets, with Vaults under Ground 30 Foot deep; wherein they had Room for 300 Elephants and all their Fodder, with Stables over them for 4000 Horse and all their Provender, and Lodging in those out-streets for the Riders of the said Horse, and for 20000 Foot besides, which never came within the City to Annoy or Pester it. Not to mention the Castle *Byrsa*, magnificent Temple adorned with curious Statues, stately Arsenal, and other Rarities, which are every where to be met with, accurately Described by Ancient and Modern Authors (1).

An. 3108. *Malaga* or *Malaca*, in Spain was built. Situate on the Mouth of the River *Gaudalquivir*, and is a Town of great Traffick and much Resort, especially for Raisins, Almonds, and *Malaga-Sack*. Well Fortified, and Famous for the noble Armory of the Kings of Spain, with which he furnishes all his Garisons in *Africk* (2).

An. 3175. Ingraving in Marble was invented by the Ancestors of *Malos* (3) according to *Pliny*, though 'tis plain from Scripture that 'twas of a much earlier Date (4).

An. 3215. *Naxos* in *Sicily* was built by *Theuales* or *Theocles* the Leader of a Colony from *Tubæa* (5).

An. eod. *Gazana* at the foot of Mount *Etna* in *Sicily*, was built (6) by a Colony from the same Island, the Leader whereof was *Euarchus*; but *Thucydides* assures (7) us 'twas built 5 Years after *Syracuse*. Its Riches consist principally in the fruitfulness of the Soil, the Habitation of many Gentry, and by being a small University (8).

Anno eodem, *Ravenna* in *Italy* was built. Situate in the Embracements of two Rivers, called *Montanus* and *Renthus*: by the Confluence whereof at their Influx, or Fall, into the *Adriatick*, it was once Beautified with one of the

(1) Dr. Heylin. l. 4. (2) Dr. Heylin, & Hoffman's *Lex.* (3) *Plin. Nat. Hist.* l. 36. c. 5. (4) See J. Ger. Vossius de *Idol.* l. 3. c. 45. (5) See *Thucyd.* & Cluver's *Sicilia Antiqua.* (6) See *Euseb.* & Scal. not. (7) l. 6. c. 3. (8) Dr. Heylin.

fairest Havens in the World. 'Tis now in a declining Condition; though notwithstanding the meanness of the Private Buildings, the Publick are of a grave and stately Structure (1).

An. 3217, *Syracuse*, called *Syracusa* by *Theocritus*, was built. The most ancient Name was *Omohermon*, and afterwards *Ortygia* (2). 'Twas the Greatest and Best City of all that were possessed by the *Grecians*, if we may credit *Tully*, being Thirty Miles in Compass (3), upon which *Aecount* *Pindar* terms it *μυριαδὸς Εὐχάρων*; And *Strabo* tells us that 'twas one of the Biggest Cities in the whole World, containing without the utmost Wall (for 'twas environed with 3 Walls) 180 Furlongs in Compass, which of our Measure cometh to 18 Miles. It was Compounded of 4 Towns made up into one, viz. *Insula* (or the Ile) *Acradina*, *Neopolis* and *Tyche*, besides the Fort called *Hemipia*, which Commanded the rest; the greatness of all which, the Ruines and Foundations of it do still Demonstrate. Very strongly situated and of an Excellent Prospect, from every Entrance both by Sea and Land: The Port, which had the Sea on both sides of it, was for the most part environed with beautiful Buildings; and that part of it which was without the City was Banked up on both sides, and sustained with very fair Walls of Marble. Besides other Structures, here was a vast number of fine Temples, particularly Two of great Note, one dedicated to *Diana*, (whence several Coins *ΣΥΡΑΚΟΙΩΝ*, with the Effigies of *Diana Venatrix* and the Epithet *ΣΩ*, i. e. *Saviour* or *Saviour*) and another to *Minerva*, whose Effigies is found on several Coins. 'Twas the Custom of this Town when any of the Citizens grew too potent, to write his Name in an Olive-Leaf, which being put into his Hand condemned him to Banishment for 5 Years, without any more ado, and was called *Petalism*, from the Greek Word *Πτελον*, signifying a Leaf. But notwithstanding this Policy, they could not be so well secured in their Freedom, as not to be pestered with Tyrants, this City being more famous for them than any other in the World.

An. 3227, *Astacus*, (afterwards called *Nicomedia*, now *Nicor* or *Comidia*.) in *Bithynia*, was founded. Situate on the Top of an Hill, environed with a pleasant and delightful Plain, Honoured with the Seat and Residence of many of the Roman Emperors, when their Affairs called them into the East before the Building of *Constantinople*; upon which Account here were a great many Martyrs who suffered in

(1) Dr. Heylin. (2) Goltzius de Urb. & Pop. (3) Goltz. ibid.

the Prosperous Times, particularly under *Dioclesius*. In those Times Wealthy and of great Account, now much Decayed, but notwithstanding well inhabited by *Greek*, and *Turk*, for the commodiousness of the fresh Springs thereabout (1).

An. 3235, *Megara*, in *Sicily*, was built. Now called *Augusta*: Situate on the Shore, and of so large a Haven, that it could never be Fortified (2). Its most Ancient Name was *Hybla*, and being noted for its excellent Honey, there are some Coins with the Letters *HM* in a Crown, with a Bee. And hence the *Mc-Hyblæum* of *Pliny* (3) and other Authors.

An. 3237, *Gerone*, in Upper *Calabria*, in *Italy*, was built. *Long* tells us 'twas anciently Twelve Miles in Compass, and 'tis yet considerably Big. The Inhabitants (4) hereof were once so Active, that at one *Olympick* Meeting the Victors were all of this Town. But their Glory much decayed in a Battle against the *Lotrians*, in which 12000 of them and their Confederates were Vanquished by 1500 of their Enemy.

An. 3249, *Abidos* near the *Hælespont* in *Asia* was built by a Colony of the *Milesians* or *Oziceniens* (5), or as others of the *Æolians* (6). It now belongs to the *Turks*, and is well Fortified (7).

An. 3242, *Tarentum*, in Upper *Calabria*, was built. A Town formerly very well Fortified, and much Noted for the Valour of its Inhabitants, but at present much decayed (8). From this Town it is, That the *Tarantula* derives its Name, which is a kind of Spider, which in Summer Time is of so Venemous a Nature, that if it bite any one 'tis certain Death, unless some Person immediately plays upon a Musical Instrument, which hath such Efficacy upon him that is bit, that he infallibly recovers; concerning which *Alexander ab Alexandro* has given several considerable Instances, and farther asserts, That as he passed through these Parts he was amazed to hear in almost every Village, Variety of Musick, till he was informed of the Truth of the matter, and had seen a Youth effectually cured by this means.

An. 3246, *Corcyra* or *Corfu*, the chief Town of an Island of the same Name in the *Ionian* Sea, was built. The *Turks* have found it impregnable, having received frequent Repulses here. 'Tis situate at the Foot of a Mountain, on the Top of which are built two inaccessible Fortresses, as being

(1) *Dr. Heylin*, l. 3. (2) *Idem*. (3) *Lib. XI. sc. 13*. (4) *Idem*. (5) *Thucyd. l. 8. Strab. l. 13*. (6) *So* *Marcellanus Heracleota*. (7) *Dr. Heylin*. (8) *Idem*.

strongly

strongly fenced with a natural Rock; the one called *The Old Fortress*, and the other *The New*: justly Esteemed the chief Bulwark of *Venice*, whose Trade and Power would soon Decay should these Forts be lost. For which cause the Governors of each Fort are sworn before the State of *Venice* never to hold Correspondence, by Word or Writing, with one another; lest by the Treachery of one the other might be also drawn from his Faith and Duty. Nor is their Command here for more than Two Years, their Commissions then terminating, and new Successors being sent (1).

An. 3247. *Luca* in *Tuscany* was built. Situate on the River *Serchio* not far from the Mountains of *Luna*. About 3 Miles in Compass, and contains about 24000 Inhabitants, who are for the most part a Courteous and Modest People, of good Judgments, and great Industry. So strongly Fortified by the Help of Art and Nature, that this City, *Zara* in *Dalmatia*, *Canea* in the Isle of *Candy*, and the Town of *Ligorn*, were thought in former Times (when the Art of Fortification was less known) to be the 4 strongest Towns in the *Christian* World. The Streets thereof are Narrow, but Paved with Broad Free-Stone, and most easy to Walk on: The Buildings very Fair, built of Free-Stone also, and Beautified with pleasant Gardens. On the North-West stands a very strong Castle, near which lieth the Cathedral, stately Paved with Marble, but very Dark, as most of the *Romish* Churches are; to give the better Colour to the Burning of Tapers in the Day (2).

An. 3269. *Ecbatana* in *Media* was rebuilt by *Dejaces*. This City for Beauty and Magnificence was little inferiour to *Babylon* or *Ninive*. In Compass 'twas 180 or 200 Furlongs, which make about 24 *Italian* Miles. The Walls thereof (though *Polybius* says it was *without Walls*) are affirmed in the Book of *Judith* to have been 70 Cubits High, 50 Cubits Broad, and the Towers upon the Gates 100 Cubits Higher; all built of Hewn and Polished Stone, each Stone being 6 Cubits in Length, and 3 in Breadth. But this is to be understood only of the innermost Wall, there being 7 in all about it; each of them Higher than the other, and each Distinguished by the different Colour of their Pinnacles, which afforded the Eye a most pleasant and delightful Prospect. In former Times the ordinary Residence of the Monarchs of the *Medes* and *Persians* in the Heat of Summer; as *Susa* (the Metropolis of *Susiana*) was in the Cold of

(1) *Dr. Heylin.* (2) *Dr. Heylin.*

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Winter. The Royal Palace being about a Mile in Compass was built with all the Cost and Cunning that a Stately and Royal Mansion could require: Some of the Beams thereof of Silver, and the rest of Cedar, which were distinguished with Plates of Gold. *Josephus* says 'twas built by *Daniel*, which must be understood no otherwise than that he was Overseer of the Work, by the special Appointment of *Darius Medus*, to whom the Building is ascribed by others. Through the Neglect of the Kings of the *Parthian* Race, it became nothing but an Heap of Ruines (1).

An. 3266, *Cyzicum*, seated in the *Propontis*, in an Island of the same Name, was built. A Town of wonderful Strength and Beauty, when first known to the *Romans*, but at last destroyed, for the most part, by an Earthquake, and the Falling-Sickness (2).

An. 3267, *Locri* now *Gieraci*, in *Lower Calabria*, was built, by the *Locrians*, a People of *Achaia*. Famous for the Law-giver *Saleucus* (3).

An. 3275, *Chalcedon*, in *Bythinia*, was built. Formerly a very celebrated City, but now only a little Village, being called *Scudori* (4).

An. 3277, *Interamna*, commonly *Terni* and *Terani*, a City of *Umbria* upon the River *Nar*, between *Spolegium* and *Narnia*, was built. Famous for Doves, and the Family of the *Castelli* (5).

An. 3280, *Rhegium*, in the *Lower Calabria*, was built. A Town, in former Times very well traded, but left in a manner desolate since the Year 1594, when 'twas fired by the *Turks* (6). Situate on the Sea-Shore, opposite to *Messana* in the Isle of *Sicily*, which is supposed to have been broken off from the rest of *Italy*, and that this Word received its Name of *Rhegium* from the Greek Word *ῥήγνυμι*, which signifieth to break off, or pull asunder. Nor is this at all unlikely, if we consider the various Mutations which have happened, sometimes by tempestuous Winds, sometimes by Earthquakes, sometimes by the Violence of the Sea, elegantly described by *Ovid* (7).

*Vidi ego quod fuerat quondam solidissima tellus
Esse fretum, vidi factas ex æquore terras;*

(1) *Vid.* *Strab.* l. 9. *Plin.* l. 5. c. 19. l. 6. c. 14. *Curt.* l. 7. *Dr. Heylin.* (2) *Dr. Heylin.* (3) *Idem.* (4) See *Pet. Gyllius de Bosphoro Thracio.* (5) *Hoffman's Lex.* (6) *Dr. Heylin.* (7) *15 Metamorph.*

Et p'ncipalia pelago concha jacuere marina.
 Et rursus inventa est in montibus anchora summis.
 Quodque fuit campus, vallem decursus aquarum
 Facti, et elapsis montes est deductus in aquor.
 Equo paludosa, siccis humus aret arenis.
 Where once was solid Land, Seas have I seen,
 And solid Land where once deep Seas have been:
 Shells far from Sea, like Quarries in the Ground,
 And Anchors have in Mountain Tops been found.
 Terras have made a Valley of a Plain,
 High Hills by Deluges born to the Main:
 Deep standing Lakes suckt dry by thirsty Sand,
 And on late thirsty Earth now Lakes do stand.

Ap. 3289. Byzantium was built by Byzas, Captain of a Colony of the Megareans, whose Image is found upon some Coins. (1). Justin makes Pausanias, King of Sparta, to have been the first Founder thereof, and a MSc. Catalogue in Greek of the Constantinopolitan Emperors, in the Bodleian Library, amongst the Barroccian MSS. (number 12) makes Cypselus a Megarean to have founded it anew, a considerable time after Byzas, whom he will make us believe to have lived before the times of Troy. It is not printed, and upon that Account I will transcribe the Passage. *Εν αὐτῷ χρόνῳ ἡ πόλις ἐκτίθητο.* [In the Catalogue at the End of Nicephorus, publish'd by Petrus, tis seen, in Nicephorus's Chronography, publish'd by Scaliger, and in a MSc. Copy of the same in Sion College, &c.]; and in a Catalogue at the End of Codinus de Originib. amongst the Byzantine Historians, being altogether the same with that at the End of a MSc. Codex, amongst Sr. Hen. Savile's MSS. at Oxon, 'tis read *ἐν αὐτῷ χρόνῳ τῷ Μιχαήλ Κυπρίῳ ἱστῶν ἐν Ἰσθμῷ τοῦ Βοζάρου τὸ πάλαιον ἀνέστηναι πρὸ χριστοῦ τὴν πόλιν.* [Some Catalogues have *ἐν αὐτῷ*, some *ἐν αὐτῷ*, and others *ἐν αὐτῷ*, without an Addition of the Months] *ἔτους 1.* That is, From the Creation of the World are 4821 Years. From the Foundation of Constantinople by Cypselus the Megarean are 993 Years; But from the Building of it by Byzas (the first Founder) who lived before the Trojan times 1580. And then Constantine the Great, as equal to the Apostles, died, having reigned

(1) Steph. Byz. Euseb. Harduin. de Nummis Urb. & Pop. Antiq.

31 Years and 10 Months. The Reason why this Author makes Cypselus to be a *Megarean*, is probably to distinguish him from the *Corinthian Cypselus*, because *Byzantium* is said to have been (as hinted above) a *Megarean Colony*. But from what Authority he makes him a Founder, I know not; perhaps from a *Romantick* one, such as *Malela's* vouchers.

An. 3294, *Acanthus*, in *Macedonia*, now called *Erizzo*, was built, and had its Name either from the Thorns, which were all round it, or from a Man so called (1). 'Tis remarkable, that the Grasshoppers here do not sing as in other Places, whence the Proverb (spoken of one that is mute, ignorant, and unlearned) *Acanthia cicada*.

An. eod. *Stagira*, in the Confines of *Macedonia*, was built. Celebrated for being the Birth-Place of *Aristotle*.

An. 3295, *Abdera*, a Sea Town of *Thrace* (built first by the Sister of *Diomedes*, whence 'twas denominat'd (2)) was re-edified by the *Tell* (3). The Birth-Place (at least he lived here in his latter Days) of *Democritus*, who spent his whole Life in laughing at the Follies of others.

An. 3296, *Lampsacum* upon the *Hellepont* was built. Here the Beastly God *Priapus* was worshipp'd in as beastly a Figure. *Quem non denudato* (as *Lactantius* wittily scoffeth it) *ne quid apparet risu dignum* (4). 'Tis at present a pretty neat Town, and well inhabited.

An. eod. *Borysthenes* or *Olbia* in *Pontus* was built, though *Pomp. Mela* makes *Olbia* distinct from *Borysthenes* (5).

An. 3321, *Synope* in *Pontus* was built. Pleasantly seated on a long Point or Promontory, shooting into the Main, and remarkable for the Birth and Burial of *Mithridates* (6).

An. 3322, *Lipara*, a City and Island of the *Eolides*, was built.

An. 3323, *Ostia*, at the Mouth of *Tyber*, was built by *An- cus Martius*. Formerly a famous Haven, but since damm'd up, to stop the Passage of the Enemies Ships into the City (7).

An. 3325, *Dyrrhachium*, now *Durazzo*, in *Albania* was built by the *Corcyraans*. But there are Coins, which shew that the Inhabitants were of Opinion that 'twas built before by *Hercules* (8).

An. 3334, *Cyrene*, now *Coreno*, a Town of *Africa* in *Bar- bary*, was built by *Battus* (9). The Inhabitants whereof

(1) Steph. voc. *Ακανθας*. (2) Solin. Polyhist. c. 10. (3) See *Salmasius's* Notes upon Solin. (4) Dr. Heylin. (5) See *Gronov. Not. in Steph. Byz.* (6) Dr. Heylin. (7) Dr. Heylin. (8) See *Harduin. de Num. Urb. &c.* (9) Justin. l. 13.

were famous for riding. Whence *Dionysius Periegetes*,

Kugim *ἡ δὲ πόλις Ἀντιόχεια ἵκηται ἀπὸ τοῦ Κούγου.*

An. 3340. The Game of Chess was invented, to the great Profit and Delight of Mankind, it being a Princely Exercise, full of good Policy, and very much conducing to the quickning of the Memory, and moderating of the Passions (1). 'Tis much used in all the Eastern Countries (2), and was formerly more in Vogue in England than at present; upon which Account the King's Treasury (called in Latin *Scaccharium*) was denominated from it; And *John Lydgate* calls it: The Game Royal, likens it to an Antorous War, and shows the Esteem he had for it, by his Dedicating one of his Poems to the Lovers of this Game:

To all folkes vertuouse,
That gentil bene and amercouse,
Which love the fair pley notable,
Of the Chesse most delyrable,
Whith all her hoolle full entente,
To them this boke y will presente:
Where they shall fynde and son a noone,
How that I nat pore agone,
Was of a fers so fortunat
Into a Corner dride and Maat.

An. 3350. *Thesus* the first Tragician lived, and not long after *Sasaron* the first Comedian (3).

An. 3437. *Puteoli*, commonly *Pozzuolo*, in *Naples* was built, so called either from the Multitude of Pits, or from the Sulphureous Smells of the hot Waters thereabouts (4). The Greeks called it *Ἀναπύξια*, *Ἀναπύξια*, or *Ἀναπύξια*, and there is no Question but it was alvery eminent City, however at present reduced to mean Circumstances.

An. 3472. Cockfighting was instituted by the Athenians, upon their Victory against the Persians (5). For as *The-mistocles* led forth his Army, he espied two Cocks fighting;

(1) See A. Saul's Famous Game of Chess-play. Lond. 1614. 12°. J. Powbothum's Pleasant and witty Playe of the Chesses renewed. Lond. 1562. Duod. 8ic. (2) See Dr. Hyde de ludis Oriental. (1) See Marin. Oxon. and the late Disputes about the Genuineness of Phalaris's Epistles. (4) Strabo, l. 5. Festus, Varro, l. 4. de L. L. (5) *Ellian. Var. Hist.* l. 2.

which he shew'd his Soldiers, telling them that they neither fought for their Country-Gods, nor for old Monuments, nor for Glory, nor for Liberty, nor for Children; but for Victory. This so animated his Men, that he had good reason to think he might have otherwise lost the Glory of the Battle. And he thought he could not pitch upon a better Instance of Courage, than to have this innocent Sport added to the rest, that by that means they might be put in Mind of the Courage of their Predecessors, and resolve to follow their Example.

An. 3491, *Padua* in *Italy* was founded. See Vol. 2. p. 404.

An. 3565, *Nismagum* or *Nimigen*, a City of the Low-Countries, and Capital of the Lower *Guelderland* under the States of *Holland*, was built. Seated upon a Part of the *Rhine* called the *Wael*, between the *Rhine* and the *Maas*, two Leagues from *Arnheim* to the South, and six from *Utrecht* to the East; three from *Clon* to the West, and 20 from *Collen* to the same. 'Tis seated in a good Air, on the Side of a Hill, having three great dry Heaths on three Sides of it, and the *Wael* on the fourth.

An. eod. *Sienna*, or *Sena*, a City of *Ettruria* in *Italy* was built. An Arch-Bishop's See and an University. 'Tis one of the greatest Cities of *Italy*, and very considerable for its Citadel, Palace and Churches. The Cathedral is in a manner wholly built of black and white Marble. The Pavement of the Church is of Mosaic Work, adorned with rich Figures, which represent divers Histories of the Old Testament. The Roof of it is Azure, spangled with Golden Stars. The great Hospital, the Convents of the Dominicans and Cordeliers, the Palaces and the Streets are very sumptuous and magnificent. It is also accommodated and beautified with several curious Fountains, of which that of *Branda*, in the great Market-place, is the chiefest. But two things especially are most remarkable in this City; First, That all the Houses are of the same Architecture or manner of Building, supported with Arches that make it of a round Figure; Secondly, That it is made in the manner of a Shell, hollow in the midst. But what is still more curious is, that it may be fill'd with the Fountain Water, and so make a kind of Lake, on which a Sea-Fight may be represented in Imitation of the Romans of old. The Inhabitants are ingenious and courteous, and

speak *Italian* with greater Neatness and Politeness than in any other Part of *Italy* (1).

An. 3571, *Groningen* or *Groning*, the chief Town of *Groning-Land*, was built. It is rich, and very well built, situate amongst divers small Streams, which run through it, and having also divers Channells for Conveyance of Waters, which adds much to the Safety and Strength thereof (2).

An. 3614, *Mantua* was repaired, about 780 Years after it had been built. The chief City of a Dukedom of the same Name, seated on the River *Minio*, now called *Sonno*. By Nature strong, environed on three Sides with a running Water, half a Mile in Breadth; and on the fourth Side with a Wall (3).

An. 3619, *Alexandria* in *Egypt* was built, by *Alexander the Great*. Situated very conveniently, between the Sea and one of the Arms of the River *Nile*, by which means it enjoys two Havens, the Old and the New. In Procees of time it became famous all over the World, and not only the first City of *Africa*, after the Destruction of *Carthage*; but the first in the World, next to *Rome*. And truly whether you consider the Advantage of the Situation, the Fertility of the Soil, the Magnificence of the Buildings, the Convenience of the Harbour; or whether you look upon it in respect of the Sciences and Arts that have been professed therein, it seems to excel all others, as having bred within her Schools many famous Astrologers, Physicians, and Historians. The Walls of it are fortified with 120 Towers, four Stories each, and capable to lodge 100 Souldiers; the Roofs of the Houses are Platform-wise, therefore in the Summer the People eat and drink upon them. Since it came into the Hands of the *Turks*, it lost much of its ancient Splendor, or rather is almost ruined to what it was, there being not above 8000 Inhabitants in it; the chief Occasion whereof is, because it hath lost the Trade of the *Indies*, since the *Portuguese* found out a safer way, by the *Cape of Good Hope*. Near the Haven is the Island *Pharos*, now join'd to the Firm Land by a Mole which *Cleopatra* caus'd to be rais'd; upon that Island stood the Tower of *Pharos*, one of the VII Wonders of the World; upon the Ruines whereof the *Turks* have now built a Castle, and another upon the Harbour. But notwithstanding the great Decay of the City, there are yet to be seen the Ruins of *Cleopatra's* magnificent Palace, and

(1) *Ibid.* (2) *Dr. Heylin.* (3) *Idem.*

The Cells and Chambers appointed for the LXX that translated the Bible.

An. 3618, Nice in Bithynia was built. Sufficiently celebrated for the first General Council there holden.

An. 3640, Eysmachia, in Thracia, was built by Eysmachus. Once of great Importance, but at length raised to the Ground, by the barbarous Phrygians, tho' afterwards re-edified by Antiochus the Great (1).

An. 3692, Antigonia, in Epirus, was built by Antigonus. Now called Argiro Castro, as Niger thinketh; but Groja, according to Sophianus and Darius.

An. 3645, Antioch, in Syria, was built by Seleucus, the first King of Syria of the Macedonian Race, and by him so called in Honour of his Father Antiochus (2).

An. 3650, Laodicea, in Phrygia, was repaired by Seleucus.

An. 3651, Seleucia, in Isauria, was repaired by the same Seleucus.

An. 3652, Apamea, in Phrygia, was built by Seleucus, and so called in Honour of his Wife (3).

An. 3653, Edessa, the Metropolis of Osroene, was built. Memorable for the Story of Abgarus.

An. 3654, Berraea, in Syria, was built by Seleucus.

An. 3655, Pella beyond Jordan was built by him.

An. 3666, Verona, one of the biggest and fairest Cities of all Italy, was built. The Churches here are very magnificent, and the other Curiosities are extremely fine, particularly the old Roman Amphitheatre, the most entire within side of any now standing, and one of the first Magnitude when it was built (4).

An. 3668, Vincentia or Vicenza in Italy was built. Pleasantly seated on the Banks of the River Bacchilio, and another navigable Water, called formerly Brogenus now Retone. The Territory of the City not more large than fruitful, abounding with all sorts of Fruits, and yeilding a very good sort of Wine, which from thence is vended to Venice. The Buildings of it, for the most part, are of polished Stone, whereof the Fields adjoyning afford special Quarries; and the Inhabitants generally an industrious People, making a great Quantity of Silks, with which they adorn themselves, and supply their Neighbours (5).

An. 3682, Rimini, anciently called Ariminum, in Italy

(1) Dr. Heylin. (2) See Dr. Heylin. (3) See Isaacson's Chron. (4) Diā. Geogr. (5) Dr. Heylin.

was

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was built. A large City, and seated in a plentiful and pleasant Soil; abundantly productive of Wines, Figs and Olives; wealthy withal, the Trade, which formerly enriched *Ravenna*, being for the most part managed here (1).

An. 3783, *Pollio* erected a Library at *Rome*, of the Books brought thither upon the Conquest of *Perseus* (2).

An. 3792, *Toledo*, in *Spain*, was built. Pleasantly seated on the *Tagus*, beautified with many Pieces of rare and excellent Architecture; and fortified with 30 Towers standing on the Walls. By reason 'tis situated almost in the midst of *Spain*, there are a considerable Number of Inhabitants, consisting of the Nobility, Scholars, Merchants and Soldiers. The private Buildings are generally but mean, tho' far more handsome in the Inside than the Outside promiseth; most of them being furnished with Water from the River *Tagus*, conveyed into them by the admirable Invention of one *James*, a Native of *Cremona*, in the Dukedom of *Millain*. The Streets narrow, close, hilly, and uneven, exceeding troublesome to walk or go upon, especially in slippery or dirty Weather, by reason of its steep and uneven Situation, on the Side of an Hill: by which, and by the River, which almost furrounds it, it is naturally very strong, and well helped by Art. For that reason made the Seat of the *Gothish* Kings: by one of which, called *Bamba*, so repaired and beautified, (besides the Addition of a strong Wall, for Defence of the Palace) that he is by some accounted the Founder of it. For so we find in these old Verses:

Erexit (fautore Deo) Rex inclytus Urbem

Bamba, suæ celebrem portendens Gentis honorem.

King Bamba (God assisting) rais'd this Town

Extending to the ancient Goths Renown (3).

An. 3798, *Corduba* in *Spain* was built by *Marcellus* a Roman Consul. A City of great Circuit, but very few Houses, by reason of the great Number of Gardens in it (4).

An. 3864, *Florence* the Capital City of *Tuscany* was built by *Sylla* the Dictator. Seated upon the River *Arno*, and esteemed one of the biggest Cities of *Italy*, being about six Miles in Compass. So well Peopled as to contain above 100000 Souls, and as many in the Houses within the Ter-

(1) *Idem.* (2) *Ibid.* *Hisp. Origin.* l. VI. c. 4. (3) *Dr. Heylin.*

(4) *Idem.*

Story belonging to it. The Streets are paved with broad Stones, the Palaces are sumptuous, the Churches magnificent, and all the Houses so neat and beautiful, that it may well deserve the Name of *Florence the Fair*. Amongst other things, the Library ought particularly to be taken Notice of (1).

An. 3879, *Pampelun*, the Metropolis of the Kingdom of *Nuvarre* in Spain, was built by *Pompey*; upon that account anciently called *Pompeopolis*.

An. 3881, *Middelbourg*, the chief Town of *Zealand*, was built by *Middel*, thence called by the Latines *Metello-Burgus*.

An. 3891, *Albenga*, a City and Port in the Republick of *Genoa*, was built.

An. 3895, *Liege*, the chief City of the Bishoprick of *Liege*, was built. Situate in a pleasant Valley, environ'd with Hills, the *Meuse* entering in two Branches, accompanied with many other little Rivers, which make in it many delightful Islands. The Compass of it is about four Miles; the ordinary Buildings very fair, all built of Stone; the Bishop's Palace a magnificent and sumptuous Piece; the Churches Forty in number, Eight whereof are Collegiate, the rest Parochial, all for Riches and Beauty exceeding all in any City of *France* or *Germany*. Besides these, there are so many Convents, Monasteries and Religious Houses about the Town, that reckoning all together they amount to 100; all of them of such fair Revenues, so well Endowed, and the Religious Persons of so great Authority, that 'tis deservedly stiled, *The Paradise of Priests*. 'Tis likewise a University of so considerable note, that 9 Kings Sons, 24 Dukes Sons, 29 Earls Sons, besides Barons and Gentlemen, (the greatest part of which were Canons of the Church of *St. Lambert*, the Cathedral of the City) were Students here at one time (2).

An. 3915, *Bergomo* in *Italy* was built.

An. 3913, *Merida* in *Spain* was built.

An. 3926, *Toulouse*, the Capital City of the Province of *Languedoc* in *France*, was built.

An. 3932, *Nordlingen*, in *Schwaben*, was built.

An. 3933, *Huy*, a Town and Castle in the Temporal Lordship of *Liege*, on the River *Maese*, was built.

An. 3947, *Elfenore*, a noted City of *Denmark*, in the Island of *Zealand*, was built.

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(1) Dill. Geogr. (2) Heylin.

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